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ANCIENT FAITHS

EMBODIED IN ANCIENT NAMES :

OR AN ATTEMPT TO TRACE

THE RELIGIOUS BELIEF, SACRED RITES, AND HOLY EMBLEMS
OF CERTAIN NATIONS,

BY AN INTERPRETATION OF THE NAMES
GIVEN TO CHILDREN BY PRIESTLY AUTHORITY, OR ASSUMED BY
PROPHETS, KINGS, AND HIERARCHS.

✓
BY

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VOL. II.

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“Practising no evil,
Advancing in the exercise of every virtue,
Purifying oneself in mind and will;
This is indeed the doctrine of all the Buddhas.”

Journal Royal Asiatic Society, Vol. xix., p. 473.

“Amongst the many wise sayings which antiquity ascribed to Pythagoras, few are more remarkable than his division of virtue into two branches—to seek truth, and to do good.”

LECKY'S *History of European Morals*, Vol. i., p. 54.

TO THOSE

WHO THIRST AFTER KNOWLEDGE,

AND ARE NOT DETERRED FROM SEEKING IT

BY THE FEAR OF IMAGINARY DANGERS,

THIS VOLUME IS INSCRIBED, WITH GREAT RESPECT,

BY

THE AUTHOR.

“Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκη, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ’ ἡμέραν ἀνακρίνοντας τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως.”—ACTS XVII. 11.

PREFACE TO VOL. II.

SINCE the appearance of the first volume, I have repeatedly been asked, what my intention is in publishing the results of my investigations to the world? and what good I hope to effect? These questions have been propounded by some, because they have heretofore considered that all biblical inquiries are prejudicial to Christian interests; by others, because they believe that it is right to suppress the knowledge of such truth as is averse to their religious ideas. When an author is thus catechised, he begins, possibly for the first time, to clothe in words the motives of which he has been conscious, though hitherto without defining them. There is, probably, in the mind of every independent inquirer, who finds upon investigation that his ancient ideas are not only untenable, but positively wrong, a propensity, almost amounting to an instinct, to publish the new results at which he has arrived. He has the same sort of enthusiasm which possessed Archimedes, when he found how to detect the adulteration of gold, by taking the specific gravity of the doubted metal, and which prevented him from dressing when he left the bath wherein

that discovery was made, until he had tested the truth of the new idea. But, though the philosopher acknowledges the existence of the instinct, he recognises a necessity to dominate over it, where it leads to prejudicial results,—if, indeed, a true “instinct” can do so,—and he should pause ere he gives way to it. Such a pause I made; and these were the thoughts which resulted therefrom.

All civilised nations have a form of religion; but the faith and practice of one people differ widely from those of another. Even in those countries where union upon main points is to be found, there is acrimonious controversy about matters of trifling moment. It is clear, moreover, that religion has been the cause of bloody wars, horrible tortures, and frightful butcheries, and that it still is the source from which much hatred and malice spring. Indeed, it is evident that what many call “religion” has been the greatest curse which the world has known. To the truth of this proposition every one willingly assents, provided only that his own particular form of faith and practice is excepted from the general rule. When noticing all this, it seems to me that a logical mind can come to no other conclusion than that some great fallacy must underlie the majority, if not all, of the current religious notions of Europe. The God who is not the author of confusion, but of peace, could never dictate a revelation, or found a religion, which fosters confusion,

and has repeatedly led to war, making the earth a hell.

Indeed our newspapers teem with controversial epistles, which abuse "Romanists," "Ritualists," "Dissenters," "Deists," "Atheists," "Pantheists" and "Evangelicals" alike. Even the Church, said to be the earthly representative of the Prince of Peace, is a belligerent, and discharges the vials of her wrath upon any one of her own body who ventures to cultivate his mental powers, if he develops them so as to displease her. It is true that modern theologians only fight with the pen, tongue, curses, excommunications, and similar weapons, rather than with sword and gun, cannon and bonfire. Yet the hate between rivals is as deadly now as it was when they fought at the dagger's point. Surely, thought I, all this fighting must be folly. There can only be one true religion, and it would be well for the world if all would unite to seek it with conscientious diligence, rather than fight about its best mask.

The subject being open to laymen, as well as to ecclesiastics, and lying, as it were, in the track of my inquiry into ancient names and faiths, I took it up, and, after patient inquiry, came to the conclusion that theologians had been fighting for tinsel, and knew little of TRUTH. Yet it is clear that no hierarch can dare to propound such an assertion, unless wealth has made him "independent" of his profession; and even then, if he does so, efforts of

all kinds will be made to silence him. Nevertheless, an unknown controversialist may promulgate something to which all might listen.

Such were my earlier thoughts. My mind then drew the picture of a religious Utopia, in which "trumpery" squabbles should find no place. I imagined that none would fight, even in words, about the Trinity, when they knew that the origin of the idea is grossly carnal. Nor could I believe that any would honour the Virgin, if they knew that she personifies that which even Venus veils. I could not conceive that Ritualists would care for stoles, mitres, albes, chasubles, candles, chalices, cups, crosses, and the like, when they are recognised as Pagan emblems of a grovelling idea of the Creator of all things. I could not conceive that men would foster indolence as they do, by setting apart one day in seven as a rest from their duty as men, preferring instead to make themselves miserable in honour of God, if they knew that the so-called sacred ordinance of the Sabbath was made by some Jewish priest, or council. Moreover, I thought that it was not likely that preachers would gloat over descriptions of the horrors of hell, over the certainty of ninety-nine out of every hundred beings going there, under all imaginary circumstances, and over the "eternity" of its torments, if they were aware that we have no real knowledge of the existence of such a place; and that our conceptions of it are due to Greeks, Etruscans, Romans and Hindoos.

In the Utopia, such as my vision saw, there were no hermits, monks, nuns, nor ascetics of any kind. There were none who endeavoured to make themselves acceptable to a God of Purity and Love by wallowing in filth, and torturing those whom He had made. I rejoiced in the idea that, if contemptible absurdities (as we are taught to call them when practised by others) were laid aside, men might eat and drink, sleep and wake, don or doff garments according to the dictates of reason and experience, rather than according to an inflexible code, which prescribes fish for one day and meat for another; which compels people to wake from a refreshing sleep, to pray in discomfort, and to wear clothes conspicuous for ugliness and nastiness. In fine, it is my hope that God may ultimately be recognised as He is, not the author of confusion, deviltry, torture, and war, as man has made Him, but of Peace.

Yet this glance of Utopia has never blinded my eyes to the fact, that human nature has within it all the elements for forming slaves and bigots. It never has been, and probably never will be, otherwise. We are told in history of a man who, after having lived in the Bastille for more than fifty years, was miserable when his prison was destroyed, and he became a free agent. In like manner, there are many Christians who would consider themselves robbed of a great treasure, were they to be deprived of HELL; and such willingly run the risk

of going there, that they may, in fancy, have the power of sending all their enemies there too. To them, the delights of Heaven would be insipid, unless seasoned by a view of the tortures of their earthly opponents. Others would be equally miserable if they could not believe themselves to be clients to certain hierarchs, who would pass them into the kingdom of heaven as their vassals, serfs, or dependents.

In rejoinder to these remarks, the theologian very naturally exclaims, "Oh, then, would you have us to acknowledge no religion whatever?"

The retort is worth consideration, and it leads us to ponder deeply whether, in reality, the absence of all faith in unseen things would not be preferable to that which is, and has been, current amongst us. If we had no respect for any dogma or any creed, we should be deprived of the most fertile source of hatred and strife; the days of those called "pious" would no longer be made wretched, and their nights miserable, from fears of the unknown. We should then attempt to investigate the laws which God has given, and by which He rules the universe. Without respect for any religion, statesmen could enact laws, whose sole aim should be the happiness of the many rather than the supremacy of the few. This condition might be a happy one, yet it would, by many moderns, be considered as being "humdrum." Without such religion as we have there would be no thrilling sensations of hor-

ror, dread, and despair, either as regards our own selves, our friends, or our enemies. There would be no fluctuations between hope and misery, according as an orator painted Heaven or depicted Hell; there would be no refuge for lazy men, who, by turning themselves into "religion," can make others support them in comparative or absolute idleness; or for women, whose parents, or their own fanaticism, consign them to a cloister as to a living tomb; there would be no means by which human beings can indulge with pious fervour the pleasure of torturing, killing, imprisoning, and cursing all those who opposed them in this work, and of wielding the Devil's trident over his hellish gridiron in the next. Without such religion, the weak would have no power to dominate over the strong, or the poor to extract from the rich a large portion of their wealth.

Indeed, we scarcely need frame such an Utopia, for we have already seen something approaching thereto in the ancient kingdom of the Peruvian Incas. The primitive inhabitants of Owhyhee, and other barbarous islands discovered by Cook, will bear comparison with Ireland, the so-called Isle of Saints, and not suffer by the contrast. Wallace, in his *Malay Archipelago*, tells of a colony in which there is neither priest, religion, magistrate, nor law, but in which men are orderly and proper. Religion is the child of civilisation, not its parent. When European manners were brutal, religionists were

more merciless than soldiers. It was irreligious France that suppressed the horrible Inquisition in Catholic Spain; and, even in our own day, it is only by the power of those who are called godless that religionists are preserved from slaughtering or otherwise injuring each other.

Religion of some sort is one of the exigencies of polite or civilised life, and takes its hue from the prevalent tone of manners.

Yet, although we believe that the absence of all religion currently so-called would be better than that which is dominant in Europe at the present, we do not advocate the total freedom from every form of faith. On the contrary, we advocate that which commends itself to the minds of all thinking men. A reverence for the Creator, which shall be shown by a profound study of all His works; an exaltation of the intellectual rather than of the sensual faculties; a constant and steady effort to control one's own temper and passions, so as to be able to do good and to benefit one's fellow creatures to the utmost extent of our power. Such a religion would, we conceive, enable each of its votaries to say, "When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me. Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the

lame. I was a father to the poor, and the cause that I knew not I searched out " (Job. xxix. 11, 12, 13, 15, 16).

I cannot expect to convert many polemical divines to my faith, yet I do entertain a hope that many a sensible layman will be induced to depose all the imaginary terrors which have been woven around his mind during youth, and which have reigned over him since, and to realise somewhat of the infinite mind of the Creator, whom theologians have generally travestied, as if God were a polemical hierarch. I do not like to use hard words, but I feel sure that, when the mind of any one becomes imbued with large ideas respecting the Almighty, he will look back with horror at the blasphemous notions which he entertained, when the picture of the Lord of the Universe, as drawn by Jewish and Christian divines, was considered to be the only correct one.

In presenting the present volume, it is due to German authors to state that I have not quoted them, except in translation, from my ignorance of the language. I feel moreover that an apology is due to the public for its many imperfections of arrangement. Composed during intervals of leisure, written at times when interruptions have been of daily, and generally of hourly occurrence, and corrected under similar difficulties, the book must necessarily exhibit marks of incorrectness. I have, however, endeavoured to reduce them to

a minimum; and I cannot conclude this preface without expressing my thanks to Mr. Thomas Scott, of Ramsgate, and Mr. John Newton, of Liverpool, for their kindness in looking over the proof sheets of this volume, and assisting me, not only to correct errors of diction or of the press, but by calling my attention to flaws in argument, incorrect statements, inconsistencies, and other faults that beset an author whose general avocations prevent his composition from being duly sustained. They, still farther, deserve my gratitude for referring me to books and quotations, either wholly unknown to me or else forgotten. At the same time, I am in duty bound to observe that neither the one nor the other is responsible for any statement that I have made, or argument advanced; nor is the care with which they have examined the sheets to be regarded as evidence of coincidence between their views and my own.

12, RODNEY STREET, LIVERPOOL,

June, 1869.

DESCRIPTION OF THE PLATES

IN BOTH VOLUMES.

VOL. I.

THE oval on the side of Vol. I. represents Assyrian priests offering in the presence of what is supposed to be Baal — or the representative of the sun — and of the grove. The first is typified by the eye, with wings and a tail, which make it symbolic of the male triad and the female unit. The eye, with the central pupil, is in itself emblematic of the same. The grove represents mystically *le verger de Cypris*. On the right, stands the king; on the left are two priests, the foremost clothed with a fish's skin, the head forming the mitre, thus showing the origin of modern Christian bishops' peculiar head-dress. Arranged about the figures are, the sun; a bird, perhaps the sacred dove, whose note, *coa* or *coo*, has, in the Shemitic, some resemblance to an invitation to amorous gratification; the oval, symbol of the yoni; the basket, or bag, emblematic of the scrotum, and apparently the lotus. The trinity and unity are carried by the second priest. The other figures on the side of the book are explained elsewhere.

FRONTISPIECE.

This is taken from a photograph of a small bronze image in the Mayer collection of Brown's Museum, in Liverpool. The figure stands about nine inches high, and represents Isis, Horus, and the fish. It is an apt illustration of a custom, still prevalent amongst certain Christians, of reverencing a virgin giving suck to her child, and of the association of Isis, Venus, and Mary with the fish.

PLATE I

Is supposed to represent Oannes, Dagon, or some other fish god. It is copied from Lajard, *Sur le Culte de Venus*, pl. xxii., 1, 1a, and is

thus described, "Statuette inédite, de grès houiller ou micacé, d'un brun verdâtre. Elle porte par devant, sur une bande perpendiculaire, un légende en caractères Syriaques tres anciens (*Cabinet de M. Lambert, à Lyon*). I can find no clue to the signification of the inscription.

PLATE II.

Figs. 1 and 4 are illustrations of the respect for the antelope amongst the Assyrians. The first is from Layard's *Nineveh*; the second, showing the regard for the spotted antelope, and for "the branch," is from Bonomi's *Nineveh and its Palaces*.

Fig. 2 illustrates Bacchus, with a mystic branch in one hand, and a cup in the other; his robe is covered with spots arranged in threes. The branch is emblematic of the *arbor vitæ*, or tree of life. It will be noticed that on the fillet round the god's head are arranged many crosses. From Hislop's *Two Babylons* and Smith's *Dictionary*, p. 208.

Figs. 3 and 5 are intended to show the prevalence of the use of spots on priestly dresses; they are copied from Hislop's *Two Babylons*, and Wilkinson. vol. vi., pl. 33, and vol. iv., pp. 341, 353. Other illustrations of spotted robes, etc., will be seen in other figures. For an explanation of the signification of spots, see Vol. 1., p. 360, and Vol. 11., p. 769.

PLATE III.

Fig. 1 represents an Assyrian priest worshipping by presentation of the thumb, which had a peculiar signification. Sometimes the forefinger is pointed instead, and in both cases the male is symbolised. It is taken from a plate illustrating a paper by E. C. Ravenshaw, Esq., in *Journal of Royal Asiatic Society*, vol. 16, p. 114.

Fig. 2 is a Buddhist emblem; the two fishes forming the circle represent the mystic yoni, the sacti of Mahadeva, while the triad above them represents the mystic trinity, the triune father, Siva, Bel, or Asher. From *Journal of Royal Asiatic Society*, vol. 18, p. 392, plate ii.

Fig. 3 is a very remarkable production. It originally belonged to Mons. Lajard, and is described by him in his second *Memoire*, entitled *Recherches sur le Culte, les Symboles, les Attributes, et les Monumens Figurés de Venus* (Paris, 1837), in pages 32, *et seq.*, and figured in plate i., fig. 1. The real age of the gem and its origin are not known, but the subject leads that author to believe it to be of late Babylonian workmanship. The stone is a white agate shaped like a cone, and the

cutting is on its lower face. The shape of this gem indicates its dedication to Venus. The central figures represent the androgyne deity, Baalim, Astaroth, Elohim, Jupiter genetrix, or the bearded Venus Mylitta. On the left side of the cutting we notice an erect serpent, whose rayed head makes us recognise the solar emblem, and its mundane representative, *mentula arrecta*; on a spot opposite to the centre of the male's body we find a lozenge, symbolic of the yoni, whilst opposite to his feet is the amphora, whose mystic signification may readily be recognised; it is symbolic of Ouranos, or the Sun fructifying Terra, or the earth, by pouring from himself into her. The three stars over the head of the figure, and the inverted triangle on its head, are representations of the mythological four, equivalent to the Egyptian symbol of life (figs. 21, 32). Opposite to the female are the moon, and another serpent of smaller size than that characterising the male, which may readily be recognised by physiologists as symbolic of *tensio clitoridis*. In a part corresponding to the diamond, on the left side, is a six-rayed wheel, emblematic, apparently, of the sun. At the female's feet is placed a cup, which is intended to represent the passive element in creation. As such it is analogous to the crescent moon, and is associated in the Roman church with the round wafer, the symbol of the sun. The wafer and cup thus being synonymous with the sun and moon in conjunction. It will be observed that both serpents in the plate are apparently attacked by what we suppose is a dragon. There is some difficulty in understanding the exact idea intended to be conveyed by these, our own opinion being that they symbolise Eros, Cupid, or desire, whilst Lajard takes them to indicate the bad principle in nature, darkness, night, Satan, Ahriman, etc.

Fig. 4 is also copied from Lajard, plate i., fig. 10. It represents the reverse of a bronze coin of Vespasian, struck in the island of Cyprus. It represents the conical stone, under whose form Venus was worshipped at Paphos, and a conjunction of the sun and moon similar to that which may be seen in the chapels of Mary in Papal churches. The framework around the cone indicates an ark.

Fig. 5 represents the position of the hands assumed by Jewish priests when they give their benediction to their flock. It will be recognised that each hand separately indicates the trinity, whilst the junction of the two indicates the unit. The whole being symbolic of the mystic Arba. One of my informants, who told me that, being a "cohen" or priest, he had often administered the blessing, whilst showing to me this method of benediction, placed his joined hands so

that his nose entered the central aperture. On his doing so, I remarked, "*bene nasatus*," and the expression did more to convince him of the probability of my views than anything else.

Fig. 6, modified in one form or another, is the position assumed by the hand and fingers, when Roman and Anglican bishops or other hierarchs give benediction to their people. The same disposition is to be met with in Indian mythology, when the Creator doubles himself into male and female, so as to be in a position to originate new beings; whilst the male hand symbolises the masculine triad, the female hand represents the mystic feminine circle, and the dress worn by the celestial spouse is covered with groups of spots arranged in triads and groups of four.

PLATE IV

Is a copy of a mediæval Virgin and Child, as painted in Della Robbia ware in the South Kensington Museum, a copy of which was given to me by my friend, Mr. Newton, to whose kindness I am indebted for many illustrations of ancient Christian art. It represents the Virgin and Child precisely as she used to be represented in Egypt, in India, in Assyria, Babylonia, Phœnicia, and Etruria; the accident of dress being of no mythological consequence. In the framework around the group, we recognise the triformed leaf, emblematic of Asher; the grapes, typical of Dionysus; the wheat ears, symbolic of Ceres, *l'abricot fendu*, the mark of womankind, and the pomegranate *rimmon*, which characterises the teeming mother. The living group, moreover, are placed in an arch-way, *delta*, or door, which is symbolic of the female, like the *vesica piscis*, the oval or the circle. The identification of Mary with the Sacti is as complete as it is possible to make it.

FIGURES IN THE TEXT.

Figure 1, page 53, is fully explained, and the authority whence it was drawn given in the paragraphs following it.

Figures 2, 3, page 78, are taken from Ginsburg's *Kabbalah*, and illustrate that in the arrangement of "potencies" two unite, like parents to form a third.

Figures 4, 5, page 79, are copies from figures found in Carthage and in Scotland, from Forbes Leslie's *Early Races of Scotland*, vol. i., plate 6, page 46 (London, 1866). This book is one to which the reader's attention should be directed. The amount of valuable information which it contains is very large, and it is classified in a philosophical, we may add, attractive manner.

Figure 6, page 90, is from Bonomi, p. 292, *Nineveh and its Palaces* (London, 1865). It apparently represents the mystic yoni, door, or delta; and it may be regarded as an earlier form of the framework in Plate iv. It will be remarked by those learned in symbols, that the outline of the hands of the priests who are nearest to the figure is a suggestive one, being analogous to the figure of a key and its shank (Fig. 4, Vol. II.), whilst those who stand behind these officers present the pine cone and bag, symbolic of Anu, Hoa, and their residence. It is to be noticed, and once for all let us assert our belief, that every detail in a sculpture relating to religion has a signification; that the first right hand figure carries a peculiarly shaped staff; and that the winged symbol above the yoni consists of a male archer in a winged circle, analogous to the symbolic bow, arrow, and target.

Figures 7 to 13, pages 98 to 102, are representations of the goddess mother, the virgin and child, Ishtar, Mylitta, Venus, Sacti, Mary, Yoni, Juno, Mama Ocello, etc. Fig. 7 is a copy of the deified woman or celestial mother, from Idalium, in Cyprus. Fig. 8 is from Egypt, and is remarkable for the cow's horns (for whose signification, see Vol. I., p. 54), which here replace the lunar crescent, in conjunction with the sun, the two being symbolic of hermaphroditism, whilst above is a seat or throne, emblematic of royalty. The two figures are copied from Rawlinson's *Herodotus*, vol. 2, p. 447, in an essay by Sir Gardiner Wilkinson, wherein other illustrations of the celestial virgin are given. Fig. 9 is a copy of plate 59, *Moor's Hindu Pantheon*, wherein it is entitled 'Chrisna nursed by Devaki, from a highly finished picture.' In the account of Krishna's birth and early history as given by Moor (*Op. Cit.*, pp. 197, *et. seq.*), there is as strong a resemblance to the story of Christ, as the picture here described has to papal paintings of Mary and Jesus. Fig. 10 is an enlarged representation of Devaki. Fig. 11 is copied from Rawlinson's *Ancient Monarchies*, vol. 3, p. 399. Fig. 12 is a figure of the mother and child found in ancient Etruria at Volaterræ; it is depicted in Fabretti's *Italian Glossary*, plate 26, figure 349, who describes it as a marble statue, now in the Guarnacci Museum. The letters, which are Etruscan, and read from right to left, may be thus rendered into the ordinary Latin characters from left to right, MI : GANA : LARTHIAS ZANL : VELKINEI : ME — SE.; the translation I take to be, "the votive offering of Larthias (a female) of Zanal, (= Zancle = Messina in Sicily) (wife) of Velcinus, in the sixth month." It is uncertain whether we are to regard the statue as an effigy of the celestial mother and child, or as the representation of some devout

lady who has been spared during her pregnancy, her parturition, or from some disease affecting herself and child. Analogy would lead us to infer that the Queen of Heaven is intended. Fig. 13 is copied from Hislop's *Two Babylons*; it represents Indranee, the wife of Indra or Indur, and is to be found in Indur Subba, the south front of the Caves of Ellora, *Asiatic Researches*, vol. vi., p. 393. Indra is equivalent to Jupiter Tonans, and is represented as seated on an elephant; "the waterspout is the trunk of this elephant, and the iris is his bow, which it is not auspicious to point out," Moor's *Pantheon*, p. 260. He is represented very much as if he were a satyr, Moor's *Pantheon*, p. 264; but his wife is always spoken of as personified chastity and propriety. Indrani is seated on a lioness, which replaces the cow of Isis, the former resembling the latter in her feminine and maternal instincts.

Figures 14, 15, page 105, are copies of Diana of the Ephesians; the first from Hislop, who quotes Kitto's *Illustrated Commentary*, vol. 5, p. 205; the second is from Higgins' *Anacalypsis*, who quotes Montfaucon, plate 47. I remember to have seen a figure similar to these in the Royal Museum at Naples. The tower upon the head represents virginity (see Vol. I., p. 144); the position of the hands forms a cross with the body; the numerous breasts indicate abundance; the black colour of Figure 14 indicates the ordinary colour of the *lanugo*, or, as some mythologists imagine, "Night," who is said to be one of the mothers of creation. (See Vol. II., p. 382.) The emblems upon the body indicate the attributes or symbols of the male and female creators.

Figure 16, p. 106, is a complicated sign of the yoni, delta, or door of life; it is copied from Bonomi's *Palaces of Nineveh*, p. 309.

Figure 17, p. 107, signifies the same thing; the priests adoring it present the pine cone and basket, symbolic of Anu, Hoa, and their residence. Compare the object of the Assyrian priest's adoration with that adored by a Christian divine, in Fig. 47, Vol. II., p. 648. (See Vol. I., p. 83, *et. seq.*)

Figure 18, p. 107, is a fancy sketch of the linga and the yoni combined. There is infinite variety in the details, but in all the plan, as given in the figure, is observable, except in the pointed end, which ought to be open, so as to allow the fluid poured over the linga to flow away.

Figure 19, p. 112, is copied from Lajard (*Op. Cit.*), plate xxii., fig. 5. It is the impression of an ancient gem, and represents a man clothed with a fish, the head being the mitre; priests thus clothed, often bear-

ing in their hand the mystic bag, are common in Mesopotamian sculptures; one such is figured on the back of the first volume of this work. In almost every instance it will be recognised that the fish's head is represented as of the same form of the modern bishop's mitre.

Figure 21, p. 119, represents two equilateral triangles, infolded so as to make a six-rayed star, the idea embodied being the androgyne nature of the deity. The pyramid with its apex upwards signifying the male, that with the apex downwards the female. The line at the central junction is not always seen, but the shape of the three parallel bars reappears in Hindoo frontlet signs in conjunction with a delta or door, shaped like the "grove" in 17; thus showing that the lines serve also to indicate the masculine triad (see Fig. 62, Vol. II., p. 649).

Figures 22, 23, p. 124, are other indications of the same fundamental idea. The first represents Nebo, the Nabhi, or the navel, characterised by a ring with a central mound. The second represents the circular and upright stone so common in Oriental villages. The two indicate the male and female; and a medical friend resident in India has told me, that he has seen women mount upon the lower stone and seat themselves reverently upon the upright one, having first adjusted their dress so as to prevent it interfering with her perfect contact with the miniature obelisc. During the sitting, a short prayer seemed flitting over the worshipper's lips, but the whole affair was soon over.

Figures 24, 25, pp. 142, 143, are discs, circles, aureoles, and wheels, to represent the sun. Sometimes the emblem of this luminary is associated with rays, as in Plate III., Fig. 3, and in Figure 10, p. 100; occasionally, as in some of the ancient temples in Egypt discovered in 1854, the sun's rays are represented by lines terminating in hands, sometimes one or more of these contain objects as if they were gifts sent by the god; amongst other objects, the *crux ansata* is shown conspicuously. In a remarkable plate in the Transactions of the *Royal Society of Literature* (second series, vol i., p. 140), the sun is identified with the serpent; its rays terminate in hands, some holding the handled cross or *tau*, and before it a queen, apparently, worships. She is offering what seems to be a lighted tobacco pipe, the bowl being of the same shape as that commonly used in Turkey; from this a wavy pyramid of flame rises. Behind her, two female slaves elevate the systrum; whilst before her, and apparently between herself and her husband, are two altars occupied by round cakes and one crescent-shaped emblem. Figure 24 was used in ancient days by Babylonian

artists or sculptors, when they wished to represent a being, apparently human, as a god. The same plan has been adopted by the moderns, who have varied the symbol by representing it now as a golden disc, now as a terrestrial orb, again as a rayed sphere. A writer, when describing a god as a man, can say that the object he sketches is divine; but a painter thinks too much of his art to put on any of his designs, "this woman is a goddess," or "this creature is divine"; he therefore adds an aureole round the head of his subject, and thus converts a very ordinary man, woman, or child into a deity to be revered; modern artists being far more skilful in depicting the Almighty than the carpenters and goldsmiths of the time of Isaiah (xl. 18, 19, xli. 6, 7, xliv. 9—19).

Figure 25 is another representation of the solar disc, in which it is marked with a cross. This probably originated in the wheel of a chariot having four spokes, and the sun being likened to a charioteer. The chariots of the sun are referred to in 2 Kings xxiii. 11 as idolatrous emblems. Of these the wheel was symbolic. The identification of this emblem with the sun is very easy, for it has repeatedly been found in Mesopotamian gems in conjunction with the moon. In a very remarkable one figured in Rawlinson's *Ancient Monarchies*, vol. ii., p. 249, the cross is contrived as five circles. It is remarkable, that in many papal pictures the wafer and the cup are depicted precisely as the sun and moon in conjunction. See Pugin's *Architectural Glossary*, plate iv., fig. 5.

Figures 26, 27, 28, p. 143, are simply varieties of the solar wheel, intended to represent the idea of the sun and moon, the mystic triad and unit, the "arba," or four. In Figure 27, the mural ornament is introduced, that being symbolic of feminine virginity. For explanation of Figure 28, see Figures 36, 37.

Figure 29, p. 145, is copied from Lajard, *Op. Cit.*, plate xiv. F. That author states that he has taken it from a drawing of an Egyptian stèle, made by M. E. Prisse (*Monum. Egypt.*, plate xxxvii.), and that the original is in the British Museum. There is an imperfect copy of it in Rawlinson's *Herodotus*, vol. ii. The original is too indelicate to be represented fully. Isis, the central figure, is wholly nude, with the exception of her head-dress, and neck and breast ornaments. In one hand she holds two blades of corn apparently, whilst in the other she holds three lotus flowers, two being egg shaped, whilst the central one is expanded; with these, which evidently symbolise the mystic triad, is associated a circle emblematic of the yoni, thus indicating the

fourfold creator. Isis stands upon a lioness; on one side of her stands a clothed male figure, holding in one hand the *crux ansata*, and in the other an upright spear. On the opposite side is a male figure wholly nude, like the goddess, save his head-dress and collar, the ends of which are arranged so as to form a cross. His hand points to a flagellum, behind him is a covert reference to the triad, whilst in front Osiris offers undisguised homage to Isis. The head-dress of the goddess appears to be a modified form of the crescent moon.

Figures 30, 31, 32, 33, pages 145, 146, represent the various triangles and their union which have been adopted in worship. Figure 30 is said to represent fire, which amongst the ancient Persians was depicted as a cone, whilst the figure inverted represents water.

Figure 34, p. 147, is an ancient Hindoo emblem, called Sri Jantra, which is fully explained in its place. It has now been adopted in Christian churches and Freemasons' lodges.

Figure 35, p. 148, is a very ancient Hindoo emblem, whose real signification I am unable to divine. It is used in calculation; it forms the basis of some game, and it is a sign of vast import in sacti worship. A coin, bearing this figure upon it, and having a central cavity with the Etruscan letters SUPEN placed one between each two of the angles, was found in a fictile urn, at Volaterræ, and is depicted in Fabretti's *Italian Glossary*, plate xxvi., fig. 358, *bis a*. As the coin is round, the reader will see that these letters may be read as Supen, Upens, Pensu, or Ensup, Nsupé. A search through Fabretti's *Lexicon* affords no clue to any meaning except for the third. There seems, indeed, strong reason to believe that *pensu* was the Etruscan form of the Pali *panca*, the Sanscrit *pāñch*, the Bengalli *pāñch*, and the Greek *penta*, *i.e.* five. Five, certainly, would be an appropriate word for the pentangle. It is almost impossible to avoid speculating upon the value of this fragment of archæological evidence in support of the idea that the Greeks, Aryans, and Etruscans had something in common; but into the question it would be unprofitable to enter here.

But, although declining to enter upon this wide field of inquiry, I would notice that whilst searching Fabretti's *Glossary* my eye fell upon the figure of an equilateral triangle with the apex upwards, depicted plate xliii., fig. 2440 *ter*. The triangle is of brass, and was found in the territory of the Falisci. It bears a rude representation of the outlines of the soles of two human feet, in this respect resembling a Buddist emblem; and there is on its edge an inscription which may be rendered thus in Roman letters, KAVI: TERTINEI. POSTIKNU,

which probably signifies "Gavia, the wife of Tertius, offered it." The occurrence of two Hindoo symbols in ancient Italy is very remarkable. It must, however, be noticed that similar symbols have been found on ancient sculptured stones in Ireland and Scotland. There may be no emblematic ideas whatever conveyed by the design; but when the marks appear on Gnostic gems, they are supposed to indicate death, *i. e.* the impressions left by the feet of the individual as he springs from earth to heaven.

Figures 36, 37, p. 151, are Maltese crosses. In a large book of Etrurian antiquities, which came casually under my notice about twenty years ago, when I was endeavouring to master the subject of the language, theology, etc., of the Etruscans, but whose name and other particulars I cannot now remember; I found depicted two crosses made up of four masculine triads, each asher being erect, and united to its fellows by the gland, forming a central diamond, emblem of the yoni. In one instance the limbs of the cross were of equal length, in the other the asher of one was three times as long as the rest. A somewhat similar cross, but one united with the circle, was found some time ago near Naples. It is made of gold, and has apparently been used as an amulet and suspended to the neck. It is figured in plate 35 of *An Essay on the Worship of the Generative Powers during the Middle Ages* (London, privately printed, 1865). It may be thus described: the centre of the circle is occupied by four oblate spheres arranged like a square; from the salient curves of each of these springs a yoni (shaped as in Figure 18), with the point outwards, thus forming a cross, each ray of which is an egg and fig. At each junction of the ovoids a yoni is inserted with the apex inwards, whilst from the broad end arise four ashers, which project beyond the shield, each terminating in a few golden bead-like drops. The whole is a graphic natural representation of the intimate union of the male and female, sun and moon, cross and circle, Ouranos and Ge. The same idea is embodied in Figure 28, p. 143, but in that the mystery is deeply veiled, in that the long arms of the cross represent the sun, or male, indicated by the triad; the short ones, the moon, or the female (see Plate vi., Fig. 4, Vol. II.).

Figure 38, p. 151, is copied from the *Journal of the Royal Asiatic Society*, vol. xviii., p. 393, plate 4. It is a Buddhist emblem, and represents the same idea under different aspects. Each limb of the cross represents the *fascinum* at right angles with the body, and presented towards a barley corn, one of the symbols of the yoni. Each limb is marked by the same female emblem, and terminates with the triad

triangle; beyond this again is seen the conjunction of the sun and moon. The whole therefore represents the mystic *arba*, the creative four, by some called Thor's hammer.

Figures 39 to 43, p. 152, are developments of the triad, triangle, or trinity.

Figure 44, p. 152, is by Egyptologists called the 'symbol of life.' It is also called the 'handled cross,' or *crux ansata*. It represents the male triad and the female unit, under a decent form. There are few symbols more commonly met with in Egyptian art than this. In some remarkable sculptures, where the sun's rays are represented as terminating in hands, the offerings which these bring are many a *crux ansata*, emblematic of the truth that a fruitful union is a gift from the deity.

Figures 45, 46, p. 155, are representations of the Hindoo *arba*, or the four elements in creation.

Figures 47, 48, p. 155, are representatives of the ancient male triad, adopted by moderns to symbolise the Trinity.

Figures 49, 50, p. 156, represent the trefoil which was used by the ancient Hindoos as emblematic of the celestial triad, and adopted by modern Christians. It will be seen that one stem arises from three curiously shaped segments, each of which is supposed to resemble the male *scrotum*, "purse," "bag," or "basket."

Figure 51, p. 156, is copied from Lajard, *Culte de Venus*, plate i., fig. 2. He states that it is from a gem cylinder in the British Museum. It represents a male and female figure dancing before the mystic palm-tree, into whose signification we need not enter beyond saying that it is a symbol of Asher. Opposite to a particular part of the figures is to be seen a diamond, or oval, and a *fleur de lys*, or symbolic triad. This gem is peculiarly valuable, as it illustrates in a graphic manner the meaning of the emblems in question, and how "the lilies of France" had a Pagan origin.

Figures 52 to 61, p. 157, are various representations of the union of the four, the *arba*, the androgyne, or the *linga-yoni*.

Figure 62, p. 159, is a well known emblem in modern Europe; it is equally well known in Hindostan, where it is sometimes accompanied by pillars of a peculiar shape. In one such compound the design is that of a cupola, supported by closely placed pillars, each of which has a "capital," resembling "the glans" of physiologists; in the centre there is a door, wherein a nude female stands, resembling in all respects Figure 62, except in dress and the presence of the child.

The same emblem may be found amongst the ancient Italians.

In modern Christian art this symbol is called *vesica piscis*, and is usually surrounded with rays. It commonly serves as a sort of framework in which female saints are placed, who are generally the representatives of the older Juno, Ceres, Diana, Venus, or other impersonations of the feminine element in creation (see Vol. II., Fig. 48, p. 648).

Figure 63, p. 159, represents one of the forms assumed by the systrum of Isis. Sometimes the instrument is oval, and sometimes it terminates below in a horizontal line, instead of in an acute angle. The inquirer can very readily recognise in the emblem the mark of the female creator. If there should be any doubt in his mind, he will feel at rest after a reference to Maffei's *Gemmi Antiche Figurati* (Rome, 1707), vol. ii., plate 61, wherein Diana of the Ephesians is depicted as having a body of the exact shape of the systrum figured in Payne Knight's work on the remains of the worship of Priapus, etc. The bars across the systrum show that it denotes a pure virgin (see Vol. II., pp. 743 — 746).

Figures 64 to 67, pp. 160, 161, are all drawn from Assyrian sources. The central figure, which is usually called "the grove," represents the delta, or female "door." To it the attendant genii offer the pine cone and basket. The signification of these is explained in the text. I was unable at first to quote any authority to demonstrate that the pine cone was a distinct masculine symbol, but now the reader may be referred to Maffei, *Gemme Antiche Figurate* (Rome, 1708), where in vol. iii., plate 8, he will see a Venus Tirsigera. The goddess is nude, and carries in one hand the tripliform arrow, emblem of the male triad, whilst in the other she bears a thyrsus, terminating in a pine or fir cone. Now this cone and stem is carried in the Bacchic festivities, and can be readily recognised as *virga cum ovo*. Sometimes the thyrsus is replaced by ivy leaves, which like the fig are symbolic of the triple creator. Occasionally the thyrsus was a lance or pike, round which vine leaves and berries were clustered, Bacchus *cum vino* being the companion of Venus *cum Cerere*. But a stronger confirmation of my views may be found in plate xl. of the same volume. This is entitled *Sacrafizio di Priapo*, and represents a female offering to Priapus. The figure of the god stands upon a pillar of three stones, and it bears a thyrsus from which depend two ribbons. The devotee is accompanied by a boy, who carries a pine- or fir-cone in his hand, and a basket on his head, in which may be recognised a male effigy. In

Figure 65 the position of the advanced hand of each of the priests nearest to the grove is very suggestive to the physiologist. Figure 66 is explained on page 163. It is to be noticed that a door is adopted amongst modern Hindoos as an emblem of the sacti (see Vol. II., Fig. 34, p. 491).

Figures 68, 69, 70, page 164, are fancy sketches intended to represent the "sacred shields" spoken of in Jewish and other history. The last is drawn from memory, and represents a Templar's shield. According to the method in which the shield is viewed, it appears like the *os tinæ*, or the navel.

Figures 71, 72, p. 164, represent the shape of the systrum of Isis, the fruit of the fig, and the yoni. When a garment of this shape is made and worn, it becomes the "pallium" donned alike by the male and female individuals consecrated to Roman worship.

Figures 73, 74, p. 165, represent an ancient Christian bishop and a modern nun wearing the emblem of the female sex. In the former, said (in *Old England Pictorially Illustrated*, by Knight) to be a drawing of St. Augustine, the amount of symbolism is great. The "nimbus" and the tonsure are solar emblems; the pallium, the feminine sign, is studded with phallic crosses; its lower end is the ancient T, the mark of the masculine triad; the right hand has the forefinger extended, like the Assyrian priests whilst doing homage to the grove, and within it is the fruit, *tappuach*, which is said to have tempted Eve. When a male dons the pallium in worship, he becomes the representative of the *arba*, or mystic four. See Vol. II., pp. 915—18.

Figure 75, p. 167, is a well known Christian emblem, called "a foul anchor." The anchor, as a symbol, is of great antiquity. It may be seen in an old Etruscan coin in the British Museum, depicted in *Veterum Populorum et Regum Numi*, etc. (London, 1814), plate II., fig. 1. On the reverse there is a chariot wheel. The foul anchor represents the crescent moon, the argha, ark, navis, or boat; in this is placed the mast, round which the serpent, the emblem of life in the "verge," entwines itself. The cross beam completes the mystic four, symbolic alike of the sun and of androgeneity.

Figures 76 to 80, p. 168, are Asiatic and Egyptian emblems in use amongst ourselves, and receive their explanation on the page indicated.

Figure 81, page 202, is copied from Godfrey Higgins' *Anacalypsis*, vol. II., fig. 27. It is drawn from Montfauçon, vol. II. pl. 132, fig. 6. In his text, Higgins refers to two similar groups, one which exists in the

Egyptian temple of Ipsambul in Nubia, and described by Wilson, *On Buddhists and Jeynes*, p. 127; another, found in a cave temple in the south of India, described by Col. Tod, in his *History of Rajpootana*. The group is not explained by Montfauçon. It is apparently Greek, and combines the story of Hercules with the seductiveness of Circe. The tree and serpent is a common emblem.

Figure 81, p. 273, is copied from Lajard, *Culte de Venus*, plate xix., fig. 11. The origin of this, which is a silver statuette in that author's possession, is unknown. The female represents Venus bearing in one hand an apple; her arm rests upon what seems to be a representative of the mystic triad (the two additions to the upright stem not being seen in a front view) round which a dolphin ($\delta\epsilon\lambda\phi\acute{\iota}\varsigma$, 'dolphin,' for $\delta\epsilon\lambda\phi\acute{\upsilon}\varsigma$ 'womb') is entwined, from whose mouth comes the stream of life.

Figure 82, p. 279, is from Lajard (*Op. Cit.*), plate xiv. b, fig. 3. The gem is of unknown origin, but is apparently Babylonish; it represents the male and female in conjunction: both appear to be holding the symbol of the triad in much respect, whilst the curious cross suggests a new reading to an ancient symbol.

Figure 83, page 343, may be found in Fabretti's *Corpus Inscriptionem Italicarum* (Turin, 1867), plate xxv., fig. 363 f. The coins which bear the figures are of brass, and were found at Volaterræ. In one the double head is associated with a dolphin and crescent moon on the reverse, and the letters VELATHRI, in Etruscan. A similar inscription exists on the one containing the club. The club, formed as in Figure 83, occurs frequently on Etruscan coins. For example, two clubs are joined with four balls on a Tudertine coin, having on the reverse a hand apparently gauntleted for fighting, and four balls arranged in a square. On other coins are to be seen a bee, a trident, a spear-head, and other tripliform figures, associated with three balls in a triangle; sometimes two, and sometimes one. The double head with two balls is seen on a Telamonian coin, having on the reverse what appears to be a leg with the foot turned upwards. In a coin of Populonia the club is associated with a spear and two balls, whilst on the reverse is a single head. I must notice too that on other coins a hammer and pincers, or tongs, appear, as if the idea was to show that a maker, fabricator, or heavy hitter was intended to be symbolised. What that was is farther indicated by other coins on which a head appears thrusting out the tongue. At Cortona two statuettes of silver have been found, representing a double-faced individual. A lion's head

for a cap, a collar, and buskins are the sole articles of dress worn. One face appears to be feminine, and the other masculine. but neither are bearded. The pectorals and the general form indicate the male, but the usual marks of sex are absent. On these have been found Etruscan inscriptions (1) V. CVINTI ARNTIAS CULPIANSI ALPAN TURCE; (2) V. CVINTE ARNTIAS SELANSE TEZ ALPAN TURCE. Which may be rendered (1) "V. Quintus of Aruntia, to Culpian pleasing, a gift"; (2) "V. Quintus of Aruntia to Vulcan pleasing gave a gift," evidently showing that they were *ex voto* offerings.

Figure 84, p. 351. The figure here represented is, under one form or another, extremely common amongst the sculptured stones in Scotland. Four varieties may be seen in plate 48 of Col. Forbes Leslie's *Early Races of Scotland*. In plate 49 it is associated with a serpent, apparently the cobra. The design is spoken of as "the spectacle ornament," and it is very commonly associated with another figure closely resembling the letter Z. It is very natural for the inquirer to associate the twin circles with the sun and earth, or the sun and moon. On one Scottish monument the circles represent wheels, and they probably indicate the solar chariot. As yet I have only been able to meet with the Z and "spectacle ornament" once out of Scotland; it is figured on apparently a Gnostic gem (*The Gnostics and their Remains*, by C. W. King, London, 1864, plate ii., fig. 5). In that we see in a serpent cartouche two Z figures, each having the down stroke crossed by a horizontal line, each end terminating in a circle; besides them is a six rayed star. each ray terminating in a circle, precisely resembling the star in Plate III., Fig. 3, *supra*. I can offer no satisfactory explanation of the emblem. But I would strongly urge upon those who are interested in the subject to read *The Early Races of Scotland*, quoted above (2 vols., 8vo., Edinburgh: Edmonson and Douglas, 1866).

Figures 85, 86, page 352, represent a Yorkshire and an Indian stone circle. The first is copied from *Descriptions of Cairns, Cromlechs, Kistvaens, and other Celtic, Druidical, or Scythian Monuments in the Dekkan*, by Col. Meadows Taylor, *Transactions of the Royal Irish Academy*, vol. 24. The mound exists in Twizell Moor, and the centre of the circle indicates an ancient tomb, very similar to those found by Taylor in the Dekkan; this contained only one single urn, but many of the Indian ones contained, besides the skeleton or the great man buried therein, skeletons of other individuals who had been slaughtered over his tomb, and buried above the kistvaen containing his bones; in one instance two bodies and three heads were

found in the principal grave, and twenty other skeletons above and beside it. A perusal of this very interesting paper will well repay the study bestowed upon it. Figure 86 is copied from Forbes Leslie's book mentioned above, plate 59. It represents a modern stone circle in the Dekkan, and is of very modern construction. The dots upon the stones represent a dab of red paint, which again represents blood. The figures are introduced into my text to show that Palestine contains evidence of the presence of the same religious ideas as existed in ancient England and Hindostan, as well as in modern India. The name of the god worshipped in these modern shrines is Vetal, or Betal. It is worth mentioning in passing that there is a celebrated monolith in Scotland called the Newton stone, on which are inscribed, evidently with a graving tool, an inscription in the Ogham, and another in some ancient Aryan character (see Moore's *Ancient Pillar Stones of Scotland*).

Figure 87, page 359, indicates the solar wheel, emblem of the chariot of Apollo. This sign is a very common one upon ancient coins; sometimes the rays or spokes are four, at others they are more numerous. Occasionally the tire of the wheel is absent, and amongst the Etruscans the nave is omitted. This solar cross is very common in Ireland, and amongst the Romanists generally.

Figure 88, p. 360, is copied from Hyslop, who gives it on the authority of Col. Hamilton Smith, who copied it from the original collection made by the artists of the French Institute of Cairo. It is said to represent Osiris, but this is doubtful. There is much that is intensely mystical about the figure. The whip, or flagellum, placed over the tail and the head passing through the *yoni*, the circular spots with their central dot, the horns with solar disc, and two curiously shaped feathers (?), the calf reclining upon a plinth, wherein a division into three is conspicuous, all have a meaning in reference to the mystic four.

Figure 89, page 402, is copied from Higgins' *Anacalypsis*, plate 2, fig. 14. Figure 92, page 411, is from the same source. That author appears to have taken them from Maurice's *Indian Antiquities*, a copy of which I have hitherto been unable to procure.

Figure 90, page 402, is also from Higgins, who has copied it from Moor's *Hindu Pantheon*. Having been able recently to procure a copy of this work, I find that Moor distinctly expresses his opinion that it is of European and not of Indian origin, and consequently that it is worthless as illustrating the life of Cristna.

Figure 91, page 410, is stated by Higgins, *Anacalypsis*, p. 217, to be

a mark on the breast of an Egyptian mummy in the Museum of University College, London. It is essentially the same symbol as the *crux ansata*, and is emblematic of the male triad and the female unit.

Figure 92, page 411, is from the same authority, and I have not yet been able to confirm it.

Figure 93, page 445, is the Mithraic lion. It may be seen in Hyde's *Religion of the Ancient Persians*, second edition, plate 1. It may also be seen in vol. ii., plates 10 and 11 of Maffei's *Gemme Antiche Figurate* (Rome, 1707). In plate 10 the Mithraic lion has seven stars above it, around which are placed respectively, words written in Greek, Etruscan and Phœnician characters, ZEDCH, TELKAN. TELKON. TELKON. QIDEKH. UNEULK. LNKELLP. apparently showing that the emblem was adopted by the Gnostics. It would be unprofitable to dwell upon the meaning of these letters. After puzzling over them, I fancy that "Bad spirits, pity us," "Just one, I call on thee," may be made out by considering the words to be very bad Greek, and the letters to be much transposed.

Figure 94, page 495, is copied by Higgins, *Anacalypsis*, on the authority of Dubois, who states, vol. iii., p. 33, that it was found on a stone on a church in France, where it had been kept religiously for six hundred years. Dubois regards it as wholly astrological, and as having no reference to the story told in Genesis. It is unprofitable to speculate on the draped figures as representative of Adam and Eve. We have introduced it to show how such tales are intermingled with Sabeanism.

Figure 95, page 497, is a copy of a gem figured by Layard (*Nineveh and Babylon*, p. 156), and represents a deity seated on a lotus, adoring the mundane representative of the mother of creation. I have not yet met with any ancient gem or sculpture which seems to identify the yoni so completely with various goddesses. Compare this with Figure 48, Vol. II., p. 648, wherein the emblem is even more strikingly identified with woman, and with the virgin Mary.

Figure 96, page 529, is copied from plate 22, fig. 3, of Lajard's *Culte de Venus*. He states that it is an impression of a cornelian cylinder, in the collection of the late Sir William Ouseley, and is supposed to represent Bel and two fish gods, the authors of fecundity.

Figure 97, page 530, is copied from a small Egyptian statuette, in the Mayer Collection of the Free Museum, Liverpool. It represents Isis, Horus, the fish, and the serpent. The figure is curious, as showing the long persistence of reverence for the virgin and child, and the iden-

tification of the fish with the eye symbol, both indicating the yoni, whilst the serpent indicates the linga.

Figure 98, p. 531, is a fancy sketch of the *fleur de lys*, the lily of France. It symbolises the male triad, whilst the ring around it represents the female. The identification of this emblem of the trinity with the tripliform Mahadeva, and of the ring with his sacti, may be seen in the next figure.

Figure 99, p. 532, is copied from plate i., fig. 2, of Lajard, who states that it is a copy of the impression of a cylinder of grey chalcedony, in the British Museum. It appears to be intensely mystical, but it is unnecessary to go into its minute signification. It has been introduced to show the identification of the eye, fish, or oval shape, with the yoni, and of the *fleur de lys* with the lingam, which is recognised by the respective positions of the emblems in front of particular parts of the mystic animals, who both, on their part, adore the symbolic palm tree, and its pistil and stamens. The similarity of the palm tree to the ancient round towers in Ireland and elsewhere will naturally strike the observer.

VOL. II.

ON the side of the cover is a representation of Siva, taken from Moor's *Hindu Pantheon*, plate xiii. He is supposed to be the oldest of the Indian deities, and to have been worshipped by the aborigines of Hindostan before the Aryans invaded that country. It is thought that the Vedic religion opposed this degrading conception at the first, but was powerless to eradicate it. Though Siva is yet the most popular of all the gods, he is venerated I understand only by the vulgar. Though he personifies the male principle, there is not anything indecent in pictorial representations of him. In one of his hands is seen the trident, one of the emblems of the masculine triad; whilst in another is to be seen an oval systrum-shaped loop, a symbol of the feminine unit. On his forehead he bears an eye, symbolic of the Omniscient, the sun, and the union of the sexes.

At the back of the cover is seen a figure of Venus standing on a tortoise, whose symbolic import is explained on page 881, Vol. I. It is copied from Lajard, *Sur le Culte de Venus*, plate iii., fig. 5, and is stated

by him to be a drawing of an Etruscan candelabrum, existing in the Royal Museum at Berlin. See Fig. 74, *infra*.

The frontispiece is a copy of a small Hindoo statuette in the Mayer Collection (Free Museum, Liverpool). It represents Parvati, or Devi, the Hindoo virgin and child. The right hand of the figure makes the symbol of the yoni with the forefinger and thumb, the rest of the fingers typifying the triad. In the palm and on the navel is a lozenge, emblematic of woman. The child Christna, the equivalent of the Egyptian Horus and the Christian Jesus, bears in its hand one of the many emblems of the linga, and stands upon a lotus. The monkey introduced into the group plays the same part as the cat, cow, lioness, and ape, in the Egyptian mythology, being emblematic of that desire which eventuates in the production of offspring.

PLATE I

Is a copy of figures given in Bryant's *Ancient Mythology*, plates xiii., xxviii., third edition, 1807. The first two illustrate the story of Palemon and Cetus, introducing the dolphin. That fish is symbolic of the female, in consequence of the assonance in Greek between its name and that of the womb. The tree symbolises the *arbor vite*, the life-giving sprout; and the ark is a symbol of the womb. The third figure, where a man rests upon a rock and dolphin, and toys with a mother and child, is equally suggestive. The male is repeatedly characterised as a rock, hermes, menhir, tolmen, or upright stone, the female by the dolphin, or fish. The result of the junction of these elements appears in the child, whom both parents welcome. The fourth figure represents two emblems of the male creator, a man and trident, and two of the female, a dolphin and ship. The two last figures represent a coin of Apamea, representing Noe and the ark, called *Cibotus*. Bryant labours to prove that the group commemorates the story told in the Bible respecting the flood, but there is strong doubt whether the scriptural story was not of Greek origin. The city referred to was in Phrygia, and the coin appears to have been struck by Philip of Macedon. The inscription round the head is ΑΥΤ. Κ. ΙΟΒΑ ΦΙΛΗΠΠΙΟΣ. ΑΥΓ.; on the reverse, ΕΠΙΜΑ. ΥΡ. ΑΑ. ΕΞΑΝΔΡ. ΟΥΒ. ΑΡΧΙ ΑΠΑΜΕΩΝ. See Vol. II., pp. 123, and 385 — 392.

PLATE II

Is a copy of an original drawing made by a learned Hindoo pundit for Wm. Simpson, Esq., of London, whilst he was in India studying its mythology. It represents Brahma supreme, who in the act of creation

made himself double, *i. e.*, male and female. In the original the central part of the figure is occupied by the triad and the unit, but far too grossly shown for reproduction here. They are replaced by the *crux ansata*. The reader will notice the triad and the serpent in the male hand, whilst in the female is to be seen a germinating seed, indicative of the relative duties of father and mother. The whole stands upon a lotus, the symbol of androgynicity. The technical word for this incarnation is "Arddha Nari." See *infra*, Fig. 44, p. 645, representing the same idea, the androgyne being however decently draped.

PLATE III

Is Devi, the same as Parvati, or Bhavani. It is copied from Moor's *Pantheon*, plate xxx. The goddess represents the feminine element in the universe. Her forehead is marked by one of the symbols of the four creators, the triad, and the unit. Her dress is covered with symbolic spots, and one foot peculiarly placed is marked by a circle having a dot in the interior. The two bear the same signification as the Egyptian eye. I am not able to define the symbolic import of the articles held in the lower hand. Moor considers that they represent scrolls of paper, but this I doubt. The raised hands bear the unopened lotus flower, and the goddess sits upon another.

PLATE IV

Consists of six figures copied from Maurice's *Indian Antiquities*, vol. vi., p. 273, and two from Bryant's *Mythology*, vol. ii., third edition, pp. 203 and 409. All are symbolic of the idea of the male triad: a central figure, erect, and rising above the other two. In one an altar and fire indicate, mystically, the linga; in another, the same is portrayed as a man, like Mahadeva always is; in another, there is a tree stump and serpent, to indicate the same idea. The two appendages of the linga are variously described; in two instances as serpents, in other two as tree and *concha*, and snake and shell. The two last seem to embody the idea that the right "egg" of the male germinates boys, whilst the left produces girls; a theory common amongst ancient physiologists. The figure of the tree encircled by the serpent, and supported by two stones resembling "tolmen," is very significant. The whole of these figures seem to point unmistakably to the origin of the very common belief that the male Creator is triune. In Assyrian theology the central figure is Bel, Baal, or Asshur; the one on the right Anu, that on the left Hea. See Vol. i., pp. 83—85.

PLATE V

Contains pagan symbols of the trinity or *linga*, with or without the unity or *yoni*.

Fig. 1 represents a symbol frequently met with in ancient architecture, etc. It symbolises the male and female elements, the pillar and the half moon.

Fig. 2 represents the mystic letters said to have been placed on the portal of the oracle of Delphi. By some it is proposed to read the two letters as signifying "he or she is;" by others the letters are taken to be symbolic of the triad and the unit. If they be, the pillar is a very unusual form for the *yoni*.

Fig. 3 is a Hindoo sectarian mark copied from Moor's *Hindu Pantheon*, and is one out of many indicating the union of the male and female.

Fig. 4 is emblematic of the virgin and child. It identifies the two with the crescent. It is singular that some designers should unite the moon with the solar symbol, and others with the virgin. We believe that the first indicate ideas like that associated with Baalim, Ashtaroth in the plural, the second that of Astarte or Venus in the singular. Or, as we may otherwise express it, the married and the immaculate virgin.

Fig. 5 is copied from Sharpe's *Egyptian Mythology*, p. 15. It represents one of the Egyptian trinities, and is highly symbolic, not only indicating the triad, here Osiris, Isis, and Nephthys, but its union with the female element. The central god Osiris is himself triune, as he bears the horns symbolic of the goddess Athor and the feathers of the god Ra.

Fig. 6 is a Hindoo sectarian mark, from Moor's *Hindu Pantheon*. The lozenge indicates the *yoni*. For this assertion we not only have evidence in Babylonian gems copied by Lajard, but in Indian and Etruscan designs. We find, for example, in vol. v., plate xlv., of *Antiquités Etrusques*, etc., par F. A. David (Paris, 1785), a draped female, wearing on her breast a half moon and mural crown, holding her hands over the middle spot of the body, so as to form a "lozenge" with the forefingers and thumbs. The triad in this figure is very distinct, and we may add that a trinity expressed by three balls or three circles is to be met with in the remotest times and in most distant countries.

Figs. 7, 8, 9 and 10 are copied from Cabrera's account of an ancient city discovered near Palenque, in Guatemala, Spanish America (London, 1822). Although they appear to have a sexual design,

yet I doubt whether the similarity is not accidental. After a close examination of the plates given by Cabrera, I am inclined to think that nothing of the ling-yoni element prevailed in the mind of the ancient American sculptors. All the males are carefully draped in appropriate girdles, although in some a grotesque or other ornament, such as a human or bestial head, a flower, etc. is attached to the apron or "fall" of the girdle, resembling the sporran of the Highlander and the codpiece of mediæval knights and others. I may, however, mention some very remarkable sculptures copied; one is a tree whose trunk is surrounded by a serpent, and whose fruit is shaped like the *vesica piseis*; in another is seen a youth wholly unclothed, save by a cap and gaiters, who kneels before a similar tree, being threatened before and behind by some fierce animal. This figure is peculiar, differing from all the rest in having an European rather than an American head and face. Indeed, the features, etc., remind me of the late Mr. Cobden, and the cap is such as yachting sailors usually wear. There is also another remarkable group, consisting apparently of a man and woman standing before a cross, proportioned like the conventional one in use amongst Christians. Everything indicates American ideas, and there are ornaments or designs wholly unlike any that I have seen elsewhere. The man appears to offer to the cross a grotesque human figure, with a head not much unlike Punch, with a turned-up nose, and a short pipe shaped like a fig in his mouth. The body is well formed, but the arms and thighs are rounded off like "flippers" or "fins." Resting at the top of the cross is a bird, like a game cock, ornamented by a necklace. The male in this and the other sculptures is beardless, and that women are depicted, can only be guessed at by the inferior size of some of the figures. It would be unprofitable to carry the description farther.

Figs. 11, 12 are from vol. i., plates xix. and xxiii. of a remarkably interesting work, *Recherches sur l'origine l'esprit et les progrès des Arts de la Grèce*, said to be written by D'Harcenville, published at London, 1785. The first represents a serpent, coiled so as to symbolise the male triad, and the crescent, the emblem of the yoni.

Fig. 12 accompanies the bull on certain coins, and symbolises the sexual elements, *le baton et l'anneau*

Fig. 13 is, like figure 5, from Sharpe's *Egyptian Mythology*, p. 14, and is said to represent Isis, Nephthys, and Osiris. One of the many Mizraite triads. The Christian trinity is of Egyptian origin.

Fig. 14 is a symbol frequently seen in Greek churches, but

appears to be of pre-Christian origin. The cross we have already described as being a compound male emblem, whilst the crescent symbolises the female element in creation.

Figure 15 is from D'Harcenville, *Op. Cit.*, vol. i., p. xxiii. It resembles Figure 11, *supra*, and enables us by the introduction of the sun and moon to verify the deduction drawn from the arrangement of the serpent's coils. If the snake's body, instead of being curved above the ♂ like tail, were straight, it would simply indicate the linga and the sun; the bend in its neck, however, indicates the yoni and the moon.

Figure 16 is copied from plate xvi., fig. 2, of *Recueil de Pierres Antiques Gravées*, folio, by J. M. Raponi (Rome, 1786). The gem represents a sacrifice to Priapus, indicated by the rock, pillar, figure, and branches given in our plate. A nude male sacrifices a goat; a draped female holds a kid ready for immolation; a second man, nude, plays the double pipe, and a second woman, draped, bears a vessel on her head, probably containing wine for a libation.

Figure 17 is from vol. i. *Récherches, etc.*, plate xxii. In this medal the triad is formed by a man and two coiled serpents on the one side of the medal, whilst on the reverse are seen a tree, surrounded by a snake, situated between two rounded stones, with a dog and a conch shell below. See *supra*, Plate iv., Fig. 6.

PLATE VI

—With two exceptions, Figures 4 and 9,—exhibits Christian emblems of the trinity or linga, and the unity or yoni, alone or combined; the whole being copied from Pugin's *Glossary of Ecclesiastical Ornament* (London, 1869).

Fig. 1 is copied from Pugin, plate xvii., and indicates a double union of the trinity with the unity, here represented as a ring, *l'anneau*.

Figs. 2, 3, are from Pugin, plate xiv. In figure 2, the two covered balls at the base of each limb of the cross are extremely significant, and if the artist had not mystified the free end, the most obtuse worshipper must have recognised the symbol. We may add here that in the two forms of the Maltese cross, the position of the lingam is reversed, and the egg-shaped bodies, with their cover, are at the free end of each limb, whilst the natural end of the organ is left unchanged. See Vol. i., Figs. 36, 37, p. 151. This form of cross is Etruscan. Fig. 3 is essentially the same as the preceding, and both may be compared with Fig. 4. The balls in

this cross are uncovered, and the free end of each limb of the cross is but slightly modified.

Fig. 4 is copied in a conventional form from plate xxxv., fig. 4, of *Two Essays on the Worship of Priapus* (London, 1865). It is thus described (page 147): "The object was found at St. Agata di Goti, near Naples.....It is a *crux ansata* formed by four phalli, with a circle of female organs round the centre; and appears by the look to have been intended for suspension. As this cross is of gold, it had no doubt been made for some personage of rank, possibly an ecclesiastic." We see here very distinctly the design of the egg- and systrum-shaped bodies. When we have such an unmistakable bi-sexual cross before our eyes, it is impossible to ignore the signification of Figs. 2 and 3, and Plate vii., Figs. 4 and 7. See *supra*, Figs. 36, 37, p. 151.

Figs 5, 6 are from Pugin, plates 14 and 15, and represent the trinity with the unity, the triune god and the virgin united in one.

Fig. 7 represents the central lozenge and one limb of a cross, figured plate xiv. of Pugin. In this instance the Maltese cross is united with the symbol of the virgin, being essentially the same as Fig. 9, *infra*. It is a modified form of the *crux ansata*.

Fig. 8 is a compound trinity, being the finial of each limb of an ornamental cross. Pugin, plate xv.

Fig. 9 is a well known Egyptian symbol, borne in the hand of almost every divinity. It is a cross, with one limb made to represent the female element in creation. The name that it technically bears is *crux ansata*, or "the cross with a handle." A reference to Fig. 4 serves to verify the idea which it involves.

Fig. 10 is from Pugin, plate xxxv. In this figure the cross is made by the intersection of two ovals, each a *vesica piscis*, an emblem of the yoni. Within each limb a symbol of the trinity is seen, each of which is associated with the central ring.

Fig. 11 is from Pugin, plate xix., and represents the *arbor vite* the *branch*, or tree of life, as a triad, with which the ring is united.

PLATE VII

Contains both pagan and Christian emblems.

Fig. 1 is from Pugin, plate xviii., and is a very common finial representing the trinity. Its shape is too significant to require an explanation; yet with such emblems our Christian churches abound!

Fig. 2 is from Pugin, plate xxi. It is a combination of ideas concealing the union patent in Figure 4, Pl. vi., *supra*.

Fig. 3 is from Moor's *Hindu Pantheon*. It is an ornament borne by Devi, and symbolises the union of the triad with the unit.

Fig. 4 is from Pugin, plate xxxii. It is a double cross made up of the male and female emblems. It is a conventionalised form of Fig. 4, Plate vi., *supra*. Such eight rayed figures, made like stars, seem to have been very ancient, and to have been designed to indicate the junction of male and female.

Fig. 5 is from Pugin, plate xvii., and represents the trinity and the unity.

Fig. 6 is a Buddhist emblem from Birmah, *Journal of Royal Asiatic Society*, vol. xviii., p. 392, plate i., fig. 52. It represents the short sword, *le bracquemard*, a male symbol.

Fig. 7 is from Pugin, plate xvii. See plate vi., fig. 3, *supra*.

Figs. 8, 9, 10, 11, 12 are Buddhist (see Fig. 6, *supra*), and symbolise the triad.

Figs. 13, 14, 15, 16, 17, are from Pugin, and simply represent the trinity.

Figs. 18 and 19 are common Grecian emblems. The first is associated with Neptune and water, the second with Bacchus. With the one we see dolphins, emblems of the womb, the name of the two being assonant in Greek; with the other, the saying, *sine Baccho et Cerere friget Venus*, must be coupled.

PLATE VIII

Consists of various emblems of the triad and the unit, drawn almost exclusively from Grecian, Etruscan, Roman, and Indian gems, figures, coins, or sculptures, Maffei's *Gemme Antiche Figurata*, Raponi's *Recueil*, and Moor's *Hindu Pantheon*, being the chief authorities.

FIGURES IN THE TEXT.

Figures 1, 2, page 191, represent the Buddhist cross and one of its arms. The first shows the union of four phalli. The single one being a conventional form of a well-known organ. This form of cross does not essentially differ from the Maltese cross. In the latter, Asher stands perpendicularly to Anu and Hea; in the former it is at right angles to them. "The pistol" is a well-known name amongst our soldiery, and four such joined together by the muzzle would form the Buddhist cross. Compare Figure 38, Vol. I., p. 151.

Figures 3, 4, 5, page 191, indicate the union of the four creators, the trinity and the unity. Not having at hand any copy of an ancient key, I have used a modern one; but this makes no essential difference in the symbol.

Figures 6, 7, page 191, are copied from Lajard, *Sur le Culte de Venus*, plate ii. They represent an ornament held in the hand of a great female figure, sculptured in bas relief on a rock at Yazili Kaia, near to Boghaz Keni, in Anatolia, and described by M. C. Texier in 1834. The goddess is crowned with a tower, to indicate virginity; in her right hand she holds a staff, shown in Figure 7, in the other, that given in Figure 6, she stands upon a lioness, and is attended by an antelope. Figure 6 is a complicated emblem of the 'four.'

Figures 8, 12, pages 220, 222, are copied from Moor's *Hindu Pantheon*, plate lxxxiii. They represent the lingam and the yoni, which amongst the Indians are regarded as emblems of God, much in the same way as a crucifix is esteemed by certain modern Christians.

Figures 9, 10, 11, pages 221, 222, from Moor, plate lxxxvi., are forms of the argha, or sacred sacrificial cup, bowl, or basin, which represent the yoni and many other things besides. See Moor, *Hindu Pantheon*, pp. 393, 4.

Figure 14, page 254. Copied from Rawlinson's *Ancient Monarchies*, vol. i., p. 176, represents Ishtar, the Assyrian representative of Devi, Parvati, Isis, Astarte, Venus, and Mary. The virgin and child are to be found everywhere, even in ancient Mexico.

Figures 15, 16, page 259, are copied from Lajard, *Sur le Culte de Venus*. The first is from plate xiv. b, fig. 5, and represents a male and female, the symbolic triad and unit. The star on the left appears to indicate "the four." The staff below is mystical, and as yet I have not met with anything to explain its meaning. The second represents the male and female as the sun and moon, thus identifying the symbolic sex of those luminaries. The legend in the Pehlevi characters has not been interpreted. Lajard, plate xix., fig. 6.

Figure 17, page 260, is taken from a mediæval woodcut, lent to me by my friend, Mr. John Newton, to whom I am indebted for the sight of, and the privilege to copy many other figures. In it the virgin Mary is seen as the Queen of Heaven, nursing her infant, and identified with the crescent moon. Being before the sun, she almost eclipses its light. Than this, nothing could more completely identify the Christian mother and child with Isis and Horus, Ishtar, Venus, Juno, and a

host of other pagan goddesses, who have been called 'Queen of Heaven,' 'Spouse of God,' the 'Celestial Virgin,' etc.

Figure 18, page 261, is a common device in papal churches and pagan symbolism. It is intended to indicate the sun and moon in conjunction, the union of the triad with the unit. I may notice, in passing, that Mr. Newton has showed to me some mediæval woodcuts, in which the young unmarried women in a mixed assemblage were indicated by wearing upon their foreheads a crescent moon.

Figure 19, page 262, is a Buddhist symbol, or rather a copy of Maitrya Bodhisatwa, from the monastery of Gopach, in the valley of Nepaul. It is taken from *Journal of Royal Asiatic Society*, vol. xviii., p. 394. The horseshoe, like the *vesica piscis* of the Roman church, indicates the yoni; the last, taken from some cow, mare, or donkey, being used in eastern parts where we now use their shoes, to keep off the evil eye. It is remarkable that some nations should use the female organ, or an effigy thereof, as a charm against ill luck, whilst others adopt the male symbol. In Ireland, a female shamelessly exhibiting herself was to be found sculptured over the door of certain churches, within the last century. See Vol. I., p. 114, and Vol. II., p. 262. The male in the centre sufficiently explains itself.

That some Buddhists have mingled sexuality with their ideas of religion, may be seen in plate ii. of Emil Schlagintweit's *Atlas of Buddhism in Tibet*, wherein VAJARSATTVA, "The God above all," is represented as a male and female conjoined. Rays, as of the sun, pass from the group; and all are enclosed in an ornate oval, or horseshoe, like that in this figure.

I may also notice in passing, that the goddess DOLJANG (A.D. 617-98) has the *stigmata* in her hands and feet, like those assigned to Jesus of Nazareth and Francis of Assisi.

Figure 20 is a copy of the medal issued to pilgrims at the shrine of the virgin at Loretto. It was lent to me by Mr. Newton, but my engraver has omitted to make the face of the mother and child black, as it ought to be. Instead of the explanation given in the text, of the adoption of a black skin for Mary and her son, D'Harcenville suggests that it represents night, the period during which the feminine creator is most propitious or attentive to her duties. It is unnecessary to contest the point, for almost every symbol has more interpretations given to it than one. I have sought in vain for even a plausible reason for the blackness of certain virgins and children, in certain

papal shrines, which is compatible with decency and Christianity. It is clear that the matter will not bear the light.

Figure 21, page 276, is from Lajard, *Op. Cit.*, plate iii., fig. 8. It represents the sun, moon, and a star, probably Venus. The legend is in Phœnician, and may be read LNBRB, the diamond being a symbol of Venus or the yoni; or it may stand for the letter γ *ain* = *a*, *g*, or *o*.

Figure 22, page 277, is from Lajard, plate i., figure 8. It represents a priest before a vacant throne or chair, which is surmounted by the sun and moon, and a curious cross-shaped rod and triangle; before the throne is the diamond or oval, which symbolises the female, and behind it is the palm tree, an emblem of the male. In the temple of the Syrian goddess the seat of the sun was empty. See Vol. II., p. 788.

Figure 23, page 278, is Harpocrates, on a lotus, adoring the emblem of woman; see Figure 95, p. 497, *ante*. Lajard and others state that homage, such as is here depicted, is actually paid in some parts of Palestine and India to the living symbol; the worshipper on bended knees offering to it, *la bouche inférieure*, with or without a silent prayer, his food before he eats it. A corresponding homage is paid by female devotees to the masculine emblem of the sheik or patriarch, which is devoutly kissed by all the women of the tribe on one solemn occasion during the year, when the old ruler sits in state to receive the homage. The emblem is, for many, of greater sanctity than a crucifix. Such homage is depicted in Picart's *Religious Ceremonies of all the people in the World*, original French edition, plate 71. See also *The Dabistan*, translated from the Persian (London, 1843, vol. ii., pp. 148—153).

Figures 24, 25, pages 325, 326, are explained above, Figure 18.

Figure 26, page 329, is copied from Bryant's *Ancient Mythology*, 3rd edition, vol. iii., p. 193. That author states that he copied it from Spanheim, but gives no other reference. It is apparently from a Greek medal, and has the word CAMION as an inscription. It is said to represent Juno, Sami, or Sclenitis, with the sacred pepulum. The figure is remarkable for showing the identity of the moon, the lozenge, and the female. It is doubtful whether the attitude of the goddess is intended to represent the cross.

Figure 27, page 329, is a composition taken from Bryant, vol. iv., p. 286. The rock, the water, the crescent moon as an ark, and the dove hovering over it, are all symbolical; but though the author of it is right in his grouping, it is clear that he is not aware of its full signification.

The reader will readily gather it from our articles upon the ARK and WATER, and from our remarks upon the dove.

Figure 28, page 351, is explained. Fig. 16, page 106, Vol. 1., *antea*.

Figure 29, page 352. See Figure 16, *supra*.

Figure 30, page 354. See Figure 9, Page 99, Vol. 1., *ante*.

Figure 31, page 398, is from Lajard, plate xxii., fig. 3. It is the impression of an archaic Babylonian cylinder, and is supposed to represent Oannes, or the fish deity. It is supposed that Dagon of the Philistines resembled the two figures supporting the central one.

Figure 32, page 399, is from Lajard, plate xxii., fig. 5, and is supposed to represent a priest of the fish god. The fish's head appears to be the origin of the modern bishop's mitre.

Figure 33, page 475. See figure 19, *supra*.

Figure 34, page 491, is copied from Maffei's *Gemme Antiche Figurate*, vol. 3, plate 40. In the original, the figure upon the pillar is very conspicuously phallic, and the whole composition indicates what was associated with the worship of Priapus. This so-called god was regarded much in the same light as St. Cosmo and St. Damian were at Isernia, and St. Foutin in Christian France. He was not really a deity, only a sort of Saint, whose business it was to attend to certain parts. As the Pagan Hymen and Lucina attended upon weddings and parturitions, so the Christian Cosmo and Damian attended to spouses, and assisted in making them fruitful. To the last two were offered, by sterile wives, wax effigies of the part cut off from the nude figure in our plate. To the heathen saint, we see a female votary offer quince leaves, equivalent to *la feuille de sauge*, egg-shaped bread, apparently a cake; also an ass's head; whilst her attendant offers a pine cone, and carries a basket containing apples and phalli. This gem is valuable, inasmuch as it assists us to understand the signification of the pine cone offered to 'the grove,' the equivalent of *le verger de Cypris*. The pillar and its base are curiously significant, and demonstrate how completely an artist can appear innocent, whilst to the initiated he unveils a mystery.

Figures 35, 36, 37, page 493, are various contrivances for indicating decently that which it was generally thought religious to conceal, *la bequille, ou les instrumens*.

Figure 38, p. 494, represents the same subject; the cuts are grouped so as to show how the knobbed stick, *le bâton*, becomes converted either into a bent rod, *la verge*, or a priestly crook, *le bâton pastoral*. There

is no doubt that the episcopal crozier is a presentable effigy of a very private and once highly venerated portion of the human frame.

Figures 39, 40, 41, p. 495, are, like the preceding four, copied from various antique gems; Fig. 39 represents a steering oar, *le timon*, and is usually held in the hand of good fortune, or as moderns would say "Saint Luck," or *bonnes fortunes*; Fig. 40 is emblematic of Cupid, or Saint Desire; it is synonymous with *le dard*, or *la pique*; Fig. 41 is a form less common in gems; it represents the hammer, *le marteau qui frappe l'enclume et forge les enfans*. The ancients had as many pictorial euphemisms as ourselves, and when these are understood they enable us to comprehend many a legend otherwise dim; *e. g.*, when Fortuna, or luck, always depicted as a woman, has for her characteristic *le timon*, and for her motto the proverb, "Fortune favours the bold," we readily understand the *double entendre*. The steering oar indicates power, knowledge, skill, and bravery in him who wields it; without such a guide, few boats would attain a prosperous haven.

Figure 42, page 612, is copied from plate 29 of Pugin's *Glossary of Ecclesiastical Ornament* (Lon., 1868). The plate represents "a pattern for diapering," and is, I presume, thoroughly orthodox. It consists of the double triangle, see Figures 21, 31, 32, vol. i., pp. 119—146, the emblems of Siva and Parvati, the male and female; of Rimmon the pomegranate, the emblem of the fertile womb, which is seen full of seed through the "*vesica piscis*," *la fente*, or *la porte de la vie*. There are also two new moons, emblems of Venus, or *la nature*, introduced. The crown above the pomegranate represents the triad, and the number four; whilst in the original the group which we copy is surrounded by various forms of the triad, all of which are as characteristic of man as Rimmon is of woman. There are also circles enclosing the triad, analogous to other symbols common in Hindostan

Figure 43, page 642, is copied from Moor's *Hindu Pantheon*, pl. 9, fig. 3. It represents Bavani, Maia, Devi, Lakshmi, or Kamala, one of the many forms given to female nature. She bears in one hand the lotus, emblem of self-fructification, whilst in the other she holds her infant Krishna, Christna, or Vishnu. Such groups are as common in India as in Italy, in Pagan temples as in Christian churches. The idea of the mother and child is pictured in every ancient country, of whose art any remains exist.

Figure 44, page 645, is taken from plate 24, fig. 1, of Moor's *Hindu Pantheon*. It represents a subject often depicted by the Hindoos and the Greeks, *viz.*, androgynism, the union of the male and female

creators. The technical word is Arddha-Nari. The male on the right side bears the emblems of Siva or Mahadeva, the female on the left those of Parvati or Sacti. The bull and lioness are emblematic of the masculine and feminine powers. The mark on the temple indicates the union of the two; an aureole is seen around the head, as in modern pictures of saints. In this picture the Ganges rises from the male, the idea being that the stream from Mahadeva is as copious and fertilising as that mighty river. The metaphor here depicted is common in the East, and is precisely the same as that quoted from some lost Hebrew book in John vii. 38, and in Num. xxiv. 7. It will be noticed, that the Hindoos express androgyneity quite as conspicuously, but generally much less indelicately, than the Grecian artists.

Figure 45, page 647, is a common Egyptian emblem, said to signify eternity, but in truth it has a wider meaning. The serpent and the ring indicate *l'andouille* and *l'anneau*, and the tail of the animal, which the mouth appears to swallow, *la queue dans la bouche*. The symbol resembles the *crux ansata* in its signification, and imports that life upon the earth is rendered perpetual by means of the union of the sexes. A ring, or circle, is one of the symbols of Venus, who carries indifferently this, or the triad emblem of the male. See Maffei's *Gems*, vol. iii., page 1, plate 8.

Figure 46, page 647, is the *vesica piscis*, or fish's bladder; the emblem of woman and of the virgin, as may be seen in the two following.

Figures 47 and 48, page 648, are copied from a Rosary of the Blessed Virgin Mary, printed at Venice, 1582, with a license from the Inquisition; the book being lent to me by my friend, Mr. Newton. The first represents the same part as the Assyrian grove. It may appropriately be called the Holy Yoni. The book in question contains other analogous figures, all resembling closely the Mesopotamian emblem of Ishtar. The presence of the woman therein identifies the two as symbolic of Isis, or *la nature*; and a man bowing down in adoration thereof shows the same idea as is depicted in Assyrian sculptures, where males offer to the goddess symbols of themselves. Compare Figs. 62, 64, 65, 67, Vol. I., pp. 159—161.

If I had been able to search through the once celebrated Alexandrian library, it is doubtful whether I could have found any pictorial representation more illustrative of the relationship of certain symbolic forms to each other than is Figure 48. A circle of angelic heads, forming a sort of sun, having luminous rays outside, and a dove, the emblem of Venus, darts a spear (*la pique*) down upon the earth (*la terre*),

or the virgin. This being received, fertility follows. In Grecian story, Ouranos and Ge, or heaven and earth, were the parents of creation; and Jupiter came from heaven to impregnate Alcmena. The same mythos prevailed throughout all civilised nations. Christianity adopted the idea, merely altering the names of the respective parents, and attributed the regeneration of the world to "holy breath" and Mary. Every individual, indeed, extraordinarily conspicuous for wisdom, power, goodness, etc., is said to have been begotten on a virgin by a celestial father. Within the *vesica piscis*, artists usually represent the virgin herself, with or without the child; in the figure before us the child takes her place. It is difficult to believe that the ecclesiastics who sanctioned the publication of such a print could have been as ignorant as modern ritualists. It is equally difficult to believe that the latter, knowing the real meaning of the symbols commonly used by the Roman church, would adopt them.

Figures 49 to 63, page 649, are copied from Moor's *Hindu Pantheon*; they are sectarial marks in India, and usually traced on the forehead. Many resemble what are known as mason's marks, *i. e.*, designs found on tooled stones, in various ancient edifices, like our own 'trade marks.' They are introduced to illustrate the various designs employed to indicate the union of the "trinity" with the "unity," and the numerous forms representative of "*la nature*." *A priori*, it appears absurd to suppose that the eye could ever have been symbolical of anything but sight; but the mythos of Indra, given in note 129, page 649, proves that it has another and a hidden meaning. These figures are alike emblematic of the "trinity," "the virgin," and "the four."

Figure 64, page 650, represents a part of the Roman vestments, called, I believe, a *pallium*; in shape it resembles the systrum of Isis, and is indicative of the yoni; when donned by a Christian priest, he resembles the pagan male worshippers, who wore a female dress when they ministered before the altar or shrine of a goddess. Possibly the Hebrew ephod was of this form and nature.

Figure 65, page 650, is taken from Pugin's *Glossary of Ecclesiastical Ornaments*; it represents the *chasuble*, and the yoni. When worn by the minister, "the four" are completed. The priest also thus worships, with the emblem of the virgin as part of his dress. The *alb*, which is also worn by Roman ecclesiastics, is a woman's chemise; so that these priests are clothed as far as possible in garments intentionally feminine. Even the tonsured head, adopted from the priests of the Egyptian Isis, represents "*l'anneau*;" so that on head, shoulders, breast, and

body, we may see in Christian churches the relics of the worship of Venus and the adoration of woman! See VESTMENTS, Vol. II., p. 914.

Figure 66, page 650, is from Pugin, plate 5, figure 3. It is the outline of a pectoral ornament worn by some Roman ecclesiastic in Italy, A. D. 1400; it represents the Egyptian *crux ansata* under another form, the T signifying the triad, the O the unit.

Figure 67, page 650, is taken from Knight's *Pictorial History of Old England*, and represents a mediæval bishop. The aureole, the tonsure, the pallium adorned with the phallic cross, and the apple in the hand, are all relics of pagandom, and adoration of sexual emblems.

Figure 68, page 651, represents the cup and wafer, to be found in the hands of many effigies of papal bishops; they are alike symbolic of the sun and moon, and of the "elements" in the Eucharist. See Pugin, plate iv., figs. 5, 6.

Figures 68*, 69, pages 744, 745, are different forms of the systrium, one of the emblems of Isis. In the first, the triple bars have one signification, which will readily suggest itself to those who know the meaning of the triad. In the second, the emblem of the trinity, which we have been obliged to conventionalise, is shown in a distinct manner. The cross bars indicate that Isis is a virgin. The cat at the top of the instrument indicates 'desire,' Cupid, or Eros. The last is copied from plate x., R. P. Knight's *Worship of*, etc.

Figure 70, page 746, represents the various forms symbolic of Juno, Isis, Parvati, Ishtar, Mary, or woman, or the virgin.

Figures 71, 72, 73, page 767, are copied from Audsley's *Christian Symbolism* (London, 1868). They are ornaments worn by the Virgin Mary, and represent her as the crescent moon, conjoined with the cross (in Fig. 71), with the collar of Isis (in Fig. 72), and with the double triangle (in Fig. 73).

Figure 74, page 881, represents a common tortoise, with the head retracted and advanced. When it is seen that there is a strong resemblance between this creature and the *linga*, we can readily understand why both in India and in Greece the animal should be regarded as sacred to the goddess personifying the female creator, and why in Hindoo mythoses it is said to support the world.

Figures 75, 76, page 885, represent a pagan and Christian cross and trinity. The first is copied from R. P. Knight (plate x., fig. 1), and represents a figure found on an ancient coin of Apollonia. The second may be seen in any of our churches to-day.

Figure 77, page 887, is from an old papal book lent to me by Mr.

Newton, *Missale Romanum*, written by a monk (Venice, 1509). It represents a confessor of the Roman church, who wears the *crux ansata*, the Egyptian symbol of life, the emblem of the four creators, in the place of the usual *pallium*. It is remarkable that a Christian church should have adopted so many pagan symbols as Rome has done.

Figure 78, page 887, is copied from a small bronze figure in the Mayer collection in the Free Museum, Liverpool. It represents the feminine creator holding a well marked lingam in her hand, and is thus emblematic of the four, or the trinity and the virgin.

Figure 79, page 887, represents two Egyptian deities in worship before an emblem of the triad.

Figure 80, page 917, represents the modern *pallium* worn by Roman priests. It represents the ancient systrum of Isis, and the yoni of the Hindoos. It is symbolic of the celestial virgin, and the unit in the creative four.

Figure 81, page 917, is a copy of an ancient *pallium*, worn by papal ecclesiastics two or three centuries ago. It is an old Egyptian symbol, representing the male and female elements united. Its common name is *crux ansata*.

Figure 82, page 917, is the albe worn by Roman and other ecclesiastics when officiating at mass, etc. It is simply a copy of the chemise ordinarily worn by women as an under garment.

Figure 83, page 917, represents the chasuble worn by papal hierarchs. It is copied from Pugin's *Glossary*, etc. Its form is that of the *vesica piscis*, one of the most common emblems of the yoni. It is adorned by the triad. When worn by the priest, he forms the male element, and with the chasuble completes the sacred four. When worshipping the ancient goddesses, whom Mary has replaced, the officiating ministers clothed themselves in feminine attire. Hence the use of the chemise, etc.

Figure 84, page 925, is a very common form of yoni and linga in Hindostan. In worship, *ghee*, or oil, or water, is poured over the pillar, and allowed to run off by the spout. Sometimes the pillar is adorned by a necklace. See Moor's *Hindu Pantheon*, plate xxii.

INTRODUCTORY.

CHAPTER I.

A fairy tale utilised. Influence of fear. Those who are interested in keeping up a delusion may do so at the expense of truth. Children may utter what their parents dare not speak. Disadvantage of prolonging make-believe. The guild of weavers of false webs. Trade unionism in ecclesiastical matters. Intolerance of correction evinced by the clergy. Their persecution of intellectual companions. Their powerlessness before a free-speaking layman. The last corresponds to the child in the fairy tale. Professions improved by outsiders. Clerical denunciations are impotent against thoughtful minds. The right of private judgment. All books to be treated alike by the critic. Age is not a test of truth. A church militant must expect blows. Examination of foundations necessary in estimating the value of a building. Decadence of the influence of the clergy explained. Necessity for common ground in an argument. The current ideas respecting the Bible as inspired and infallible examined. The Sacred Scriptures compared with others. Necessity for caution in all historians. Difficulty in attaining due knowledge of Shakespeare, Lucian, and Homer. How the dates of comedies, &c., are tested. The value of German criticism. The language unknown to the author. Dr. Colenso, Bishop of Natal, eulogised. The author's researches independent and original.

IN a charming collection of fairy tales from the pen of Anderssen, there is a story which has often recurred to my mind since I read it. It tells of an old king who reigned in the realms of Fancy, and who wished to pass for being very wise and peculiarly excellent as a sovereign; but he had some secret misgivings about himself, and some very strong doubts about the capacity and real worth of his ministers. To his town there came a set of adventurers, who professed to weave the most beautiful garments that

had ever been seen, and whose especial value was enhanced by the fact that they were invisible to any individual who was unfitted for the station which he held. The monarch, hearing of the wonderful invention, and believing that it would be a means of testing the worth of his officers of state, ordered a handsome suit of this apparel. The weavers demanded and obtained a large sum of money for the purchase of the necessary material, and very soon announced that the work had begun. After waiting a reasonable time, the king sent his house-steward, of whom he had grave suspicion, to examine the dress, and to report progress. The man went, and, to his horror, saw nothing more than an empty loom, although the weavers told him that the garment was nearly half done, and asked him to notice its harmony of colour. What was to be done? If he acknowledged that he saw nothing, it was clear that he must resign his post as being unfitted for it. This he could not afford to do, so he pretended to see it, and then warmly praised the invisible garment, and nodded profoundly as the sharpers pointed out this colour and that pattern, declaring that he had never seen a more lovely product of the weaver's art. He then told the king of the glories of the new dress, and the sovereign concluded that the man was not such a fool as he thought him. After each member of the court had gone through the ordeal with a like result, the adventurers declared that the robes were completed, and they solicited the king to appoint a day on which he would parade in them, so that the public might see and admire the wondrous apparel. Relying on the reports which had been made by the courtiers, the adventurers succeeded in drawing large sums of money from the monarch ere the new clothes were tried on, and thus were prepared to leave the town as soon as the procession should be formed. The day arrived; the weavers waited on the king, bending, apparently, under

the weight of the magic robes which they carried; but, oh! what horror seized the king when he found that he could not see them. Yet all his officers had seen them, and had thus showed themselves fitted for their posts, and should he alone declare himself unworthy to hold the position which he occupied? To proclaim himself the only fool in his court was too much for his magnanimity, so he "made believe" to see, and greatly to admire the wonderful dress, sitting shivering in his shirt and small clothes, whilst the artificers clothed him with the gorgeous robes of their making. He felt some surprise at their lightness, and was informed that airiness combined with beauty were the special characteristics of the garments, and that the discovery of this showed how peculiarly wise was the wearer of the dress. At last the ceremony of robing was completed, and the monarch took his place under the canopy of state. A procession through the town began, so that all might see the wondrous dress of which so much had been said. But everybody, who saw the king, recognised the fact that he had nothing on but his shirt and breeches, yet none dared to say so, lest he alone of all the population should be thought a fool. So the people unanimously applauded the work of the fairy labourers, as being something unheard of before. Yet amongst the crowd there was a little child, who, having no reputation for wisdom, had none to lose; and she, with all the heartiness of youth, cried out, "But the king has got nothing on him but his shirt." "Hear the voice of innocence," was then the common cry, and each recognised how silly he had been.

Now it seems to me that there are many such foolish kings and courtiers amongst ourselves, and that the voice of one who dares to say what he thinks, is often necessary to enable others to trust to their own sense and senses. There have risen up amongst us a set of men, who declare

that they weave the robes which are necessary for the court of Heaven, and without which none can enter that august assembly. They descant upon the beauty of the material, the loveliness of the pattern, the grace which the garments confer upon the wearers, and their superiority over all besides. Into that fraternity of weavers many an apprentice enters; but in it he can only remain on the condition that he consents to see and to admire the invisible garments, and to induce others to do so too. As a result, the artisans, and all who put implicit trust in their statements, concur in praising garments which they cannot see, and of whose real existence there is no proof whatever. Sometimes, even the weavers quarrel as to the fashion of the cut, the excellency of the pattern, or the colour of the web which they declare to have been woven. They all agree in saying something which they do not believe, or which they know that they should disbelieve if they ventured to use their judgment, which amounts to the same thing; and they all make the same confession, lest by speaking their minds they should be thought unfitted for their station, and be set down as fools.

If a bishop, no matter what his learning may be, ventures to doubt the value of the raw material out of which the magic robes are woven, an attempt is made to remove him from the society of weavers, as unfitted for his office. In vain he points to Huss, Wickliffe, Luther, Latimer, Ridley, and others, whose memory is held in the highest respect, to show that other artisans have struck out new methods of weaving, and have dissented from the laws which regulated their trade union. In vain he points out that our Saviour Himself was a heretic of the deepest dye, according to the judgment of the rulers of the church in His own times; and that the first step towards improvement in dress is the recognition of flaws in the old garment. There was a time when

all Christendom recognised the apocryphal books of the Bible as undoubtedly inspired, there are many Christians who do so still; yet the Reformers, on whose energy we now pride ourselves, did not rest till they expunged those volumes from the canon of Scripture. As man sat once in judgment upon what was said to be the result of a divine command, so may he do again. The power which was assumed by men three hundred years ago, may be again wielded by other mortals now, and we may hope to see in the nineteenth century a change analogous to that which took place in the sixteenth. Yet it is very difficult to initiate a change in any profession from within; there is scarcely a single art, science, profession, business, or trade in which the most conspicuous improvements have not arisen from individuals who are, so to speak, "outsiders." It has certainly been so with the Established Church, and it is difficult to decide, in the present day, whether she has been most influenced by "Methodism," or by "Papism."

To such a church, the utterance of a child who has no reputation to lose, who has not entered into the fraternity of weavers, and who ventures to express the thoughts which pass through his mind, may be of service; a saying for which a bishop or other dignitary of the church is punished, a layman can enunciate with comparative impunity. A writer who is not in the clerical trade union cannot be driven with ignominy from the weavers' guild; for him excommunication is like the mock thunder which he has heard behind the stage of a theatre, it is literally *vox et præterea nihil*, and the ordinary volley of hard words which are hurled so copiously by priestly clerks upon their adversaries, are to him evidence of weakness in argument.

Now it is impossible, in our country, at the present time, for any one to deprive the layman of the right of private judgment in matters of faith; it is equally impossible

to compel him to treat one set of writings upon a totally different plan to that which is followed in respect of all others. If a theologian demonstrates that certain Grecian oracles must have been of human origin, because they were obscure, or capable of two distinct interpretations, he cannot prevent his hearer from applying the same test to utterances which are represented to have been made and recorded in Italy or Palestine. If a "divine" asserts that all Scripture which has been believed in for a certain number of centuries must be accepted as true, not in consequence of research, but as a matter of faith, he cannot refuse credence to the Vedas of Hindostan or to the Koran of Mahomet. If, when arguing with the Brahmin or the Mussulman, the British missionary attempts to show that the faith of either one or the other must necessarily be worthless, in consequence of the absurdities or inconsistencies of the sacred writings on which that faith is built, he cannot refuse to endure an attack upon his own scriptures and theology; indeed we have the very highest authority for saying, "with what measure ye mete it shall be measured to you again" (Matt. vii. 2). We must, then, be prepared to defend ourselves, as well as to attack others, and this we cannot do satisfactorily unless we are sure of our weapons. David trusted more to the sling which he knew, than to the panoply of which he was ignorant; and even Don Quixote tried, by assaulting his own helmet, to ascertain whether it would resist an attack, although, when he found it to be frail, he did not repeat the experiment. Surely, if the temporal warrior tests his armour and examines the strength of his position ere he ventures to fight, the spiritual combatant ought to do so too; he should not trust anything to assertion, but, according to the direction given by the Apostle Paul (1 Thess. v. 21), he ought to "prove all things, and hold fast that which is good." When once

an examination of fundamental points is found to be necessary, it is far better to make it thorough and complete than to be content with a careless or superficial inquiry; and it is wiser to originate such an inquiry one's self, with an earnest and friendly spirit, if we are really interested in the result, than to be driven to the inquiry by an enemy.

There are few observers of the signs of the times, who do not recognise the fact, that the influence of the clergy, as a body proposing to be leaders of religious thought, is declining in England; and such observers are equally aware that the priestly order complain of a gradually increasing infidelity amongst their flocks. The cause for this is readily discovered, viz., that the hierarchy preach doctrines which are repugnant to reason and common sense, but which are declared to be necessary to salvation; and the laity, being disgusted at the style in which they find the Almighty painted by His ministers, determine to be their own priests, and to adore Him in a mode which they think more appropriate and reverent than that promulgated by the clergy.

As in all argument between opposite parties there must be some common ground on which both can agree, so in discussion between the priest and him whom he styles an infidel there must be some propositions mutually conceded. Under ordinary circumstances, the hierarch takes his stand upon the Bible, as being both "inspired" and "infallible;" but the philosopher, declaring that the first disputation must be upon that very point, does not allow that the question shall be so "begged." The divine must then retire from the contest, like a fainting standard bearer, or he must be prepared to give an answer respecting his belief (1 Pet. iii. 15). If he elect the latter alternative, he will find that his opponent will not be

content with, nor even recognise any force in, those flimsy arguments with which the clergy are usually furnished, as answers to difficulties, and which they deem to be conclusive. Nay, as the priest himself proceeds, he will recognise, if his mind has been mathematically trained, the necessity of a strictly logical process of induction from one premise to another. He will have to ask himself whether he must not do to others as he would be done by, and whether he ought not to judge individuals who existed in the past as he would if they existed in the present. He will have to enquire of himself why he should reject the visions of Swedenborg, Irving, Brothers, and Brigham Young, and yet revere the reveries of Ezekiel. Before prolonging the controversy, however, with one who refuses to take the *ipse dixit* of another, such a thoughtful priest as we are describing would probably shut himself up in his closet, and investigate the subject alone. Should he do so, he would probably follow some such train of reasoning as the following.

There is no *à priori* reason for believing that every man who assumes to be the mouth-piece of the Almighty must *ipso facto* be credited as a prophet. We have indeed very high authority for doubting each individual as he arises; for St. John says, "Believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world" (1 John iv. 1). If then we are bound to examine all, we must adopt some method by which to test them. Not one is to be taken upon trust.

Now our own common sense enables us to investigate the pretensions of a living man whom we can watch, but when we only know the 'spirits,' the 'lawgivers,' or the 'prophets' by their records, we cannot examine the men themselves, we must therefore interrogate their writings. It is then as incumbent upon us to hold an inquest upon the scriptures of

antiquity, as upon the mental condition of any one who should now assume to be that modern Elias, who is expected by many to appear before the second coming of the Saviour, as indicated in Matthew xvii. 11.

The critical scholar of to-day has no scruple in examining the writings of Herodotus and Livy, Thucydides and Tacitus, Homer and Virgil; in investigating the documents used in compiling their volumes, in testing their acumen, the extent to which they allowed themselves to be warped by their feelings, their credulity, their boasting, the period when they flourished, &c., with a view to ascertain the amount of faith to be accorded to their statements. The cautious historian of Greece and Italy dissects with careful hand the writings from which he draws his information; and when he finds the statement that "an ox spoke with a human voice," he makes use of the allegation rather to prove the existence of such reports, as indicating a faith in omens, than to demonstrate the fact that Roman beeves talked Latin in ancient times. It is true that some, of easy credence, might adduce the anecdote to prove that Italian oxen were endowed with powers as miraculous as Aramæan asses, and proceed to investigate why it should be that one animal spoke to some purpose, whilst the other perhaps only said "Moo," but we opine that the generality would regard the one account much as they do the other.

If then the scholar is not only allowed but obliged to be cautious when writing the history of ancient and modern kingdoms, it surely behoves him to be doubly careful when investigating the records of an ancient but numerically small race, whose boastfulness equals, if it does not exceed, that of all other orientals. Now it so happens that the records of the Jews have come down to us in a certain definite order, and authors have been assigned to each of them; but we must not therefore implicitly believe in the correctness of the

arrangement, or of the authorship. Lucian was a very voluminous writer, and his words have come to us arranged in a certain way; yet we do not therefore believe that they are all from his own pen, or that they are arranged as they emanated from his brain. The same is true of Homer. Even our own Shakespeare's work has been, and still is, subject to a rigid examination, and many a discussion has ensued upon the authorship of certain plays in the collection which bears his name. There has been even a lively debate whether the man whom we know as the "swan of Avon" was the real author of the works which are attributed to him.

Without entering upon questions of the precedence of one comedy of Shakespeare to another, we can readily understand that playwrights draw much of their inspiration from what takes place in the world around them; and consequently that, if we have means of ascertaining the date of certain customs, we may arrive at a good idea of the period of any given drama. The historian uses similar means to ascertain the probable period when a particular work was composed, and he may fairly regard the Old Testament as he would a collection of ancient "Elegant Extracts," or "Collectanea," made by unknown authors or collectors. In a criticism of the Bible, similar to that which is undertaken here, the Germans are believed to stand foremost, but from a total ignorance of their language (a misfortune which I deeply regret) I am unable to make use of their writings. I only know them through such translations of their books as have been introduced into the "Pentateuch" of the Bishop of Natal.¹ This reference to the writings of Dr.

¹ Since writing the above, I have become acquainted with one of the volumes of the History of Israel, by Ewald, clothed in an English dress, as edited by Professor Russell Martinian. London, 1867. After a perusal of the book, I venture with diffidence to express my opinion of the German savant, whose influence in the world

Colenso will suffice to show that the author is conversant with his labours. Of the Bishop and his works it is difficult to speak without provoking controversy, but I may perhaps be permitted to say that I regard him as one of the most noble members which the Church of England possesses; he will stand in history as one of our distinguished reformers, who preferred obloquy for teaching what was right, to praise for preaching what he knew to be wrong. He has been treated much in the same manner as Jeremiah was by the Princes of Judah (see Jer. xxxviii. 6), except that he has only been excommunicated verbally, instead of being driven from men into the mud of a dungeon. Should these pages ever meet his eye, he will find many points in which I cordially agree with him; and even in others where I dissent from his published views, I trust that he will be unable to find the smallest evidence of captiousness. Since my own views may be regarded as supplemental to his, and, so far as I know, entirely original, it is probably unnecessary to

of letters is said to be very great. I expected to see a giant, but only found a dwarf. The logic of the book is what I should designate as "contemptible." It adopts the tactics of the cuttle fish, which tries to escape from a danger in a cloud of blackness. "It may be" is constantly used as if it were equivalent to "it is." The question at issue is "begged," and then proved (?) by arguments of feminine feebleness. Ewald, indeed, throughout the volume seems to me to resemble a man who asserts that a fox is in a certain coppice, and then goes beating about the bush to show his belief, but who is unable to show even the tip of reynard's tail, much less to prove his presence. Having formed such an opinion of this German writer, I consider it quite unnecessary to quote him. I have no more respect for his judgment, than I should have for that of a "blue stocking," who asserted that there was a foundation in fact for all the stories which are told of "Jack the Giant Killer," and the hero of the Bean Stalk. Of Ewald's classical attainments, my unfortunate ignorance of German forbids me to form an elaborate opinion. That they are transcendent I am quite prepared to allow. But profound scholars are not always the most cautious and logical of thinkers. I have heard of a learned mathematical student who ascertained by books that a "starling" was a "crow;" and I can imagine an Ewald proving the existence of "fiery flying serpents," by demonstrating the existence of "ptero-daetyles." Such ratiocination, however, is of the "forcible feeble" class, and can only be popular amongst those who delight to cover the beautiful Truth with the filthy rags of superstition.

make any farther acknowledgment of the high respect I entertain of the Bishop's labours, of my indebtedness to them for many valuable thoughts, and for a curtailment of that labour which, had I been obliged to undertake it, would have prevented my adopting my present line of argument, from the enormous amount of time which would have been requisite to enable me to clear the ground before making an advance.

CHAPTER II.

Names masculine and feminine. Baal and Bosheth. Jehovic names very rarely have reference to Mahadeva. Names with Jah and El. Questions arising therefrom. To be tested by the law of evidence. One witness insufficient to establish a case in law. In Theology an *ipse dixit* is regarded as paramount. This suits mental laziness. Hence all hierarchs wish to teach their religion to the young. Sectarianism kept up by religion being taught in schools. Compared with the stunting of woman's feet in China—and this again with bigotry. Some thinkers refuse to be stunted in intellectual growth. Many run from restraint, into extremes of licentiousness. Some are philosophical, and only remove the trammels. Judicial investigation into the case of the Jews and their Scriptures. Testimony or silence of old writers. Jews not known in Egypt. Not known to Homer or Herodotus. Not known to Sesostris. Circumcision first practised by Ethiopians, Egyptians, and Colchians. Then copied by Phœnicians and Syrians of Palestine. These the only nations known who were cut. Monuments of Sesostris. The account of Sesostris incompatible with Jewish history. The Jews not known in time of Rameses. The Jews a braggart nation—their evidence of themselves analysed—probable population of Jerusalem. Exaggeration of historians. The Jews a cowardly race. Examples of pusillanimity. Solomon unknown to fame. Sketch of Abraham and his descendants—longevity and fertility of Jews in Egypt, and of Canaanites—increased height of latter. Midianites destroyed. Jewish conquest, Jewish servitude. Nature of ancient warfare. Midianites resuscitated—their wondrous fertility. The times of the Judges. Civil war. Duration of Judges. Longevity in Palestine. No law in time of Samuel. Saul's rise and fall. Civil war again. David's rise—capture of Jerusalem—civil war again. Solomon—no law known. Disruption of kingdom. Shishak pillages Jerusalem. Population. Miracles at a distance. Bad kings—introduction of Kedeshim, and serpent worship. Babylonish captivity. Absence of Manuscripts. How history is written. Reference to the article on *Obadiah*.

It is impossible for any one to examine into the meaning of all the names borne by individuals referred to in the Old Testament, and to go through the varied reading required for their elucidation, without being struck with certain prominent facts. Amongst these we may enumerate the circumstance that the majority of cognomens are com-

bined with certain masculine attributes, such as "firmness," "strength," "hardness," "power," "might," "prominence," "height," "endurance," "activity," and the like, whilst a few are characteristic of such feminine qualities as "grace," "beauty," "compassion," "favour," "fertility," &c. Baal is at one period "lord," at another time he is *bosheth*, "shame." The most remarkable, however, of all the conclusions forced upon us is the fact that names are divisible into those characterised by the use of the word JAH, and those which are compounded with AL, EL, or IL. We may divide the Old Testament into Elohistic and Jehovistic, as distinctly by the cognomens employed as by the style of the writer who records them. The ideas associated with the one are distinctly different from those associated with the other. The names into which לַאֵל, *el* or *al*, enters have reference to "the Almighty," to "the sun," and to "the phallus." There are very few Hebrew names compounded with JAH in which the phallic element is introduced. Notwithstanding this remarkable distinction, we see that names compounded with לַאֵל and יָהּ, *el* and *jah*, stand, as it were, side by side in every part of the Old Testament, and we find, as a matter of fact, that לַאֵל, *el*, survives יָהּ, *jah*.¹

Upon this arises the natural inquiry, Did the two ever run together? If so, did they originate at the same period, or was one antecedent to the other; and if so, which was the oldest? In other words, What is the real value of that which passes for Jewish history? can any inference worth

¹ Although the priority of one of these names over the other appears to be, at first sight, of little importance, it involves the question whether worship of, or veneration for, the Sun or the unseen God preceded, followed, or was co-existent with that of his earthly emblem, Mahadeva. If we could, by the history of one people, ascertain to which form we are to assign priority, that of itself would enable us to infer the course of the theological ideas of other people. Ere we can, however, trust the writings even of the Hebrews, we must inquire into their claims to authenticity.

anything be drawn from the story of the Old Testament? and how much real history is to be found in the Hebrew Bible? There are no direct means by which we can answer these questions, and the indirect ones are few, but, such as they are, we must make the best of them. In doing so, it will be necessary to proceed upon some plan; and we shall not act amiss if we endeavour to make out a case in a manner similar to that adopted by a lawyer, when he is preparing for the trial of an issue before a learned judge.

According to the English laws respecting evidence, it is necessary to adduce other testimony than that of the prosecutor and defendant, to prove the case. Until very lately, indeed, neither the one nor the other was allowed to give evidence at all. In no instance that I am aware of is the allegation of an individual sufficient to procure a conviction on the one hand, or an escape on the other. In other countries, France for example, the defendant and the prosecutor are not only allowed to give evidence, but the first is cross-examined with the utmost rigour, and it often happens that he is condemned more from his own testimony than that of other witnesses. Whatever opinion we may form of the utility of either plan, it is certain that very few amongst ourselves ever think of acting either upon the one or the other in matters of faith; nor, indeed, are we encouraged by our spiritual guides to investigate critically those things which concern ourselves as moral, intelligent, and immortal beings.

As a general rule we are taught and encouraged by example to believe implicitly the testimony of an individual, respecting himself, and to consider it to be final, not only as regards his own proceedings, but those of other people. Such practice is manifestly wrong, and all who have respect for the rational powers of man should have no

scruple in denouncing and changing it. Yet, though the judgment assents to this proposition, there is so strong a disinclination in the mind of most men to trouble themselves about matters which, in childhood, they have been taught to believe, that the majority, even amongst the highly educated, prefer to let things take their course, rather than attempt to correct them. The clergy of all denominations are aware of this tendency, and consequently strive with all their might to dominate over the religious instruction of the young. They all hold, and few scruple to avow, the belief, that if the religion they teach were to be put off until the mind of the individual had attained its maturity, the person would never be taught dogmatic faith at all. Such spiritual enthusiasts, or, more properly, "enslavers," cordially agree with, and often quote, the proverb, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. xxii. 6). By this means sectarianism is kept up, and the growth of sound knowledge stunted. We see a notable instance, in China, of the propensity of the female to run in the same groove into which she was forced during childhood. In that country, we are told that it is fashionable for rich women to have small feet, to insure which the child is obliged to undergo, during its youth, a very painful process of bandaging. When maturity arrives, we, as Englishmen, should think it very natural that the adult should cast off the imprisoning ligatures, and allow the foot to assume its natural shape. Or, if this were impossible, we should fancy that the mother who had endured the misery herself would spare her child the sufferings which she had herself experienced; but no such thing takes place. The stunted foot of the Chinese damsel is as congenial to her as is a contracted mind to the British or other bigot; and

there is no more inclination to enjoy the luxury of a natural understanding in a Peking court lady, than there is in an European Papist, or any other blind religionist.

But all minds are not framed in the same mould, and some, recognising the trammels which have been so diligently woven round the free use of their intellect in youth, throw them off as their years advance. Many of these, acting upon that pendulum-like style of action which is so common amongst men, pass from an excess of religious zeal into an excess of licentiousness, and demonstrate their hatred of the old restraints by throwing off all restrictions. Others, more philosophically disposed, endeavour only to remove such fetters as are real hindrances to the manly development of the mental powers.

Guided by a judicial carefulness, let us now attempt to investigate the evidence laid before us in the Old Testament, and especially the testimony which it bears respecting the Jews. We may, I think, fairly divide our case into two parts, the one of which is the attestation of bystanders, the other being the depositions of the individual.

We commence by interrogating history, and taking the data afforded by the silence or the speech of ancient writers.²

The monuments of Egypt which abound in sculptures of all kinds, and writings without end, give us no indication whatever of a great people having resided amongst them as slaves, and of having escaped from bondage; but they do tell of a nation which enslaved them, and which was subsequently subdued. To conclude that the Hyksos, the people which we here refer to, were Jews, would be as sensible as to call the Moors, who conquered Spain, Carthaginians,

² The reader who is interested in this subject may consult with profit, *Heathen Records to the Jewish Scripture History*, by Rev. Dr. Giles. London, James Cornish, 297, High Holborn, 8vo., pp. 172. Also *Ancient Fragments of the Phœnician, Chaldean, Egyptian, Tyrian, and other writers*, by J. P. Cory. London, Pickering, 1832, 8vo., pp. 358.

because both came from an African locality. Homer, whose era is generally supposed to be 962 B. C., and certainly prior to 684 B. C., does not mention the Jews, although he does mention Sidon (*Il.* vi. 290), and the Phœnicians (*Il.* xxxiii. 743). In *Od.* iv. 227, 615, we hear of Paris and Helen visiting Sidon, and Homer tells us (*Od.* xv. 117) that Menelaus was for some time in the house of Phœdimus, king of the Sidonians, but the poet makes no mention of the wonderful Solomon, the fame of whom, we are told, went out into all lands, so that "all the kings of the earth sought his presence" (2 Chron. ix. 23), and whose reign was barely forty years before the time assigned to Homer, or the Trojan War. Herodotus, who flourished about 480 B. C., and was a close observer and an indefatigable traveller, never mentions the nation of the Jews; and though he gives us a long account of the history of ancient Egypt, there is not a word to indicate that its early kings had once held a nation captive, though he does tell us, book ii. 112, how Tyrian Phœnicians dwelt round a temple of Vulcan at Memphis, the whole tract being called the Tyrian camp; and he remarks, book ii. 116, that Homer was acquainted with the wanderings of Paris in Egypt, for Syria borders on Egypt, and the Phœnicians, to whom Sidon belongs, inhabit Syria. After visiting Tyre, it would appear that the historian went to Babylon, of which he gives a long account without making any reference to the captive Jews, their ancient capital, or their peculiar worship; although it is probable that many were then captive in Babylon, and Daniel was scarcely dead. In book ii. 102, 3, 4, he gives an account of the army of Sesostris, B. C. 1308–1489, who must have marched through Syria on his way northward to the Scythians, and whose soldiers, left behind after his return, became Colchians, and says, "the Colchians, Egyptians and Ethiopians are the only nations of the world who from the first have practised circum-

cision. For the Phœnicians, and the Syrians in Palestine, acknowledge that they learnt the custom from the Egyptians; and the Syrians about Thermocon and the river Parthenius, with their neighbours the Macrones confess that they very lately learnt the same custom from the Colchians. And these are the only nations that are circumcised, and thus appear evidently to act in the same manner as the Egyptians;” the historian very clearly knowing nothing about the Jews as a nation, if they existed as such. “But of the Egyptians and Ethiopians I am unable to say,” writes the historian, “which learnt it from the other, for it is evidently a very ancient custom; and this appears to me a strong proof that the Phœnicians learnt this practice through their intercourse with the Egyptians, for all the Phœnicians who have any commerce with Greece no longer imitate the Egyptians in this usage, but abstain from circumcising their children.” Respecting the expedition of Sesostris, the same author remarks, “as to the pillars which Sesostris, king of Egypt, erected in the different countries, most of them are evidently no longer in existence, but in Syrian Palestine, I myself saw some still remaining, and the inscriptions before mentioned still on them, and the private parts of a woman.” The inscription (we learn from book ii., c. 102,) declared the name or country of Sesostris, or Rameses the great, and the male or female organs were used as an emblem of the manliness or cowardice of the people whom he conquered. The date of Sesostris is not exactly ascertained, but it is generally placed between B. C. 1308 and 1489.

Let us now consider what this expedition of Sesostris involves. He could certainly not have marched without an army, and we find that, at a period variously estimated between the limits 1491 and 1648 B. C., the whole of the Egyptian army was destroyed in the Red Sea (Ex. xiv. 6, *et seq.*) Now it is stated, in Exod. xii. 29, 30, that prior to this

destruction of the armed host there had been a slaughter of every first-born son, and all the first-born of cattle, it is tolerably clear that Sesostris could not have got an army powerful enough for invading Syria, immediately after the "exodus" of Israel from Egypt. If then we place the date of the exodus at any earlier period than 1491 B. C., so as to allow time for Sesostris to collect an army in B. C. 1489, we arrive at the certainty that this king must have overrun Palestine, and conquered the Jews, after their settlement in Canaan. This conquest too must have occurred, according to the ordinary chronology, during the period covered by the records in the book of Judges. Now this book describes an enslavement by the kings of Mesopotamia, Moab, Midian, Ammon, Canaan and Philistia, but no mention is made of the invasion of Rameses. That the expedition of Sesostris did take place during the time of the Judges, we have the evidence of the book of Joshua, such as it is, for therein all the cities of Canaan are described as "standing in their strength," and being full of men; which could not have been the case after the destructive march of the Egyptian conqueror. That the expedition did not happen after the time of Samuel, the book which goes by the prophet's name abundantly testifies.

If then we are to credit the account of Herodotus, and the interpretation of certain hieroglyphics, we must conclude (1) that the Jewish race, if it then existed, was a cowardly one; (2) that their historians have suppressed a very important invasion and conquest of the nation; or (3) that the Hebrews as a nation had no existence at the time of Sesostris.

From the preceding considerations, we conclude that the Jews were of no account amongst their neighbours, and that, if they existed at all in the time of Rameses the Great, they were as cowardly a race as they showed

themselves to be in the time of Rehoboam, when their city was plundered by Shishak.³

When once we separate our ideas of the Hebrew nation from the bragging forms in which they are presented to our notice, we readily see that the people could not, by any possibility, be ever a great or powerful nation. The whole extent of habitable Palestine is scarcely equal in area to the county of Nottingham; and its inhabitants, being purely agricultural, could never have greatly exceeded in number those who are now dwelling on its soil. Even granting, for the sake of argument, that the modern population is only half that of the ancient time, we should then find that there were only two millions in the whole country, and when we have deducted from this amount the inhabitants of Tyre and Sidon, and the Philistines, whose numbers, we cannot but believe, were very much larger than those of the Jews, we shall barely find a population equalling half a million. This would scarcely allow eighty thousand men who could fight, and not more than forty thousand who could be drafted into an army for aggressive purposes.

With this modest estimate the size of Jerusalem agrees. The modern city,—which seems to correspond precisely

³ There is also another reference which apparently points to Jerusalem, Herod. ii. 159, "and Neco, having come to an engagement with the Syrians on land, at Magdolon (compare Megiddo), conquered them, and after the battle took Cadytis, which is a large city in Syria." The date of this, we learn from the context, was just prior to the foundation of the Olympic games, B. C. 776 = about 150 years prior to the date ordinarily assigned to Josiah; and it will be noticed, 2 Kings xxiii. 30, that no mention is made by Jewish writers of the capture of Jerusalem. Another presumed reference to the same place is to be found in book iii. 5; "By this way only is there an open passage into Egypt, for, from Phœnicia to the confines of the city of Cadytis, which is a city in my opinion not much less than Sardis, the seaports as far as the city of Jenysus belong to the Arabian king; and again from Jenysus as far as the lake Serbonis, near which Mount Casius stretches to the sea, belongs to the Syrians, and from the lake Serbonis, in which Typhon is reported to have been concealed, Egypt begins."

with the old one in size, there being geographical or physical reasons why it should do so, — is, I understand, two miles and a quarter in circumference, outside the walls, which would give, making allowance for the space occupied by the temple, an average diameter of about one thousand yards. A town of such a size, in any densely peopled British county, would show a population of about twenty thousand, of which about four thousand would be able-bodied men.

Having by this means arrived at a tolerably fair conclusion as to the real state of matters, let us see what is the result of the census as taken by the order of King David; we find that it is given, in 2 Sam. xxiv., 1,300,000, *i. e.*, 800,000 of Israel and 500,000 of Judah. In 1 Chron. xxi. 5, we have the total given as 1,470,000, *viz.*, 1,000,000 of Israel and 470,000 of Judah, which would involve a total population of about 6,000,000, which about equals that of the whole of Ireland. Still farther we find, 1 Chron. xxvii. 1–15, that David's army was about 288,000 men, a force exceeding the British regular and volunteer muster roll. We might be astonished at this boastful tone assumed by Jewish writers did we not know how constantly brag and cowardice go together.

That the Israelites were a timid race, their history as told by themselves distinctly shows. Abraham and Isaac were both so cowardly in Egypt as to deny that even their wives were their own (Gen. xii. 12, 13, xxvi. 7). Again, Jacob was a coward before Esau (Gen. xxxii. 7). The whole body was cowardly in the face of the Canaanites (Num. xiv. 1, 2); and even after Jericho had fallen they were equally pusillanimous (Josh. vii. 5). Throughout the book of Judges we find the cowardice of the people very conspicuous; see, for example, how, out of an army of 32,000, more than two-thirds are too frightened to remain and fight (Judg. vii. 3).

Observe again the faint-heartedness of the men of Judah who deliver their Judge Samson to be slain (Judg. xv. 11, 12). Again, in the time of Saul (1 Sam. xiii. 6), we find the Jews burrowing to escape their enemies, like a parcel of frightened rabbits; and in a later day we find the hero of Jotapata, the courtly Josephus, hiding in a pit in the hope of securing his life. The burly Saul is terrified at the giant Goliath (1 Sam. xvii. 11); and an army flies away when a man nine feet and a-half in height moves towards them (ver. 24). Even the brave David, who faced a lion and a bear, cannot face Achish, the king of Gath, and for fear of him feigns himself mad, scrabbles on the doors, and slavers over his beard (1 Sam. xxi. 13). Again, when apparently firm in his kingdom, his heart fails him the moment he hears of the conspiracy of Absalom (2 Sam. xv. 14); and the warrior king flies ignominiously before a foppish son, who is so proud of his hair as only to cut it once a year (2 Sam. xiv. 26). The same monarch, whose mighty arm laid low Goliath, deutes to his peaceful son, Solomon Jedidiah, the task of executing justice on the murderer Joab (1 Kings ii. 5, 6). We need not complete the picture; enough has been said to show that Sesostris did not without reason stigmatise the Syrians of Palestine as "women," much in the same way as the Red Indian of America hurls, with contempt, the epithet of "squaw" upon those men who show the feminine propensity to avoid a fight, or who, when they have fought like warriors and been beaten, are as abject as the whelp under the trainer's whip.

Not only do we fail to find any positive evidence whatever respecting the existence of a Jewish nation prior to the time of King David, but we have some evidence that none such could ever have existed. For example, it is clear that at the period of the Trojan war there were numbers of vessels possessed by the Grecians capable of bearing about one hundred

and eighty men ; and as these were the warriors, and the list did not include the oarsmen, we may assign about two hundred to each ship. This, added to what we know of Phœnician merchants, helps to prove that a considerable trade existed on the shores of the Mediterranean. With commerce came an extended knowledge of geography, and travellers visited distant countries to study their religion or acquire general information. The Greeks were always celebrated for their acquisition of knowledge by voyaging, and they were enabled to enrich their literature by accounts of the nations so distant from them as Assyria, and of stories, doubtless fabulous, about Ninus, Semiramis, Sardanapalus and others ; but, notwithstanding all the fame of Solomon, the wealth of his treasury, the extent of his empire, the profundity of his wisdom, his alliance with the king of Tyre, and the kings who came from all parts of the earth to consult him, the Greeks seem to have been wholly ignorant of his existence, and even of the name of the nation over whom he ruled.

We next proceed to examine the account which the Jews have given of themselves. They trace their descent to a Babylonian, who is at one time represented as emigrating from his native place with his father's family, apparently to better his condition. That there could have been no religious cause for it we infer, from the fact that he sends to his relatives, who remain behind and continue in the same faith which Abraham was taught, for a wife for Isaac. At another time he is spoken of as receiving a special call to leave his father's house, see Gen. xi. 31 and xii. 1, for the sole purpose of seeing the land which his posterity was to inhabit. He is spoken of as leading a sort of gypsy-life, encamping near towns, and living in a tent like an Arab Sheik of the present day, rich in animals and having a small army of slaves. He is represented as too old to have

children, yet he has two nevertheless, ere his first wife dies (Gen. xviii. 12); and many years after her death he marries again, and has six sons by his new wife. His religion allows him to plant a 'grove,' עֵשֶׂל, *eshel*, a terebinth tree, or oak, as a sign or emblem of Jehovah; to give tithes to a Canaanite priest, and to offer up as a sacrifice his only son; for it is clear that if Abraham had thought it impious to offer such a victim he never would have done so.

In the next generation the wealth of the patriarch seems to have disappeared, for Isaac and his wife go as fugitives from famine to a town of the Philistines (Gen. xxvi. 1); but whilst there he increases his store and again becomes great (*vr.* 13, 14). In the next generation, a near descendant, the son of the so-called princes Abraham and Isaac, leaves his father's house and goes to Syria with no more wealth than a walking stick (Gen. xxxii. 10); and though he goes only as a herdsman, with the luck of his predecessors he amasses wealth; but yet acknowledges that he is no match for the Canaanites and Perizzites, should they attack him (Gen. xxxiv. 30). Their great wealth in cattle, however, does not prevent Jacob and his sons from suffering famine; we are somewhat surprised to find that the men cannot subsist when their flocks can do so, and that they send to a distance to buy corn, when it would be so very easy to sacrifice an ox every now and then for human sustenance; but so it is, and the Egyptians see with complacency an arrival of strangers who bring with them flocks and herds, into a country already so eaten up with famine, that the natives have had to sacrifice all their horses, flocks, cattle, asses, and even themselves and their land, for bare subsistence!! (Gen. xlvi. 6, and xlvii. 17-20.) The number of individuals descended from Abraham who enter Egypt are seventy souls (Ex. i. 5). They remain in Egypt during two generations only, for Levi the father goes down into Egypt and probably Kohath too, whilst Aaron, the

great-grandson of Levi, goes out with the rest at the exodus. Yet the generations are of marvellous duration, for between the entrance into and the exodus from Egypt, a period of four hundred years elapses! (Gen. xv. 13, Acts vii. 6), or four hundred and thirty (Ex. xii. 40). The fecundity of the people is as remarkable as their longevity, for seventy individuals, of whom we presume thirty-five alone were men, become a nation numbering about three millions, of whom 600,000 are men, which allows somewhere about one hundred children to each male for two successive generations, and about the same for the third, allowing of course for those that have died out. This wonderful people then march through a desert, where, although there is manna for the men and women, there is nothing for the cattle; and receive a code of laws — one of the most important of which the lawgiver himself neglects, viz., circumcision, the very sign of the covenant (Gen. xvii. 14, Ex. iv. 24, 26, Deut. x. 16, Josh. v. 2-9, John vii. 22). When the nation has emerged from the wilderness, — in its progress through which it has annihilated, (Num. xxxi. 7-18) the whole of the Midianites, who were males and women, and absorbed the whole of the virgins of that nation (Num. xxxi. 35), and slain or captured, on the smallest calculation, 128,000 individuals, — it finds in Canaan that the people there have multiplied as miraculously as the Jews themselves did whilst in Egypt; that vast towns have arisen, protected by walls of fabulous height (Deut. i. 28); and moreover that the people have not only multiplied in number, but have increased in growth or stature (Num. xiii. 28, Deut. i. 28). Nevertheless the majority of their towns are captured by the Jews, and their inhabitants destroyed, with the exception of a few which were too strong (Jud. i. 19, 21, 27-35, ii. 21, 23).

Shortly after their victorious entry into Palestine, the Jews are subject to a king of Mesopotamia for eight years,

and as we are tolerably familiar, thanks to the labours of Layard and Botta, with the details of victory and servitude, it is not probable that any possessions worth having would be left to the conquered. After a rest of forty years, the Moabites vanquish and enslave the Hebrews for eighteen years. Again the land has rest for eighty years, after which the land of Palestine is harried by the Canaanites during twenty years. At length the power of Jabin is broken, and the Jewish people remain quiet for forty years. We then meet with a wondrous event; the people of Midian, which a century or two ago was destroyed to a man, has become resuscitated, and as numerous as an army of grasshoppers (Jud. vi. 5); and for seven years it enslaves the descendants of that people who utterly destroyed their ancestors; but after a while Israel again triumphs over the hydra-like Midianites, and kills about 135,000 men (Jud. viii. 10, 12, 21), which represents a population of about 675,000, there being one fighting man on an average to one woman, three children and one infirm or senile man. Now as we find, from Ruth iv. 18–22, that there were only nine generations between Judah and David,—as four must be subtracted for Egypt, and two for the period of Samuel,—it follows that in three generations, or at most in four, a nation has increased from 0 to 675,000, a rate of increase which defies calculation; however, the 135,000 are destroyed just as easily as the 128,000 were, and the victorious Israelites have peace for forty years. After this there follows a period of internecine strife, and the rule of two judges who govern in quietness for forty-five years (Jud. x. 2, 3). The Philistines then enslave the Jews for forty years, and the Ammonites conquer them, until Samson relieves them from the first, and Jephthah from the last; in very thankfulness for which, he offers his daughter for a burnt-offering (Jud. xi. 30, 31, 35, 36, 39). Jephthah and Ibzan have peace for thirteen years (Jud. xii.

7, 8). Samson's rule is stated to have been for twenty years, after which the Philistines again assume power, and retain it till the time of Samuel. During this period of the Judges, (and, as we understand, at the commencement thereof; for Phinehas, the son of Eleazar, the son of Aaron, is the priest, Jud. xx. 28), there is a fearful civil war, and twenty-five thousand men, with, we presume, the usual proportion of women and children, of the tribe of Benjamin, are destroyed; so fierce indeed is the destruction that not a single virgin wife can be found for the six hundred men who were allowed to escape. To accommodate this miserable remnant, another slaughter is made, and at least two thousand men and women are murdered, that certain wifeless Jews may marry four hundred maidens.

The period covered by the Judges is about three hundred and fifty years, and we may add fifty more for the times of Eli and Samuel. Now this period has only seen about four generations, consequently the duration of life was as extraordinary in Palestine as it had been in Egypt.

When Israel comes under the direction of Samuel, we find no written law for reference. Not a manuscript appears to be known, nor a sculptured stone to be in existence, which contains a legal code. No single walled town belongs to the nation; nay, so very abject is the condition of the Hebrews, that they dwell in burrows, like the wretched "digger Indians" of North America, and there is not amongst the whole people more than two swords and spears. No smith even exists, to forge the one weapon or the other, and even the agricultural utensils have to be sharpened amongst their enemies (1 Sam. xiii. 6, 19-22 and xiv. 11). A king is at last appointed over the Jewish nation, who is able to inspire his people with some valour, and to gain a brilliant victory over the Philistines. But this monarch quarrels with his best captain, tries to engage him in war, drives

him to seek an asylum amongst his enemies, and ends the career of himself and his family in an engagement with his old adversaries, wherein they prove victorious. The fugitive David then comes to the throne, and there is again a civil war, Judah, under the son of Jesse, fighting against the son of Saul, a war which lasted for seven years and three months (2 Sam. ii. 11).

The new monarch brings with him troops which we may consider mercenaries—Cherethites, Pelethites, and Gittites—and, being himself a skilful soldier, he succeeds in capturing Jerusalem, whose fortifications he increases. We know much of his life, and of his respect for the prophets Gad and Nathan, and for the priests Abiathar and Zadok; but we infer, from the history of the days which we find covered by the transactions in the last two chapters of 1 Samuel and the first of 2 Samuel, that he was unacquainted with the commandment to sanctify the Sabbath (see SABBATH). During the reign of David, two insurrections occur, and there is again an internecine strife, first, between the father and the son, and, secondly, between the former and Sheba the son of Bichri (2 Sam. xx. 1). It is clear, therefore, that the monarch is not firmly seated on his throne, yet we are told that he not only carries on distant wars successfully, but that he converts a nation of miserable cowards into one whose fighting men number 1,300,000, and this in a space of forty years.

At his death he is succeeded by his son Solomon, who, without fighting at all, reigns “over all the kings, from the river even unto the land of the Philistines, and to the border of Egypt” (2 Chron. ix. 26). This monarch, like his father, is friendly with Hiram, king of Tyre, and builds a temple according to the pattern given to him by David (1 Chron. xxviii. 11, 12, 19); and, as the Tyrian king blesses him and David, we must presume that their faith was

similar to that of the Phœnician. In his reign two memorable occurrences happen, the one a grand feast, which lasts for fourteen days (1 Kings viii. 65, 66), during which the Sabbath is not even once hinted at, and a grand dedication of the temple, at which is uttered a sublime prayer, wherein no reference is made to anything in the history of Israel which is earlier than David, except 1 Kings viii. 16, 21, 51, 53, which are evidently interpolations, and which may be readily recognised as such in 2 Chron. vi. 5, 6, and by the absence of the final clause as given in the book of Kings.

After the death of Solomon, the kingdom of David is rent asunder, and Jerusalem is pillaged by Shishak. Yet, notwithstanding this, Abijah, the son of Rehoboam, and Jeroboam bring into the field, against each other, two armies, which amount to 1,200,000 men, equivalent to a population of six millions. After this we read much of prophets, and miracles which are performed in Israel, at a great distance from those who wrote about them, who could no more gain real knowledge of what occurred among their foes than we can know what passes in the court of Timbuctoo. We read much of the viciousness of certain kings of Judah, and of some prophets, who do not, however, perform any miracles, so that it would really appear that Israel was more cared for by Elohim than Judah was.

During the reigns of the bad kings of Judah, we read of a queen who makes a "horror" in a grove (1 Kings xv. 13); and in the verse preceding the one quoted, we find that both idols and *Kedeshim*, "Sodomites," had become common. We find, too, that the serpent was worshipped until the time of Hezekiah (2 Kings xviii. 4), and that human sacrifice (innocent blood) was common. Into these abominations it is unnecessary to enter now.

After about two hundred years had elapsed, and eight different rulers had borne sway in Jerusalem, the city and

country around were attacked, overpowered, and plundered by a confederacy, which included Grecians, Tyrians, Philistines, Edomites, and others. After the conquest, the people were sold into slavery by the victors, and were scattered westward as far as the islands of the Mediterranean, and eastward as far as Assyria and Petra. (See OBADIAH, *infra*.) After this catastrophe, it is probable that nothing of any value existed in the city of David, and Jerusalem could only have been inhabited by the poorest of the land. It is incredible that manuscripts, ark, altar, breastplate, candlesticks could have survived this fearful invasion. After a time, however, some of the slaves doubtless returned to the city, and, in one way or another, Jerusalem again became peopled, and tolerably strong.

At length the Assyrians and Babylonians invade the land, and, after a few troubled years, carry away the people to Mesopotamia, leaving only the poorest of the country behind.

It is perfectly clear, from the history, and from what we know of eastern conquerors, that they did not leave to the miserable Hebrews anything which told of their worship or their law. For the captives to carry away bulky manuscripts must have been as great an impossibility now, as for previous captives to have preserved them during the time of "the Judges," during the plundering of Shishak, Pharaoh Necho, and the confederate Greeks.

The short sketch which we have given above will probably suffice to demonstrate that the Jews, in bearing witness for themselves, are not to be credited. Throughout their books two dominant propensities may be seen, the one a braggart spirit, which makes them boast, in the first place, of warlike power, and, in the second place,

of being the chosen of the Almighty, and thus doubly preeminent amongst men. The warrior, proud of his force, does not care to claim a heavenly mission, but the pusillanimous or feeble priest gladly fabricates histories which tell of the prodigious might of fabulous forefathers, and he equally assumes to wield an invisible power as a shield against physical force. The pretender to earthly dominion, when he is obliged to declare himself beaten, naturally becomes a pretender to unlimited spiritual potency. The second propensity to which we refer is one that is common in every nation, viz., the desire of the hierarchy to make everything subordinate to the power of the priests, *i. e.*, those who assume to be the ministers of a past revelation or the propounders of a new one.

Under the influence of these feelings, histories have been written in the Bible, by various individuals, much in the same way as monkish historians like Geoffrey of Monmouth wrote about the history of England, or as Homer and Virgil wrote of Troy and Rome. Independent, at first, of each other, these histories have, at last, been collated, but not so cleverly as to make a homogeneous whole. On a foundation of fact a superstructure of fancy has been raised, just as a musician composes variations upon an "air." As it would be very difficult for an 'artist' who only knows the 'variations' to discover the original composition, so it is all but impossible for the historian to separate in an incorrect history the truth from the fable, the fact from the fiction. Yet the attempt may be made, and, if it be unsuccessful, it will serve the purpose of a mental exercitation, in which the faculties of research, observation, memory, and judgment will be drawn out, if not indeed strengthened and improved.

We propose then, in our subsequent pages, to endeavour to construct a probable history of the Jewish nation, and to show the gradual development of their religion, law, festivals, etc.⁴

⁴ Since writing the preceding pages, the author's views have been largely developed, whilst prosecuting his studies for the completion of the Vocabulary. He would respectfully request his readers to pass from the present chapter to a perusal of the article OBADIAH *infra*, wherein he will find strong reason to believe that the case, as enunciated in this chapter, has been greatly understated; and he will find it to be demonstrable that the greatest part, if not the whole, of the Old Testament, including the Pentateuch, Joshua, Judges, &c., is of comparatively modern origin, that a large portion was fabricated with the definite intention of inspiring Jewish captives scattered amongst the Greeks, Tyrians, and Edomites, and that ancient Jewish history is to the full as romantic, and as fabulous, as the stories of Arthur and his knights of the round table. It is, indeed, doubtful whether there is a shadow of a foundation for receiving the Pentateuch and other ancient books of the Hebrews as, in any sense, historic records.

CHAPTER III.

Attempt to construct a history of the Jews. Comparison of Rome with Jerusalem. Livy appraised and quoted. Source of Roman law. Divine origin of Romans. Comparison between Numa and Saul—between David and Romulus. David's troop, before and after his return to Judah, takes Jerusalem, and founds a kingdom. David knew no code of laws. Nathan is equally ignorant. Examples: David adopts the ark—appoints a civil service, but no keeper of manuscripts—keeps no feasts. Evidence of interpolation. David as a judge. Solomon ignorant of Moses' laws. Decadence in power attributed to apostacy. Shewbread. Names of David's sons. David's faith. Jehovah. Ancient and modern faiths grow or develop. David's idea of God and of a king. Worship of the ark compared with idolatry and adoration of the wafer. Laws of David. No written records in Solomon's time; if any, they were stolen by Shishak. Solomon and Numa compared. Solomon tyrannical. Secession from Rehoboam. The names JAH and EL. Elohistie and Jehovistic writers. Deductions.

IN attempting to construct the history of a nation from doubtful records, it is advisable to compare it, if possible, with that of some other people, whose footsteps have in some respects been similar. We have not far to search for a people whose origin is like that of the Hebrews, for the history of Rome in very many points resembles that of Jerusalem. The greatness of the city of Romulus was brought about in the midst of a number of other towns; it contained a people who in language and religion were precisely similar to those which inhabited the neighbouring cities, villages, or hamlets; and we are told, in Roman annals, that the infant days of the Empress of the world were watched over by kings of foreign origin; for it is quite as pardonable to trust Livy, as it is to trust the books of "Kings and Chronicles." Jerusalem, like Rome, first sprang into power as a single city,

amongst a number of others apparently speaking the same language, and its beginnings were as small as those of the whilom Queen of Italy. Now if we turn to Livy for an account of the birth of Rome, we find the following words—

“ I would have every man apply his mind seriously to consider these points, viz., what their life and what their manners were; through what men and by what measures, both in peace and in war, their empire was acquired and extended. Then, as discipline gradually declined, let him follow, in his thoughts, their morals, at first as slightly giving way, anon how they sunk more and more, then began to fall headlong, until he reaches the present times, when we can neither endure our vices nor their remedies.”

(Preface, page 3, Bohn’s translation.) Again (preface, chap. viii., page 13) we read: “ Then, lest the size of the city might be of no avail, in order to augment the population according to the ancient policy of the founders of cities, who, after drawing together to them an obscure and mean multitude, used to feign that their offspring sprung out of the earth, he opened, as a sanctuary, a place which is now enclosed as you go down to the two groves. Hither fled from the neighbouring states, without distinction, whether freemen or slaves, crowds of all sorts, desirous of change; and this was the first accession of strength to their rising greatness. When he was now not dissatisfied with his strength, he (Romulus) next sets about forming some means of directing that strength. He creates one hundred senators, who were called Fathers, and their descendants Patricians.” At first there was no settled religion in Rome, and no settled laws for the new city, and every cause in dispute was referred to the senate, the ruler, or some other judge. Some time elapsed before any written code of laws was promulgated, and then they assumed the forms of laws civil and laws religious. In other words, the state is formed, before its laws are framed.

After a considerable lapse of time, the Romans, through their poetical or historical writers, obtained a mythic history, which made their founder a son of God, the incarnation of the Creator, the Lord of Victory; and they traced their earthly pedigree backwards until it reached the pious Æneas, the son of Venus herself. The Romans thus assumed themselves to be descendants of the father on high and of the celestial princess; individuals who may be recognised elsewhere under the titles of Abram and Sara. We must also notice, that some of their kings, Numa Pompilius, for example, were "God-given," *i. e.*, selected by direct appeal to the Almighty, just as was the first king of Israel.

After this sketch, let us turn to the Scripture story told in Jewish books. We find there (1 Sam. xxii. 1-3), that David is described as a fugitive in the cave of Adullam, to which place his brethren and all his father's house go and join him; farthermore, we are expressly told, that every one who was in distress, and every one that was in debt, and every one that was discontented gathered themselves unto him, and he became a captain over them, and that there were with him about four hundred men, which in a short time (1 Sam. xxiii. 13), became augmented to six hundred. Whilst living in Ziklag, this troop of David's increased still more (1 Chron. xii. 1-40), until they attained, as we are told, to about the number of three hundred and thirty thousand!! During the period of his dwelling amongst the Philistines, David appears to have acquired the friendship of Hiram, King of Tyre, and of Achish, King of Gath, probably as being a leader of "free lances;" and, when he returned to his own land, he took with him a mercenary horde, Cherethites, Pelethites, and Gittites, the last of which numbered six hundred men (2 Sam. xv. 18). Considering himself strong enough for the assault, he attacked and took an old town,

Jerusalem, and, when once established there, he founded the kingdom of the Jews. At that period he was, like Romulus, associated with a priest and a prophet; but judging, from his murderous intentions towards Nabal (1 Sam. xxv. 22, 34), from his atrocious conduct while he dwelt amongst the Philistines (1 Sam. xxvii. 8-12), (in which he seems to have resembled the banditti of Italy and Calabria and the savage Indians of America), from the carelessness with which he regarded the murder of Abner by Joab (2 Sam. iii. 39), the ravishing of Tamar by Amnon (2 Sam. xiii. 21), the homicide of the latter by Absalom (2 Sam. xiii. 39), his own very flagrant adultery with Bathsheba and the murder of Uriah, we conclude that he was not acquainted with the code which we call the ten commandments, nor with the law (Levit. xviii. 9, 30) which enjoins death as the penalty of incest, nor with Lev. xx. 17, or Deut. xxii. 25, which is to a similar effect. Neither did David know the law for the punishment of adultery, as enunciated in Levit. xx. 10, nor that for the punishment of murder, given Numbers xxxv. 16, 17, 18, 30, and 31. It is clear that if David had been aware of these, as being laws imposed by the command of that God whom he so sincerely adored, he could not have passed by the offences which we have named, as if they were crimes which became venial, when performed by men in an exalted position of life. It is, moreover, certain that Nathan was equally ignorant of the same laws, for when he came to reprove David, he told him a pathetic story of a brutal man, and inveigled the king to give judgment against himself by a strong '*tu quoque*' argument, rather than by an appeal to the holy law of God. He quotes no denunciation of the wrath of the Almighty for neglect of the commandments given upon

Sinai, not a single reference indeed, which is not clearly a modern fabrication, to the law of Moses. It is true that there is, in 2 Sam. vii. 6, 7, a reference by Nathan to the children of Israel in Egypt; but the verses have about them so much of the character of an interpolation, that we need not regard them, any more than we should the prophecies, put by the vivid fancy of the poet, into the mouth of some of Virgil's heroes. When once established in the city, David brought up an ark which he had some good cause for respecting, and he proposed to build a temple for his God, such as he had seen at Tyre, whilst stopping at the court of Hiram, to whom, indeed, he sent for assistance in its construction.

Another, and more striking illustration that David was not acquainted with the Mosaic law, is to be found in the readiness with which he sacrificed seven of the sons of Saul, for some offence committed by the father. A deliberate murder of seven men in cold blood was in the first place directly opposed to the sixth commandment; and, moreover, it is distinctly declared in Deut. xxiv. 16, "neither shall the children be put to death for the fathers, every man shall be put to death for his own sin." It is impossible that either priest, prophet or king could have known this order; for if they had, they could not so have falsified the word of the Lord, as to have given contrary directions. That this law was promulgated between David's time and that of Amaziah, is exceedingly probable, for we are told that the latter respected this same ordinance, for "the children of the murderers he slew not, according unto that which is written in the books of the law of Moses, wherein the Lord commanded, saying," &c., &c. (2 Kings xiv. 6.)

In this episode, we recognise the melancholy fact that David, like Jephthah, considered that Jehovah could be

propitiated by human sacrifices, like the gods of the nations around Jerusalem. We may well believe that he had learned a different lesson when there was a question of offering up his own child; for David said, after Nathan had brought home to his heart his flagrant crime, "Thou desirest not sacrifice, else would I give it thee; thou delightest not in burnt-offering" (Ps. li. 16). But though the king spared the child, the prophet did not; he announced the judgment that it should die the death, and we know the result. The prophet, doubtless well knew how to effect the decease which his judgment had pronounced.¹

Simultaneously with the establishment of a religious worship, David appointed a number of men (1 Chron. xxvii. 1-34), to be captains and overseers for the army, and for what we call "the civil service;" but we seek in vain amongst them for any one who had charge over the sacred writings, or whose business was to expound the law, although we do find a "recorder" mentioned (2 Sam. viii. 16), and a "scribe" (1 Chron. xviii. 16, and 1 Chron. xxvii. 32), all of which passages seem to have been added at a late date. At this period it is very doubtful whether the king himself was able to read, even if there had been anything to peruse; his youth was spent, firstly, in attending to his parent's flock as a shepherd,

¹ There are many reasons for believing that the Psalm from which we here quote was not penned by David, nor by any writer of his court; in fact the two last verses would prove this, if we were certain that they were not late additions. But the superscription assigns, distinctly, the composition of Psalm li. to the "sweet Psalmist of Israel," I am therefore justified in treating it as such. I do this the more readily because (as the reader will see) there is an under current throughout both of my volumes, whose "set" is to disprove even the general accuracy of all that which we meet with in the Old Testament. My design, which is distinctly stated in many places, is to place those whom some style "bibliolatrists" between the horns of a dilemma, and to drive them to the conclusion, either that the Old Testament is untruthful, or, to speak more correctly, unworthy of trust, or to allow that the pictures which it draws of pious men and of God Himself are more or less immoral. In working out this plan, it seems better to take the Bible as we have it, than to be continually referring to it, as scholastic critics know that it ought to be.

and, secondly, as a captain of mercenaries or freebooters; a life very much like that of some of our English monarchs, who were unable to write their names, or to read the laws which they themselves enacted. So far from there having been a code of written law, we notice that David himself administered judgment in person, for we find Absalom saying, when any man that had a controversy came to the king for judgment, "See thy matters are good and right, but there is no man deputed of the king to hear thee: oh, that I were made a judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice" (2 Sam. xv. 2-4, see also 2 Sam. viii. 15). It is perfectly clear that David could never have known the law as laid down in Deut. xvi. 18, "Judges and officers shalt thou make thee in all thy gates;" nor the command in Deut. xvii. 18, which enjoins upon the king the necessity of making a copy of the law, and to read therein all the days of his life. Nor could he have known that of Deut. xix. 17, where it is laid down that the proper tribunal for controversy is one composed of the priests and judges; nor that of Deut. xxi. 5, where it is enjoined that it is to be by "the priests, the sons of Levi," that every controversy shall be tried; nor that of Deut. xxv. 2, where a judge, and not a king, is spoken of. It is doubtful indeed if LEVITES existed in the days of David. Throughout the whole of the career of the first king of Jerusalem, whose piety has almost passed into a bye-word, we find no reference to Abraham, nor to any of his immediate successors; there was no attention paid to Sabbath or Passover, nor to the assembling of all the males three times in a year before the Lord (Exod. xxiii. 17). We hear nothing of the feast of Pentecost, of the feast of Trumpets, of the great day of Atonement, nor the feast of Tabernacles. There is, however, a reference made to them, in 2 Chron. viii. 13, which is manifestly a modern fiction, written at a very late date.

Again, we find that this monarch, whose anxiety to keep the law of the Lord is conspicuous through those Psalms which are traced to his pen, seems to have been utterly ignorant of the law enunciated in Deut. vii. 3 and Josh. xxiii. 12, 13, in which marriage with strangers, the remnant of the ancient inhabitants, is strictly forbidden; for he made no scruple in marrying a daughter of Talmi, king of Geshur, from whom indeed sprang his rebellious son Absalom. Of the country of Haggith, Eglah and Abital, we are not informed. Equally ignorant with the father was the son, since Solomon did not fear to marry women from Egypt, Moab, Ammon, Edom, Zidon, and elsewhere (1 Kings xi. 1). It is true, that the writer who has last touched up the record of events makes it appear that the wise monarch of Israel acted in spite of the command; but the critic can readily detect in this comment, the hand of one who wished to account for the loss of all the glorious possessions, which a preceding grandiloquent recorder had assigned to the son of David; and, with the natural guile of an enthusiastic priest, he has selected religious apostacy as the cause of Solomon's decadence. There are even a few amongst ourselves who are fanatical enough to assert that England has fallen in the scale of nations, ever since the Reformation, and that every evil which she has suffered since then, is due to her apostacy from the Pope of Rome and the ancient religion of the land. Whilst others, on the contrary, attribute the Irish famine to the Catholic emancipation act.

We see another evidence of David's ignorance of the laws, which we know as those of Moses, in 2 Sam. xviii. 18, where we are told that Absalom reared up for himself, in the king's dale, a memorial stone or pillar, מַזְזֵבֶת, *Mazzebeth*, which the father not only permitted during his son's life, but after his death. Now, in Leviticus xxvi. 1, we find a distinct command that the Israelites were not to make any

idols, nor graven image, nor a standing image, מַצֵּבָה, *Mazzebah*, “a memorial stone, pillar, or obelisc,” in their land, and it is not likely that David would have knowingly tolerated so flagrant a departure from the divine command had he known that such existed.

To these indications of David's ignorance of the Pentateuch, we may add the fact that the name of one of his wives was EGLAH, a calf or heifer. A man of such piety as the Psalmist of Israel, was not likely to have tolerated in his household a name which told of the idolatry of his own ancestors, the impiety of Aaron, and the fierce anger of Moses. The modern Jew cannot endure any reference to the name, and we can scarcely assume that their favourite king was inferior to them in reverence. Of course, if the story of the golden calf was not in existence in the time when Eglah was David's wife, this would explain the equanimity with which he bore it.

Against these evidences may be placed the positive fact that David on one occasion ate of the “shew bread” (1 Sam. xxi. 3–6), which is supposed to be that prepared according to the directions given in Exod. xxv. 30 and Lev. xxiv. 5–9. But this is in reality a *petitio principii*; for if we grant that the occurrence happened, it only follows that there was a sacred bread then in existence. The use of sacred bread, however, was very ancient, and was common amongst the surrounding nations; see, for example, Jerem. vii. 18, and xlv. 19, where cakes for the Queen of Heaven are spoken of; see BUNS in the Vocabulary, Vol. I. p. 378, and SHEWBREAD *infra*. To this may be added the reference to Moses, in 1 Kings ii. 3, and 1 Chron. xxii. 13; but these are such manifest interpolations that they cannot bear down the overwhelming weight of proof, contained in the neglect by David and Solomon of every particular festival, and of the Sabbath day.

When we begin to investigate the religion which was professed by David, the difficulty is considerable. We find in the list of his sons, given 1 Chron. xiv. 4-7, that some are called after El, one after Baal, viz., Beeliadah, but none after Jah, although the evidence that David did introduce to Israel the name of Jehovah, after his return from the Philistines' land and Tyre, is too strong for us to doubt the conclusion.

We have already shown that EL, ALAH, ELOHIM, BEL, BAAL, BAALIM, were names of the Creator, throughout the Shemitic races; we presume, therefore, that David was originally of the same faith as the people of Canaan, but that he subsequently became acquainted with the worship of Jehovah, Jao, Jehu, Y'ho, Jeve, Ζεὺς, or Ju-pater, from the Greek or Phœnician strangers, whom he met in Tyre and Philistia, or who visited him when his kingdom was firmly established. There is no reason to doubt that the Jewish idea of the Creator, under His name JAH, was a reverent and holy one, very similar indeed to that which prevails amongst ourselves; but there is reason to believe that His worship was not at first developed, as it subsequently became, just in the same way as the religion of Jesus and His immediate followers was far more simple than that of the Christianity of to-day, especially in Papal countries.

So far as we can judge from the various utterances attributed to King David, his idea of the Almighty was, that He was a high and holy Being, dwelling in every part of the vast universe, great in power, wonderful in operation, a patron of the good, an enemy of the bad; that He concerned Himself with the things of earth, on which He had personal friendships and implacable enmities; that He chose, from time to time, one or

more individuals amongst men as His vicegerents upon earth, through whom communications might be made to Him; and that He had personal gratification in music, leaping, dancing, and sacrifices. It is true that the reverse may be gathered from Psalm xl. 6, "Sacrifice and offering thou didst not desire;" and li. 16, "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering;" and cxlvii. 10, "He taketh not pleasure in the legs of a man." But these cannot outweigh the practice of the king, as shown in 2 Sam. vi. 13, 14, 16, 21, where he sacrifices, leaps, and dances indecently before the ark, which was in his eyes the visible representative of the Almighty.

Yet, with all his reverence for the great Being, David considered that royalty on earth ought to have a certain amount of license, and he made no scruple about allowing one son to commit incest, and another murder; tolerating his own adultery and constructive homicide; putting to a shameful death seven innocent sons of his royal predecessor, and allowing his cousin Joab to slaughter Abner and Amasa with impunity. Nay, even when he was himself solemnly preparing to meet his Maker, he deliberately instructed his son to perpetrate a murder which he had himself been too timid or scrupulous to effect (1 Kings ii. 9).

There is, however, only a faint trace throughout the life and writings of David that he ever possessed any figure to which he paid worship. See vol. i., p. 438. He seems to have associated the ark, and the ephod, in some manner with the visible presence of the Almighty, but these can scarcely be included in the category of images. See 1 Sam. xxiii. 9, and 2 Sam. vi. 21. Those who talk of the idolatry for the wafer, of Mariolatry, and of Bibliolatry, may perhaps consider that the worship of a box, and of a gown or robe, is much the

same as adoration of a statue like Diana of the Ephesians ; but into this question it is needless for us to enter.

During his reign, David enacted certain laws, which seem to have been subsequently known as the "statutes of David" (1 Kings iii. 3), one of which is given in detail, 1 Sam. xxx. 24, 25.

When Solomon at last came to the throne, we have evidence that his worship in some respects resembled that offered by the surrounding nations, for he sacrificed a thousand burnt-offerings on a great high place — Gibeon ; just as did, to a smaller extent, Agamemnon, king of Argos, and the Moabite wives of the Hebrew monarch. During his reign there is no evidence of the existence of any ancient writings, or manuscripts of ancient date, nor indeed anything to corroborate the stories of the Pentateuch, Joshua and Judges. We are distinctly told, 1 Kings viii. 9, that there was in Solomon's time nothing in the ark ; a statement supplemented by a subsequent writer, with the assertion that it contained only the two tables of stone which Moses put there at Horeb, of whose very existence we doubt, inasmuch as they are never mentioned afterwards.² Surely when Josiah was told of the copy of the law being found in

² I am unable to bring direct evidence to prove that the saving clause in the verse referred to is a later addition to the first clause. But the indirect proof is as strong as circumstantial evidence can make it.

1. There is no record that Solomon ever examined the contents of the ark, or that any one else ever did.

2. It is tolerably certain that Solomon knew no law about the Sabbath day, which he must have done had he read the two tables of stone, &c.

3. It is equally certain that if such tables existed they would be copied, lest they should be captured by enemies, &c., and exhibited in some conspicuous place.

4. The results of our examination into the whole subject lead us to believe that the story of Moses was not in existence at an early period of the Jewish monarchy.

It may be that the whole verse in question is of comparatively modern origin, and that the first part is of the same date as the last ; if so, it does not modify our argument in the smallest degree.

the temple, neither he nor the priest could have thought anything of it, if they already had in their temple a law written on stone by God himself. Exod. xxiv. 12 and xxxiv. 1. Granting, however, for the sake of argument, that there were many written records in the time of David and Solomon—records of their own reigns, and of the occurrences which had happened before their own accession to power—such archives as many a modern Oriental has destroyed, when plundering a conquered foe, it is reasonable to suppose that many of them, if not all, must have been swept away by the plundering Shishak, who comes in as the *Deus ex machiná*, to explain to the modern Jews how it comes to pass, that all the fabled magnificence of Solomon's temple had disappeared in the times of his successors.

It is impossible for any one, who uses his judgment, to give credence to the stories which are told respecting the wealth of Solomon, and the amount of gold which he lavished on the temple. We are told that the weight of gold which came to this man in one year, was six hundred and sixty-six talents, besides that which came by trading (1 Kings x. 14, 2 Chron. ix. 13). We find too, that the treasure fleet from Tarshish came once in three years (2 Chron. ix. 21), so that, supposing there were only seven voyages in all, the amount of gold would have amounted in round numbers to four thousand talents. This was not, however, the sole source of the gold which Solomon is reported to have possessed; we are told that his father (1 Chron. xxix. 7) left him five thousand talents; in 2 Chron. viii. 18, we are told of four hundred and fifty talents which came from Ophir, and one hundred and twenty brought by the Queen of Sheba (2 Chron. ix. 9), which would make a total of gold equivalent to about fifty-two millions of English sovereigns.

Now, although we may suppose, that David collected about twenty-seven millions pounds sterling of gold by the

plunder of all the nations whom he conquered,—a proposition, nevertheless, which is too utterly absurd for any one acquainted with the paucity of gold mines in the early times to believe,—unless of course it can be demonstrated that Palestine was as auriferous as Peru and Mexico, we cannot conceive how it was possible for Solomon to gain anything like three millions of pounds sterling by trading to Tarshish and Ophir, since he had nothing to send in the place of money. When a nation wants gold, which another nation is willing to export, there must be something sent in exchange for the precious metal; or adventurers must be sent out, like those who now people the mining districts of California, Australia, Columbia and New Zealand. The Hebrews, however, had neither materials for trading, nor any propensity to emigrate to distant lands, as gold seekers. In the account of Solomon's reign, there is no mention made of any manufactures in Judea—the productions of the country were “cereals” and “live stock” (Ezek. xxvii. 17), of which the supply would barely exceed that sufficient for the wants of the people. Again, we know that any trader, who conveys the goods of one country to another for sale, becomes rich by the transaction, if he have ordinary good luck; but Solomon was not even a trader, inasmuch as he had to be dependent upon Hiram for his ships.

Putting all these considerations together, we conclude that the account given to us of the magnificence of Solomon, his house, and temple, cannot be relied on; that they are indeed something like the stories which we meet with in the “Arabian Nights' Entertainment.” It will probably be urged that I am forgetting the accounts of the summer palace of the Emperor of China, of the wealth of such Indian rajahs as Shah Jehan, the rulers of Delhi and Lahore, and of the Incas of Peru, who were treated so rapaciously by Pizarro. By no means. Let the objector cast his eye upon

the map of India, of China, and of ancient Peru, and then, when he compares their magnitude with that of insignificant Palestine, which is not so big as Yorkshire, and did not wholly belong to Solomon, let him ask himself, how far it is right to compare all these together, with a view to demonstrate the probability that a little city like Jerusalem, which occupied only one-third of the space covered by the winter palace of the Emperor of China, and boasted of a population of only three million souls in all, would be equally rich with the treasury of a ruler over some two or three hundred millions of subjects.

It will be impossible for us ever to attain to a rational understanding of the stories told in the sacred books, until we strip from them all exaggerations. These are the natural methods adopted by writers, who, knowing that their people or state is frog-like in its proportions, endeavour to make their readers believe, that the nation once was large and powerful as an elephant, and wealthy beyond all others. How much "little people" are given to boasting is well known to the observers of to-day. It was equally common in days gone by.

As the monarch Solomon is represented as being an unusually wise king, and a very extensive writer, literature might naturally have emerged from the darkness which enveloped it in the days of the fighting David. It is possible that Solomon, like the learned Numa, would himself draw up, or direct others to do so, a code of laws for his people; and, like the Roman, he might possibly make it appear that the laws were communicated to him by divine agency, or were sanctioned by God, as those of Lycurgus. At first a few only would be publicly proclaimed, but they would serve as a basis for others, a sort of lay figure, upon which all succeeding kings or priests could place different dresses, and where each operator could vary the appearance of any at his

own discretion. The first part of the law promulgated by Solomon, if indeed he really did ordain any, doubtless varied from that which emerged after the Babylonian captivity; as much as modern popery, with its gorgeous temples, its wealthy shrines, its costly vestments, its glorious music, its sumptuous ritual, and its arrogance of universal dominion, differs from the pure and simple Christianity which was founded by Christ, in which poverty and humility were the main virtues. Whatever the laws of Solomon may have been, it is clear that his rule was excessively tyrannical, and his religion such as was obnoxious to the mass of his subjects. See 1 Kings xii. 4, 14, 28. Their dislike of his government was such that they revolted from the dominion of his son, Rehoboam, and from the worship which his father and grandfather had adopted and endeavoured to establish.

Immediately after this secession, we find that the rebels, in their proper names, revert chiefly to the use of *El*, rather than continue that of *JAH*. Their prophets are Elijah and Elisha. The people readily fall into the worship of Baal, who is destroyed ultimately by Jehu, a name supposed to be the same as *JAH*, *JAO* or *JEUE*, a circumstance which leads us to doubt the truthfulness of the history which we read respecting him. The name of *JAH* continues to be popular amongst the rulers of Jerusalem for some considerable time, but the name of *El* reappears amongst them at a late period, *e. g.*, we have Eliakim (2 Kings xviii. 18) in the time of Hezekiah, and we subsequently find it used by our Saviour, as *ELI*, in his dying cry. Knowing as we do from the Cuneiform that *Il* was one of the names of the great God in Assyrian and Babylonia, judging that *Al* or *Allah* was a common name of the same great Being amongst the Greeks, from its entering into such names as *Alabandus*, *Alagonia* (a daughter of Zeus and Europa), *Alalcome-neis* and others; and *El* another, from its entering

into composition in such words as *Elena*, *Elagabalus*, *Elara*, *Elasus*, *Eleius*, *Eleusis*, and others, we conclude that EL, either as AL, ALLAH, EL, ELOHIM, IL, or ILUS, was the general name amongst some Eastern races for the Almighty. We cannot tell with any exactness when the name Jah became first used as the nearest copy of the sacred or secret name of the Almighty, but there is sufficient evidence before us to make us believe that its employment was very restricted, being adopted chiefly by royal personages, high priests, or other great men, and consequently that El was the most common, and possibly the most ancient.

Now as Jah was the sacred name which obtained amongst the priests and nobles of the Jerusalem kingdom, we must consider that the portions of the sacred writings which abound with names derived from El had very probably their origin in the stories or writings of the Phœnicians, Assyrians, or Babylonians; whilst those which abound with the name of Jah must be referred to writers who flourished between the accession of David and the captivity, or subsequently.

German writers have, I understand, divided the Old Testament into portions, which they conceive to have been written by Elohists and Jehovists; but, as I know them only through the works of the learned Bishop of Natal, I cannot quote them directly, and must restrict myself to referring to the labours of Dr. Colenso.

Now that author demonstrates that the Elohistie narrative is comparatively pure, and that it bears internal evidence of having been drawn from ancient times, before houses were common and coined money existed. He shows, too, that many of the Jehovistic additions are such that if they did not occur in the Bible we should call them obscene; we conclude, therefore, that the first collection may have been made from Phœnician sources, at a time when morality was high, as in the time of Asa, or in the days of Jehoash and

Jehoiada, and that the Jehovistic additions were made during the dissolute days of Ahaz, Manasseh, Jehoiakim, and others.³

In estimating, however, the probable period when either the Elohist or the Jehovist wrote, we must bear in mind the Greek element which is made apparent in Genesis, by the use of such names as Tubal Cain (t' Vulcan); Lamech, *Λάμωχη*, the warrior; Ada and Zillah (see these names in the Vocabulary); Javan, *μάχαιρα*, &c.; all of which point to a comparatively recent period, when Grecian names, &c., were known to Hebrew writers.

³ I must confess that the more closely and carefully I examine into what are called Elohist and Jehovistic portions of the Old Testament, the more difficult does the subject appear to be. In spite of the most diligent analysis which has hitherto been bestowed upon the chronology of the various parts of the Hebrew Scripture writings, the philosopher must still feel that he is but on the threshold of an inquiry. Up to the present time, I cannot regard the result of previous investigation as being more than a clearance away of rubbish, such as that which Belzoni had to effect ere he could examine the temple of Ipsambhoul. It is not enough to demonstrate, with Spinosa (*Tractatus Theologo Politicus*, translated into English, Trübner & Co., London, 1862), that before the time of the Maccabees there was no canon of Holy Writ extant, and that the books which we have, were selected from amongst many others, by and on the sole authority of the Pharisees of the second temple; and to show that the great synagogue which decided the canon, was subsequent to the subjection of Asia to the Macedonian power. More than this is required. We have to discover, if possible, not only the various writers of certain parts of the Hebrew Bible, but to ascertain in what way these or other individuals have altered history—or fabricated it—how they have interpolated a chapter here, a verse there, and changed a reading elsewhere. We have also to ascertain at what period of Jewish history these various writers lived.

Though unable, at the present moment, to do more than express my belief that the whole of the Old Testament, as we have it, was fabricated subsequently to B.C. 600, or thereabouts, and a very large portion of it at a date not long prior to B.C. 280, I hope to be able, ere the printing of this volume is completed, or in a supplementary issue, to give much more definite information on this head. When the subject is of such vast importance to religion—for upon the Hebrew Scriptures the New Testament Christianity is founded—it would be unpardonable to advance statements which, if true, prove the Jewish Bible to be, wholly, of comparatively recent human origin, and worthless as a mine of religious or historic truth, unless the allegations are supported by strong cumulative evidence.

The reader of the following pages, and of the preceding volume, will see that I consider the evidence of Grecian influence in the old Testament is too conclusive to be doubted.

CHAPTER IV.

Our estimate of nations who profess to be the sole favourites of God. Britain's right to this assumption questioned. Comparison between various professors. Ancient and modern Jew and Gentile. How the judgment is to be framed. The fruits borne by religions. Estimate of the ancient Jews. Their cruelty, sensuality, and vindictiveness. Midianite slaughter. Samuel. David, a test of the value of the Jewish religion. David owed his good character to his deference to the priesthood. Estimates of God amongst Jews. Jews not missionary—the reason why. Egyptian religion—its ideas of a future state. Hindoo religion. Trinity in India. New birth. Character of Hindoos in peace—in war. Nana Sahib and David compared. Value of the various commandments compared. Delhi and London. The ancient Persians—their faith and practice—have no temples or image idols. The modern Parsees. Persians and Jews compared. Character of celebrated Persians. The Grecian religion. Orphic fragments. Hesiod. Pythagoras. Socrates. Plato. Stobæus. Euripides. Character of the Greeks—in advance of Jews. Gods, Demigods, and Angels compared. Typhon and the Devil. The Roman religion. Pliny on the gods and on worship—his good sense. Lucretius. David and Brutus. Tamar and Lucretia compared. Rome and Jerusalem compared. London estimated. Revelation to all alike or to none. Modern tests of truth. Human ideas of God conspicuous throughout the Old Testament. Estimate of sacred Hebrew writings. An expurgated edition required.

To go through all the items of observation which would be required, ere it would be competent for us to draw a definite opinion as to the absolute age of any part of the Old Testament, is far too great a task for any one at the present time to undertake. We may therefore pass it by for a period, and inquire into the nature of the religion which is said to have been revealed, by direct interposition of the Almighty, to the patriarchs, kings, priests, judges, lawgivers, prophets and prophetesses of the Jewish people, and examine how far it is equal, inferior or superior, to the religion of other nations, for which a divine origin has been claimed,

but not allowed, by those who consider themselves to be the chosen race.

Whenever an Englishman of modern times discovers a nation or a tribe which arrogate to themselves the proud position of being the chosen race of the Almighty, he smiles with scorn, and pities the intellect of those who can allow themselves to be so misled. We deride the pretensions of the barbaric Emperor of China, who styles himself "brother of the sun and of the moon;" and, throughout our churches, we pray with fervour, on Good Friday, that the Almighty would bring all the nations of the earth, who adore Him differently to ourselves, like erring sheep back again to His fold. But by what right do we hold our own heads so high, and assume that we have a certain and absolute claim to be the especial sons of God to the exclusion of all others? By what process of reasoning can we demonstrate that He who, we say, has spoken to us, and who still, as we are told, speaks to us through the Bible, and by ministers of apostolic descent, has never spoken and never will speak to any others? By what rule of logic do we believe that ancient Hebrew prophets were inspired by God, and yet refuse credence to the statement that an Arabic prophet has been similarly imbued with the divine spirit? Or by what means shall we demonstrate that the writings which were accounted sacred amongst the Jews have a real claim to a heavenly parentage, whilst other writings, probably of greater, or at least of the same, antiquity, and held in equal reverence by nations of far greater magnitude, are designated as idle tales? The natural answer of the Bible Christian would be, "by their fruits ye shall know them." Accepting then this dictum, we inquire respecting the nature of the fruits borne by the religions of various nations, and, so far as we can, the theoretical nature of their doctrines.

It does not require an intimate knowledge of the books of

the Old Testament to show that the ancient Jews were a turbulent, pusillanimous, savage, and sensual race. Their writers describe the alleged conquest of Canaan as having been attended with frightful butchery, which Jehovah himself augmented. The slaughter of the Midianites, recorded in Num. xxxi., it is appalling to read, for none of that race were saved, except those who could gratify the sensual appetites of the ruthless conquerors; and many of these were apparently consigned to the high priest, possibly to become prostitutes for the tabernacle (see Num. xxxi. 40, 41).¹

Again, Samuel, the Lord's prophet, was as vindictive as the modern Nana Sahib. The model King David, the man after God's own heart, was very like the old moss-troopers on

¹ Although we shall see valid reasons for believing that many of these stories are apocryphal, if not wholly without foundation, our remarks are not thereby vitiated; we hold that the writers who gave such accounts of the slaughter of the Midianites, the Canaanites, and the Amalekites, described the Almighty in whom they believed as a blood-thirsty demon, exceeding in cruel ferocity the very darkest of barbarian Molochs. Even the cannibal man-sacrificing Mexicans were not so ruthless towards their enemies, as the chosen race were said to be towards their foes.

The common answer to the objections raised against the demoniacal picture of the Creator painted by the Jews is, that such things, though permitted in one dispensation, are not to be tolerated in another; but this reply is wholly beside the mark. The fact is, that the Bible, of the Jews, asserts that God himself ordered, and even assisted in, butcheries which vie with the most horrible of the massacres of North American Indians, and other savages. It is also alleged that the Unchangeable One cannot be cruel, malignant, a murderer and exterminator, at one period, and the opposite at another. Hence we must conclude, either that the God of the Jewish nation was not the true God, or that He has been maligned, misrepresented, and falsified, by men who have declared themselves to be His messengers.

The issue between the philosopher and the Bibliolater is clear. The first asserts that the Jewish Scriptures are not only worthless but blasphemous, because they depict God as they do the Devil; the second holds that the writings in question are true, and is consequently compelled to allow that God did "play the Devil" to all who were not Jews. How the majority of Christians would vote upon this question we know too well, for they ever express their horror of the individual who attempts to show that the persecution of a religious opponent is a sin.

Verily, the popular idea of God is that he is double-faced, like the Templar's shield, or the pillar of fire and cloud; at the same time light and darkness, loving and malignant, gentle and furious. To this subject we shall refer hereafter.

the Scotch and English borders. Can any one read without a shudder, how this pious man harried the Geshurites, Gezrites, and Amalekites; how he left neither man nor woman alive, lest they should bring tidings to Gath; and how he then went with a deliberate lie to the king, whose mercenary soldier he was, and professed to have done something different to what had really happened? (1 Sam. xxvii. 8-12). Did any British highwayman or Indian thug ever do anything worse, or even so bad? Moreover, we find that the man who had so little respect for truth and mercy had none for the laws of honour; not content with multiplying women for his private harem, he took the wife of another, and deliberately slew, with the sword of the children of Ammon, her warrior spouse, of whose worth we may judge from 2 Sam. xi. 9-11; and all this without a qualm of conscience. Again, was there ever a siege in the wildest passages of Irish rebellions,—and history tells us how fearful many of them were,—more conspicuous for atrocious cruelty than that which decided the fate of the inhabitants of Rabbah and of the Ammonites (2 Sam. xii. 31)? At a more advanced period of David's life, we find that the king, who could put his enemies under saws, axes, and harrows of iron, and burn them in brick-kilns, was as pusillanimous as once he was bold, as most tyrants are. Though represented as putting trust in his God, he dared not face his rebellious son, and he fled ignominiously from his capital. Finally, when he is about to die, is it not awful to read his testament of blood which he deliberately charges on Solomon; "his hoar head bring thou down to the grave with blood" (1 Kings ii. 9)? Now this king was one of the pattern men amongst the ancient Israelites; and can we say that his life bore testimony to the goodness and value of the law under which he is said to have lived, and to the divine origin of the religion he is alleged to have practised? The historian, when

he notices that many potentates of modern times who have been highly eulogised for their faith, piety and religion, have yet been guilty of the most atrocious crimes, concludes that the good characters have been given by hierarchs, who have been allowed by such kings to have their own way; and he consequently suspects that David's character has been recorded by a priesthood to whom the king was devoted, whose behests he granted, and whose influence he allowed.

We pass by David's successors with the simple remark, that throughout his dynasty, prophets were habitually crying out, in vain, against the sins of the people in general, who were accused by them of all sorts of abominations. Judging, therefore, by its fruits, there was nothing in the Jewish religion or law which made the Hebrews a better set of men than were the heathen amongst whom they dwelt.

When we inquire still farther into the nature of the revelation which the Jews asserted that they alone possessed, we find the Almighty described therein as being like a human monarch, with throne, and court attendants on His will, and having enemies, whom He did not or could not subdue. He was represented as inculcating, through prophets, love, mercy, and goodness, yet as practising cruelty and vengeance against those who did not venerate His priests. He rewarded the Jews, or at least His own followers amongst them, with the good things of this world, and punished by pillage, torture, or destruction, His adversaries, the heathen, *i. e.*, about nine thousand nine hundred and ninety out of every ten thousand souls. Neither His priests nor His prophets told His followers of a future life; and all alike connived at an exclusiveness which prevented any idea of missionary zeal, and barely of domestic proselytising.

When we inquire closely into this neglect of missionary enterprise amongst the Jews, we see reason to believe that it arose from the contempt with which the Hebrews seem

ever to have been regarded by their neighbours. Being originally nothing more than a horde of successful banditti, and the scum of the towns of Palestine and Greece; they were feared perhaps, while strong, like the early Romans; but they were contemned nevertheless, as the descendants of convicts are in Sydney to-day. When febleness succeeded to power, the contempt of neighbours was shown openly. Despised abroad, the Jews boasted amongst themselves at home, and "talked big" that they might not feel little. In this policy the Hebrews were encouraged by their prophets. For the Jews to have sent out missionaries would seem as absurd as it would be if the inhabitants of Siberia were to send missionaries to Spain, Italy, England, or America.

The more I examine into the real history of the Jewish people, the more impressed I become with their insignificance as a nation. It is even doubtful whether the Jewish kings and people differed from any of the robber chieftains, who, with their retainers, inhabited some of the strong castles on the Rhine or elsewhere; or from the Taepings in modern China. I distrust the Jewish legends, as I doubt the romantic legends of the Rhine. To me it would be a marvel how modern critics could give any credence to the Hebrew stories, did I not know how powerful is the effect of infantile credulity upon the adult man and woman, and how strongly fear of the unseen modifies our judgment upon the things which are visible.

Such then being the fruit of the religion of the Jews, the nature of its doctrines, and the character of their extant books, let us examine the same questions as regards other nations.

The Egyptians, ere the Jews existed, *i. e.*, B. C. 3100–4,500, had a ritual for the dead, in which the immortality of the soul was recognised in these words, (Bunsen's *Egypt*, vol. 5, p. 94), "I am the sun in its setting, the only being

in the firmament, I am the rising sun. The sun's power begins when he has set, (he rises again: so does the justified spirit of man); and again, I am the great god begotten by himself. I am the God, the creator of all existences in the universe." Again we read in the same author (vol. 5, p. 129, note), "To feed the hungry, give drink to the thirsty, clothe the naked, bury the dead, loyally serve the king, forms the first duty of a pious man and faithful subject." Once more we read, (*Op. cit.*, p. 165), "Oh soul, greatest of things created." We seek in vain amongst the Egyptian hieroglyphs for scenes which recall such cruelties as those we read of in the Hebrew records; and in the writings which have hitherto been translated, we find nothing resembling the wholesale destructions described and applauded by the Jewish historians, as perpetrated by their own people. How obedient the Egyptians were to the orders of God, as given by his oracle at Meroe, we learn from the fact recorded in the note, p. 57, vol. 1, viz., that "they were faithful, even unto death."

Herodotus tells us (ii. 123), that "the Egyptians maintain that Ceres and Bacchus (Isis and Osiris) preside in the realms below." We find also Diodorus Siculus (i. 60, 61) saying, "The Egyptians consider the period of life on earth to be very insignificant, but attach the highest value to a quiet life after death. They call, therefore, the dwellings of the living temporary habitations only, but the tombs of the dead are regarded as the eternal abode," etc., etc. A proof, if any were needed, that the Jews were not the first nation to recognise the existence of a future life of rewards and punishments; and we must therefore conclude that, if we have our knowledge of Hell by revelation, other nations can lay claim to a revelation prior to that given to Moses. As the Jews seem to have had no conception of a future state, and the existence of a celestial hierarchy, until

long after the Egyptians, Babylonians, Greeks, and Etruscans, it is preposterous for any one to assert that they alone of all the nations of the earth have been the depository of the oracles of the Almighty. Such a claim is in itself blasphemous, as limiting both the power and the will of the Omnipotent.

From the ancient dwellers by the Nile let us next turn our attention to those who live near the Indus and the Ganges. We find the Rev. Mr. Maurice thus describing a portion of the ancient Hindoo doctrine. After alluding to the male and female organs in union as a sacred sign, he quotes the following from the Geeta, "I am the father and the mother of this world. I plant myself upon my own nature, and create again and again this assemblage of beings; I am generation and dissolution (vol. 1, p. 560, note 8), the place where all things are deposited, and the inexhaustible seed of all nature; I am the beginning, the middle and the end of all things. The great Brahme is the womb of all those various forms which are conceived in every natural womb, and I am the father that soweth the seed" (Maurice, *Indian Antiquities*, vol. iv., p. 705). Again, the same author says (vol. iv. pp. 744, 5), "Degraded infinitely beneath the Christian as are the characters of the Hindoo trinity, yet throughout Asia there has not hitherto occurred so direct and unequivocal a designation of a trinity in unity as that sculptured in the Elephanta cavern; nor is there any more decided avowal of the doctrine itself to be recognised than in the following passages of the Bhagvat Geeta, in which Vishnu thus speaks of himself, 'I am the holy one, worthy to be known, I am the mystic (triliteral) figure Om, the Reig, the Yagush, and the Saman Vedas.'" Sonnerat (*Voyages*, vol. i., p. 259) gives a passage from a Sanserit "purana," in which it is stated that it is God alone who created the universe by his productive power (=Brahma),

who maintains it by his all-preserving power (= Vishnu), and who will destroy it by his destructive power (= Siva), and that it is this god who is represented under the name of three gods, who are called Trimourti. Again Maurice (*Op. cit.*, vol. v., p. 1052) quotes from the Geeta the following words of the Hindoo deity, "They who serve even other gods, with a firm belief in doing so, involuntarily worship me. I am He who partaketh of all worship, and I am their reward." Colebrook (*On the Religion of the Hindus*,² p. 29), gives the following passages from one of the ancient Vedas, "But this is BRAHMA, he is INDRA, he is PRAJAPATI, the lord of creatures; these gods are he, and so are the five primary elements, earth, air, the ethereal fluid, water, and light. These, and the same joined with minute objects, and other seeds of existence, and other beings produced from eggs or borne in wombs, or originating in hot moisture (like insect vermin), or springing from plants; whether horses, kine, or men, or elephants, whatever lives and walks and flies, or whatever is immovable, as herbs and trees; all that is the eye of intelligence. On intellect everything is founded, the world is the eye of intellect, and intellect is its foundation. Intelligence is BRAHME, the great one."³ Again (p. 28), we read, "This living principle is first, in man, a fœtus, or productive seed, which is the essence drawn from all the members of the body; thus the man nourishes himself within himself. But when he emits it into woman he procreates that fœtus, and such is its first birth. It becomes identified with the woman, and being such as is her own body it does not destroy her. She cherishes his own self thus received within her, and as nurturing him she ought to be cherished by him. The woman nourishes that fœtus, but he previously cherished the child, and further does so after his birth. Since he

² Williams and Norgate, London, 1858.

³ Compare Prov. iii. 19, viii. 1, 14, 22, 23, 24, 25, 27, 30.

supports the child both before and after birth, he cherishes himself, and that for the perpetual succession of persons, for thus are these persons perpetuated. Such is his second birth. This second self becomes his representative for holy acts of religion, and that other self, having fulfilled its obligations and completed its period of life, deceases. Departing hence, *he is born again in some other shape, and such is his third birth.*”

Without going into any particulars of the way in which the Lingam and the Yoni are interwoven into the faith of the Hindoos, we will proceed to examine the fruit which their religion bears; and I quote the following from a small pamphlet by E. Sellon, Esq. (privately printed), “One of the most accomplished Oriental scholars of our times, to whom the public is indebted for a Teluga dictionary and a translation of the Bible into the same language, a resident for thirty years in India, has recorded his judgment that, on the questions of probity and morality, Europeans, notwithstanding their boasted Christianity, as compared with the Hindüs, *have not much to boast of.*”

Let us now inquire into the conduct of the Indian leaders during that eventful period when they attempted to break a foreign and detested yoke from off their necks. All of the hated race upon whom the oppressed could lay their hand were destroyed; men, women, and children shared a common fate. There was no sparing of the tender females for purposes of sensuality, as when the Jews destroyed the Midianites, nor such scenes of cruelty as were perpetrated by David after the capture of Rabbah. It is true that our newspapers contained harrowing descriptions of tortures and of refined cruelty; but when one journal, *The Times*, more conscientious than the others, sent persons especially to inquire into the truth of these reports, not a single one was substantiated, all were found to be fictions.

In matters of faith, the fruit of the Hindoo belief is superior to that of more fanatical Europe, the majority of whose inhabitants consider it an act of religion, and a proof of zeal to the Deity, to slay, torture, or in some way to annoy all those who differ from them in their own peculiar tenets. It is true that the English mind is scandalised by the accounts we read of immorality in Hindostan; but it must ever be remembered that indulgence of the sensual appetite is not the only sin which man commits, and that one who permits himself full licence to break the seventh commandment, and is temperate in every other matter, does not materially differ from the one who habitually breaks the third, and is careful to respect the remainder. The temperate Hindoo may as justly point the finger of scorn at the beastly drunkards of London, as can the cockneys of the city point theirs at the polygamous nobles of Hindostan. Ere the inhabitants of Great Britain can fairly look with contempt upon heathen Indians, they must be able to show that the conduct of their own aristocracy, middle and lower classes, is such a fruit, as, fostered by Christian dogmatic teaching, must, amongst impartial judges, take the prize in international exhibitions of the products of religious teaching.

Let us next enter into an examination of the ancient Persians, a race with which the Jewish people came into frequent contact after the destruction of Babylon. There is much difficulty in finding what was the original form of belief adopted by the Persians, before they came into close contact with other nations. The first evidence which can be adduced is the Behistun inscription of Darius, about B.C. 520, wherein we find (*Journal R. As. Soc.*, vol. xv., p. 137), "By the grace of Ormazd I became king. I revisited the temples of the Gods which Gomates the Magian had abandoned. I reinstated for the state the

sacred chaunts and (sacrificial) worship, and confided them to the families which Gomates the Magian had deprived of those offices." Again, p. 144, "The god of lies made them rebel." Now the words, 'temples' and 'Gods' are written in the Cuneiform as *bit* and *ilu*, and to each of them is added a sign which is read as 'four.' If so, we conclude that Darius recognised four great gods, just as did the Assyrians and Babylonians, and as the present Papists do, but that Ormazd was the chief, and that there was, in addition, "a father of lies." Our next witness is the book of Job, which is considered by Rawlinson, and other modern critics, to belong to the Achemænean period; in that we find simply, two powers, God and Satan (ch. i. 6, 7).

Next, Herodotus, about B.C. 484, tells us (B. i. 131), of his own knowledge, that "the Persians observe the following customs: they neither erect statues, temples, nor altars, and they charge those with folly who do so, because, as I conjecture, they do not think the gods have human figures, as the Greeks do. They are accustomed to ascend the highest parts of the mountains, and offer sacrifices to Jupiter,⁴ and they call the whole circle of the heavens by the name of Jupiter. They sacrifice to the sun and moon, to the earth, fire, water, and the winds. To these alone they have sacrificed from the earliest times. But they have since learned from the Arabians and Assyrians to sacrifice to Venus-Urania, whom the Assyrians call Venus-Mylitta, the Arabians, Alitta, and the Persians, Mitra. It is unlawful to sacrifice without the Magi, who sing an ode about the origin of the gods during the offering, and wear a tiara decked with myrtle. The dead bodies of the Persians are never buried until they have been torn by some beast or dog; they then cover the body with wax, and bury it."⁵ Herodotus also informs us (iii. 16), that

⁴ Compare Balaam sacrificing on the tops of the mountains (Num. xxii. 41).

⁵ The modern Parsees, I have been told, adopt a similar custom, under the idea that it is right for men to be useful and profitable to others, not only during life, but after their death.

the Persians consider fire to be a god. To this, Strabo adds (B. xv., c. iii., 15), "The Persians have also certain large shrines, called Pyrætheia. In the middle of these there is an altar, on which is a great quantity of ashes, where the Magi maintain an unextinguished fire. They enter daily, and continue their incantations for nearly an hour, holding before the fire a bundle of rods, and wear round their heads turbans of felt, &c. The same customs are observed in the temples of Anaitis, and of Omanus (= Homa = the moon). Belonging to the temples are shrines, and a wooden statue of Omanus is carried in procession."

Both Herodotus and Strabo tell us that a large family of children is especially desired, and that the king accords an annual prize to the parent who has the greatest number.

The religion of Persia, as reformed by Zoroaster, so closely resembles the Mosaic, that it would be almost impossible to decide which has the precedence of the other, unless we knew how ancient was the teaching of Zoroaster, and how very recent was that said to be from Moses. Be this as it may, we find that the ancient Persians resembled the Jews in sacrificing upon high places, in paying divine honour to fire, in keeping up a sacred flame, in certain ceremonial cleansings, in possessing an hereditary priesthood who alone were allowed to offer sacrifice, and in making their *summum bonum* the possession of a numerous offspring. Like the Hebrews, they do not seem to have had any definite notion of a future life, and like them they had a belief in the existence of "a father of lies." In later periods, the Persians adopted certain of the forms of worship and the tenets of faith which were common amongst the nations with whom they came in contact.

When we proceed to judge of the fruit borne by the religion adopted by such men as Cyrus, Darius, Artaxerxes and others, we find that the faithful prided themselves upon temperance, virtue, and boldness in war. Any reader who

impartially examines the life and character of Cyrus, as portrayed by Xenophon, *Anabasis*, Book I., 109, will find much greater evidence of true nobility than in those of David. Take, for example, sec. 11; "whenever any one did him a kindness or an injury, he showed himself anxious to go beyond him in those respects; and some used to mention a wish of his, that he desired to live long enough to out-do both those who had done him good, and those who had done him ill, in the requital that he should make." Sec. 12; "Accordingly, to him alone, of the men of our day, were so great a number of people desirous of committing the disposal of their property, their cities, and their own persons." How painfully this contrasts with the fearful charge of David to Solomon; the carelessness of the monarch's reign as indicated by the rapid rise of rebellion under Absalom; and such sentiments in the Book of Psalms as the following, "He shall reward evil unto mine enemies; cut them off in thy truth" (Ps. liv. 5). "Happy shall he be that taketh and dasheth thy little ones against the stones" (Ps. cxxxvii. 9). "The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea; that thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same" (Ps. lxxviii. 22, 23).

From a consideration of these very ancient religions, we proceed to the more modern ones of Greece and Rome, In them we see as many germs of what is good and beautiful as are to be met with in the Old Testament, and some which are far more rational. Where the fountain is inexhaustible, it is impossible to carry away all its water; even when the supply is restricted, the philosopher contents himself with a copious draught; and we shall imitate his practice by limiting our quotations from Grecian sources. Presuming that the Orphic fragments represent an early form of the religious tenets of the Greeks, we cull the following lines therefrom,

using the translation given in Cory's *Ancient Fragments*, but modifying and condensing it, so as to save the time of the reader. "Zeus (or Jupiter) is the first—he, the thunderer, is also the last—he is the head and the middle—by him all things were created; he is male—immortal and female—he is the foundation of the earth and of the starry heaven, he is the breath of all things—the rushing of indefatigable fire, he is the root of the sea, he is the sun and moon, he is the king, the author of universal life—one power, one dæmon, the mighty prince of all things—one kingly frame in which this universe revolves, fire and water, earth and ether, night and day—and Metis, wisdom" (compare Proverbs viii. 22–31, also John i. 1–3), "the primeval father and all delightful love, all are united in the vast body of Zeus. Would you behold its head and its fair face, it is the resplendent heaven, round which his golden locks of glittering stars are beautifully exalted in the air; on each side are two golden taurine horns, the risings and settings, the tracks of the celestial gods, his eyes, the sun and the opposing moon; his infallible mind, the royal incorruptible ether." Remembering the evidence of Greek influence in Genesis (see LAMECH), we see with interest the following:—"First I sung the obscurity of ancient Chaos, how the Elements were ordered, and the Heaven reduced to bounds, and the generation of the wide bosomed Earth, and the depth of the Sea and Love (= ARBA, which see), "the most ancient, self-perfecting, and of manifold design. How he generated all things, and parted them from one another." "I have sung the illustrious father of night, existing from eternity, whom men call Phanes, for he first appeared. I have sung the unhallowed deeds of the earth-born giants, who showered down from heaven their blood, the lamentable seed of generation from whence sprung the race of mortals who inhabit the boundless earth for ever." "Chaos was generated first, and then earth; from Chaos were

generated Erebus and black Night; and from night again were generated Ether and Day, whom she brought forth, having conceived from the embrace of Erebus; and Earth first produced the starry Heaven equal to herself, that it might enclose all things around herself." "Night, with her black wings, first produced an aerial egg," "the race of the Immortals was not till Eros (sexual love) mingled all things together." "I invoke Protogonus of a double nature, great, wandering through the ether, egg-born, rejoicing in thy golden wings, having the countenance of a bull, the procreator of the blessed gods and mortal men; the renowned Light, ineffable, occult, impetuous, all glittering strength, who roamest throughout the world upon the flight of thy wings, who bringest forth the pure and brilliant light; wherefore I invoke thee as Phanes, as Priapus, the king, and as dazzling fountain of splendour." "No one has seen Protogonus" (the first begotten) "with his eyes, except the sacred night alone." "Metis" (= wisdom) "bears the seed of the gods." "Metis the seed bearer is the first father, and all-delightful Eros." "The first god bears with himself the heads of animals, many and single, of a bull, of a serpent, and of a fierce lion, and they sprung from the primeval egg in which the animal is seminally contained" (see EGG). "The theologist places around him the heads of a ram, a bull, a lion, and a dragon, and assigns him first both the male and the female sex." "The theologists assert that night and heaven reigned, and before these their most mighty father." See CREATION.

Amongst Pythagorean fragments, Cory quotes no less than eleven, from different authors, to show that the great Greek philosopher recognised the principle of triplicity in creation; and, whilst on the same subject, we may notice that Plato, when speaking of the Almighty, uses the word the GODS, as freely as the Hebrews refer everything to ELOHIM. In this respect Plato imitated Socrates, whose views

he imbibed and developed; and perhaps nothing affords us a better idea of the religious tenets of a thoughtful Grecian than the description which Xenophon gives of the belief of his philosophical predecessor; "To *the Gods*," (which words, in conformity with the Hebrew use of the word, and to make the comparison between one faith and another as clear as possible, I shall in the following sentences replace by *Elohim*) "he simply prayed that they would give him good things; as believing that Elohim knew best what things are good, and that those who prayed for gold or silver, or dominion, or anything of that kind, were in reality uttering no other sort of request than if they were to pray that they might win at dice, or in fight, or do any thing else, of which it is uncertain what the result will be. When he offered small sacrifices from his small means, he thought that he was not at all inferior in merit to those who offered numerous and great sacrifices from ample and abundant means; for he said that it would not become Elohim to delight in large rather than in small sacrifices, since, if such were the case, the offerings of the bad would oftentimes be more acceptable to them than those of the good; nor would life be of any account in the eyes of men, if oblations from the bad were better received by Elohim than oblations from the good; but he thought that Elohim had most pleasure in the offerings of the most pious." "If anything appeared to be intimated to him from Elohim, he could no more have been persuaded to act contrary to such information, than any one could have persuaded him to take for his guide on a journey a blind man; and he condemned the folly of others who act contrary to what is signified by Elohim," &c. (Xenophon's *Memorabilia*, Book I., chap. iii., secs. 2, 3, 4). In the *Phædo* of Plato, which gives us another insight into the mind of Socrates, we find that "he prepared for death as if he were going into some other world, at which when he arrived

he would be happy, if any one ever was" (sec. 5). Again, in sec. 19, he remarks, "Now be assured I hope to go amongst good men, though I would not positively assert it: that, however, I shall go amongst the Gods (to Elohim), who are perfectly good masters, I can positively assert, if I can anything of the kind." In sec. 24 we read, "Does not, then the whole employment of such a man appear to you to be not about the body, but to separate himself from it as much as possible, and be occupied about his soul?" "Does not the philosopher, above all other men, evidently free his soul as much as he can from communion with the body?" Again, we read, "Nor did it satisfy Elohim to take care of the body merely, but, what is most important of all, they implanted in him a soul, his most excellent part. For what other animal has a soul to understand that Elohim, who have arranged such a vast and noble order of things, exist? What other animal besides man offers worship to Elohim?" (Xenophon, *Memorabilia*, Book I., s. 13.) It would be unprofitable to quote paragraph by paragraph to demonstrate the views of Socrates related by Plato; suffice it to say, that he fully recognised the immortality of the soul, and a place of rewards and punishments after death. The sentiments also attributed to the same writer, on cognate subjects, are such that few thoughtful Christians can read them without recognising the fact, that the morality taught by these distinguished Greeks is not materially different, though less dogmatic, than that represented as being taught by Jesus some centuries later." Again, let us examine a few sentences from Stobæus, a Greek philosopher, who quotes sayings from Pythagoras to the following effect.⁶ "Do not

⁶ As the exact age at which this writer flourished is unknown, his writings do not carry the weight they would do if we could demonstrate that he lived before the Christian era. I use as my authority Taylor's translation of the *Life of Pythagoras*, by Iamblichus, p. 259, *et seq.*

even think of doing what ought not to be done. Choose rather to be strong in soul than in body." "Despise all those things which, when liberated from the body, you will not require, and, exercising yourselves in those things of which when liberated from the body you will be in need, invoke Elohim to be your helper." Equally strong is the evidence of Euripides on this point (*Suppl.*, 532, 534), "The body returns to the earth from whence it was framed, and the spirit ascends to the ether."

Hence we learn that the Greeks were in advance of the Hebrews in their knowledge of a future life, of a state of rewards and punishments, and of the necessity of cultivating the soul rather than the body, and of paying more attention to the duties of life than to the names of the deity, or to the method under which he was worshipped.

Of the fruit produced by the Grecian religion, we need not speak much. At first, sober, valiant and patriotic, the Greeks became as licentious and effeminate as have been, and still are, certain inhabitants of London and Paris, of Rome and Vienna, of Constantinople, Jerusalem, and St. Petersburg. It will naturally be objected, that a nation which has a multiplicity of gods, and a style of worship which encourages licentiousness, must necessarily be inferior, in the exercise of every virtue, to one which worships one god alone, and that prohibits everything which might lead to improper thoughts in divine rites. To make the assertion is an easy matter, to demonstrate its truth is impossible. We cannot contrast the Greeks with ourselves or any other Christian community, for we all are polytheists as much as the Grecians were, though our tenets are not connected with demonstrative acts of adoration. We believe in three gods who are one, the Romanist Christian believes in four, one of which is female; all consider that "the devil" is an additional god, resembling the Egyptian Typhon. There are few

who do not consider that angels exist in vast numbers, and the Papists hold, as a matter of faith, that departed Saints are as powerful in modern Heaven as Mercury, Hercules and Venus were considered influential in ancient Olympus. As traders, colonisers, explorers and warriors, the Greeks were certainly not inferior to ourselves; except inasmuch as, their country, population and resources being more limited than those of Great Britain, they could not rival her in the spread of their nation.

Let us now turn to the Roman religion, not that which is presented to the eye, and which so many of our divines love to quote as illustrative of paganism, but that which was held by such philosophers as Cicero and Pliny. We consider that it would be as unfair to judge the Romans by testing the state of morals during the decadence of the empire, as for some future pure Christian men to judge of the effect of the religion of Jesus, by taking the Roman Catholic faith of to-day, as carried out in modern Italy, as a standard of comparison. The learned know that there is scarcely an ancient Papal feast or ceremony, vestment, etc., which has not legitimately descended from the pagans, and the philosopher of to-day protests loudly against the allegation that the mummeries of the mass offered to saints of all names, sexes, and qualities is a part of Christianity.

Omitting the somewhat voluminous testimony of Cicero respecting the nature of the gods, let us select a few of the sayings of Pliny (*Nat. His.* B. II., c. 5, (7)). "I consider it an indication of human weakness to inquire into the figure and form of God; he is all sense, all sight, all hearing, all life, all mind, and all within himself. To believe that there are a number of gods derived from the virtues and vices of man, as chastity, concord, understanding, hope, honour, clemency and fidelity, or that there are only two, punishment and reward, indicates still greater folly. Human nature has

made these divisions so that every one might have recourse to that which he supposed himself to be most in need of. Hence we find different names employed by different nations, the inferior deities are arranged in classes, and diseases and plagues are deified, in consequence of our anxious wish to propitiate them. It was from this cause that a temple was dedicated to fever at the public expense on the Palatine hill, and to good fortune on the Esquiline. Hence it comes to pass that there is a greater population of the celestials than of human beings, each individual making a separate god for himself, adopting his own Juno and his own genius. And there are nations who make gods of certain animals, and even certain obscure things, swearing by stinking meats and such like. To suppose that marriages are contracted between the gods, and yet no offspring has come up to this time; that some should always be old and grey headed, and others young and like children; some of a dark complexion, winged, lame, produced from eggs; living and dying on alternate days, is sufficiently puerile and foolish. But it is the height of impudence to imagine that adultery takes place between them, that they have contests and quarrels, and that there are gods of theft and of various crimes. And it is ridiculous to suppose that the great head of all things, whatever it be, pays any regard to human affairs. Can we believe, or rather can there be any doubt, that it is not polluted by such a disagreeable and complicated office. It is not easy to determine which opinion would be most for the advantage of mankind, since we observe some who have no respect for the gods, and others who carry it to a scandalous excess. Some are slaves to foreign ceremonies; they carry on their fingers the gods, and the monsters whom they worship; they think much of certain kinds of food, and impose on themselves dreadful ordinances, not even sleeping quietly. They do not marry nor adopt children, or indeed do anything

else without the sanction of their sacred rites. There are others, on the contrary, who will cheat in the very capitol, and will forswear themselves even by Jupiter Tonans, and while these thrive in their crimes, the others torment themselves with their superstitions to no purpose."

"Amongst these discordant opinions, mankind have discovered for themselves a kind of intermediate deity, and now Fortune is the only god whom every one invokes. To her are referred all our losses and all our gains; and in casting up the accounts of mortals, she alone balances the two pages of our sheet. We are so much in the power of chance that chance itself is considered as a god, and the existence of God becomes doubtful. Some believe in the influence of the stars, and suppose that God, once for all, issues his decrees, and never afterwards interferes. This opinion begins to gain ground, and both the learned and the vulgar unlearned are falling into it." "The belief, however, that the gods superintend human affairs is useful to us, as well as that the punishment of crimes, although somewhat tardy, is never entirely remitted." "By these considerations the power of nature is clearly proved, and is shown to be what we call God."

To these sayings, we may add a few lines from Lucretius (B. II., 993-1000). "Finally, we are all sprung from celestial seed; the father of all is the same Æther, from which, when the bountiful earth has received the liquid drops of moisture, she, being impregnated, produces the rich crops and the joyous groves and the race of men; produces all the tribes of beasts, since she supplies them with food by means of which they all support their bodies, on which account she has justly obtained the name of mother. That also which first arose from the earth, and that which was sent down from the regions of the sky, the regions of the sky again receive when carried back."

Whether the above quotations fairly expound the rational views of the ancient Roman religion or not, let us proceed to inquire into the fruit which the system, whatever it was, brought forth. What schoolboy is not familiar with the stories of Lucretia, of Brutus, of Cincinnatus, of Horatius Cocles, of the Horatii, of the Vestal virgins, of Scipio Africanus, and a host of others who were paragons of chastity, justice, morality, valour, patriotism, and of virtue generally? Can David vie in stern propriety with Brutus, and his daughter; Tamar, with Lucretia? If, again, for the sake of argument, we turn to Rome during the times of the Cæsars, and contemplate the seething mass of its corruptions, and thence urge that the system of religion which permitted such things must have been radically bad; we are met by the fact that ancient Jerusalem was worse than Rome, and that this place, under its Christian pontiffs, has equalled in wickedness its ancient progenitor. The eternal city has been a sink of iniquity under the religion of Christ, just as it was when Jupiter, Ceres, and Venus held sway, even the very cruel persecutions of the Cæsars, have been imitated and greatly surpassed by the Popes and those acting under the Papal influence. Nor can we say that London will bear a closer examination than the ancient Mistress of the World.

Now when he joins all these considerations together, and adds to them others which it would occupy us unnecessarily to detail, the philosophic inquirer after truth is bound to conclude either that the Almighty has revealed His will to all nations alike, or that He has revealed it to none. Such uniformity in the religious views of mankind, as is found to prevail in countries wide as the poles asunder, can only result from a divine inspiration which is common to all, or from the workings of the human mind, which is essentially the same in one country as in another, and only modified by dogmatic teaching and example. If we endeavour to ascertain

for ourselves which of the two solutions involved in this question is the nearest to the truth, let us examine into the proceedings of those who must be in the closest relationship with the Almighty, supposing always that the religion which they propound is the *bonâ fide* result of a divine inspiration. "Do those," we ask, "who tell us that the Almighty is a God of love, of mercy, of truth, of peace, of gentleness, &c., that He is patient, forbearing, long-suffering, &c., act as if they believed their own words? Most certainly not; for it is notorious that amongst theologians of different sects, opinions, or creeds, there are fierce conflicts, in which the sixth and ninth commandments are unhesitatingly broken? The poet says—

Religion should extinguish strife,
And make a calm of human life;
But they who chance to differ
On points which God hath left at large,
How freely do they fight and charge,
No combatants are stiffer.

The *odium theologicum* is proverbial. Can any prophet believe that God is almighty, and yet unable to put down heresy? Can any one believe that God is truth, when His ministers adopt the plan of falsifying facts in order to make their own tenets seem to the multitude better than those of their opponents? Can any one believe that God is long-suffering, and yet unable to wait a few short years till death shall bring before His judgment-seat those who offend Him? Can any one believe that God knoweth those that are His, and yet assume to dictate to the Almighty who are orthodox and who are heretic? Can any one believe that God's word shall not return unto Him void, but shall accomplish the thing for which it was sent, and yet hedge round the message with bulwarks of defence, as if it were really impotent? Can any one believe that the Creator is all powerful, and yet

act as if He would be weak unless assisted by the might of human arms? Clearly not.

If, on the other hand, the Almighty is always described as acting as the particular individual who claims to represent Him does in his ordinary life, is there not evidence that the God so delineated is the work of men's hands or of human brains? Is it not from this cause that the Omnipotent has been painted as loving and hating—as dotingly fond and furiously jealous—as mercy and vengeance personified—as rewarding liberally and punishing malignantly? And can we doubt, when we find earnest divines, in protestant England, deliberately propounding, or subscribing to the opinion, “that the happiness of the blessed in heaven could not be perfect without they saw, eternally, the torments of the damned,” that the message upon which such faith has been built, has emanated from some unfortunate man, who, with an overweening sense of his own goodness and worldly misery, has contrived for his wealthy and wicked neighbour a perpetual hell, in which the one shall “gnash his teeth, and howl,” whilst the once despised prophet shall rake the coals and dress the burns produced, with boiling oil or molten lead?

From all these considerations we naturally draw the inference, that the Old Testament is no more the inspired message of God to man, than are the Vedas, Geetas, Shasters, &c., of the Hindoo, the Zend Avesta of the Parsee, the Koran of the Mussulmen, and the book of Mormon for the Western Americans. We conclude, also, that it has no more special claim upon our faith, than any other ancient or modern book which treats of the moral, intellectual and religious duties of man. We believe most firmly the Jewish bible is entirely of human invention, and that no man is justified in appealing to it as “divine,” “infallible,” “unassailable,” or even historically valuable.

Nevertheless, some of the sentiments which the Old Testament contains are sufficiently sublime, and its teachings are frequently so important for the good of mankind, that we are led to regard it with respect. We would fain, however, see it freed from all those parts which are offensive; and we most sincerely trust, that some modern reformer will give us an expurgated version of the Bible, similar to those editions of the classic authors which are commonly used in schools, and thus do for the Hebrew writings — which greatly require it, for their grossness is excessive — that which has been done for the books of Greece and Rome.

I have already expressed my opinion (see Vol. I., p. 269), of the necessity that exists for a cleanly version of the Bible for family use; and I have repeatedly pondered why the work has never been attempted, for the benefit of the prude and the prudent, and for the discouragement of the prurient and the vile. As a child, as a boy, as a youth, and as a father, I have been repeatedly pained by having to read, and often unexpectedly, in the presence of females of various ages, passages which unquestionably would be punishable, under “Lord Campbell’s act against obscene publications,” did they not occur in the Bible. I have known earnest-minded, and religious female teachers of boys, with girls, suddenly silenced by coming to some passage almost unutterable; and I know well the effect of the pause, so made, upon those boys. I have known such reticence in a sensible mother to be the source of much domestic trouble; for human nature ever has a desire to pry into forbidden corners, and curiosity, when once excited, will satisfy itself secretly, if not relieved openly. A long experience in life, and a retentive memory, would lead me to say, that the Bible as we have it, is the first book which leads many youths astray. Were it in my power I would banish it from the nursery, the schoolroom, the parlour and the Church, and substitute in its place extracts

from it. The Bible as it now is, ought, in my opinion, never to leave the private closet, or the library.

When we endeavour to frame such a modified edition for ourselves, we readily see the reason why our divines have shirked the duty: for we find that to purify the pages of the Bible is to destroy its unity. No one can have an idea how completely, that which Lord Campbell's act prohibits, is the mainspring in the Jewish bible, until he endeavours to remove it. If, on the one side we separate that which should be retained, and on the other that which ought to be omitted, we stand appalled at the utter insignificance of the one, and the magnitude of the other; and this result occurs in spite of the carefulness of Hebrew scribes, who have already softened down the the original asperities of the earlier writings. Freely as I have felt it my duty to expose such matters in detail, I shrink from collecting them into a mass. If any one will do so in the privacy of his study, he must at once recognise how utter is the impossibility to make civilised and thoughtful beings, of modern times, believe that the ancient Hebrew writings were inspired.

When the inquirer sees that to expurgate the Bible is equivalent to demonstrating its real value, the choice remains either to attempt to make the best of that which is now recognised as a bad thing, or to leave it as it is, under the hope that few, if any, can see aught but beautiful ribbons in foul rags, or will discover the real social position of the religious Cinderella. To some, the idea of "sailing under false colours" is repugnant, to many it is congenial; and there seems to be a general belief that fraud, stratagem, or artifice as it is euphemistically called, is pardonable in business, war, love, and pre-eminently so in divinity. There are other "Jesuits" than those which are allied to Romanism.

CHAPTER V.

A dispassionate study of the Old Testament adopted. Difficulties vanish with prejudices. The main features of Jewish history sketched. History of other lands. Population usually divided into families, septs, or clans. Union of tribes under one head. Alexander. Henry II. Louis IX. Victor Emmanuel. Rome—her policy in war and conquest. Britain—her policy. Various religions in her various divisions. Tenacity of religious belief a cause of insurrection. Examples. Scotland. Ireland. Low Countries and Spain. France, &c. Clans in Palestine. Rise of a robber chieftain. David's career—he consolidates tribes, their religion a cause of dissension—examples. Question whether Joab was of the same religion as David. David's faith not that of the majority of his subjects. Nathan's argument with David—his punishment of the king. Punishment of erring nuns. Two religions in David's kingdom. Method of amalgamation. Songs, ballads, books. Lost books enumerated. Hypothesis of ancient books examined. Did Moses learn and write Hebrew? Requirements of a scribe. How to be found in the wilderness. Ink; parchment; materials for making them. Culture of the Israelites. Calf worship. First law-writing. Laws for Jews and for Israelites. Human sacrifice—examples. Abraham. Modern lunatics. Note.—Investigation of the story of Israel in Egypt.

WHEN once the bible-student has discarded that blind reverence for the Old Testament, which has been inculcated on his mind from infancy, he will be likely either to neglect the book entirely, or to study it more closely, to ascertain, so far as he can, how much of it he may depend upon. That it contains an ancient record and more ancient traditions he cannot doubt, and he may investigate it, with such care as he would bestow upon the writings of Homer, Hesiod, and Herodotus, upon the hieroglyphics of Egypt, and the cuneiform remains of Babylon and Nineveh. Having adopted the ordinary method of inquiry, the student will find that problems which before seemed difficult, and their solution all but impossible, now are easy, for daylight appears where

all before was darkness. To make our meaning clear, let us examine those features of the history of the Jews which most attract our attention. These are, (1) the sudden rise of a monarchy, in the midst of people speaking the same language as the rulers of the new kingdom, (2) a despotic government, (3) the existence of tribes, (4) the frequency of rebellion against the monarch, (5) a final separation, with anarchy and a change of religion amongst the seceders, (6) a constant struggle between priestly and kingly power in the original dynasty, (7) the rapid development of idolatry, and increasing denunciations against it, till what remains of the nation is carried away, first to Greece, Tyre and Edom (see OBADIAH), and then to Babylon; and (8) after a return to their original locality (apparently by the favour of the Medes or Persians), a total cessation from idolatry. These phenomena we may examine by a reference to the rise of other kingdoms, and by comparing them with that of Judah.

Any one who will recall to his memory the condition of England, Scotland, Wales, Ireland, France, Austria, Prussia, Italy, Greece, and a variety of other countries, must remember that their first constitution was tribal. Each country was originally divided into towns, valleys or districts. In each of these, a certain family, sept, clan, people, or nation lived, who were usually hostile to their neighbours, as the Marquesans or the Red Indians are to-day. Each division had a ruler; and there was also some priest, medicine-, 'obeah-', or 'fetish-' man, prophet, or seer, who had a spiritual influence over them, conjointly with or independent of the king. Each tribe, though usually at enmity with its neighbour, would sometimes join one, two or more with a view to overcome a third. So long as septs were in this condition they resembled wolves, which, when single, can readily be evaded by the deer or the buffalo; but when the animals

unite in packs, and arrange themselves so as to form a vast circle or semi-circle, as they often do in America, they are irresistible. Such we consider was the condition of Palestine prior to David's time. There were a number of families equivalent to the early Roman *gentes*, and the Scotch clans, who lived a life very similar to that of the ancient British tribes, subsisting, some by hunting, others by agriculture, others by fishing, and some by rapine. Each family had its own town, hamlet, or locality, for which they fought.

But though the early conditions of the great European nations which we have above indicated was that of scattered sections, each has now become consolidated under one government. This has been effected, in the first place, by the dominant influence of a superior intellect, leading some by eloquence, others by skill or courage in the field, and others by conquest. Such an one was Philip of Macedon, such was his son, such were our Henry II., and the French Louis IX. Under their influence the various tribes, of their respective countries, became united, and, with a people thus strengthened by union, Alexander could successfully invade and conquer Persia. Another such union of various scattered tribes we see in Italy to-day, where Victor Emmanuel of Piedmont in the north, plays the part of Philip in the north of Greece. But though Alexander was able to conquer, he was not able to consolidate his dominions, and after his death his vast empire became divided.

The policy of ancient Rome somewhat resembled our own. She united with herself a vast number of "gentes" or clans, Sabines, Samnites, Oscans, Grecians, Latins, Etruscans, and others, who thus became an integral part of the nation; and, whenever Rome conquered, she endeavoured to absorb rather than to destroy. England, in like manner, first consolidated her tribes into one whole, and then strove to annex Wales, Scotland, and Ireland; not as captives chained

to her ear, but as integral parts of one empire, where all have common interests. Yet, notwithstanding all her care, insurrections will occur, and to this day, A. D. 1868, Ireland, which has been the last to unite, is in a state of chronic rebellion. These insurrections in our sister isle have been produced, in the main, from differences in religious belief, and by the way in which the faith and method of worship practised by the strongest, wealthiest and best organised, although numerically fewest party, have been forced upon the weakest and most numerous. We conclude, therefore, that although physical force may for a time impose an union between races of opposite belief, yet there is danger of insurrection, so long as there is enmity between the priests of the strong party, and those who govern the minds, and very commonly the actions of the weak. Human beings sometimes bear patiently the punishment of their bodies, yet resist strongly any attempt to coerce their minds, and to drive them from cherished faiths. Even the shame of slavery is lightened when the oppressed one feels that he is a martyr, and may ultimately be a victorious insurgent.

In consequence of England having chosen this policy, and having attempted to force Scotland to adopt Episcopacy, Ireland to become Protestant, and, we may add, India to become Christian, she has had to fight for her supremacy in every one of the countries named. From a determination to coerce the Low Countries to be Roman Catholics, Spain lost one of the finest of her provinces, and France drove the flower of her enterprising men into foreign countries by senseless dragonnades. To this day the South of France feels the effects of the religious wars which desolated her. All Europe indeed suffers from the desolating efforts of one set of fanatics to overcome another, so as to be able to impose upon the vanquished a new faith and practice. The ancient Romans recognised this zeal for an old faith, and left to

conquered nations the religion which they preferred; and England has at last adopted a similar policy in India. But the modern Romans have attempted to impose their own peculiar religious views on every church which became affiliated to them, and have thus brought about revolutions, and in some instances complete separation. Various sects in the domain of religion may unite, so long as they can agree upon a common ground, or ritual; but there is always danger of a rupture, so long as either party think more of their individual section than of the interest of the state.

Being guided by these lights, and recognising that there were almost as many tribes in Palestine as in ancient Scotland, we can easily understand that a predatory troop, consisting of the refuse of many clans, and led by a man of no particularly high parentage, like the late Sir William Wallace, sprang up amongst them, and gradually became a power obnoxious to him who was beforetime the head of the most important sept amongst those nations.¹ We have already seen reason to believe that David organised a robber horde and preyed on his neighbours, but that, in consequence of antagonism to his previous chief, and of his own comparative weakness, he, with his soldiers, went to sell his sword to a neighbouring state; just as did the Irish and the Scotch in days gone by, when both fought as integral parts of the French army, against England. On the death of his rightful king, David returned to his own land, and brought with him a body of mercenary troops, by whose aid he captured Jerusalem and founded a dynasty. We have a somewhat parallel case in our own history, in the episode

¹ We have evidence of such a king, or headship, in Num. xxii. 4, where we find Balak as King of the Moabites and Midianites, after whose death or deposition, we are told that there were five kings or chiefs (Num. xxxi. 8). There is an indication of a similar king in Jud. i. 7, but the anachronism in the verse prohibits our laying any stress upon it.

of the Norman conquest, wherein we recognise a country, enfeebled by internal dissensions, invaded by a foreign enemy, who yet was sufficiently near to be considered as a neighbour, and to have some pretensions to the throne. The Norman William in England, who founded our royal dynasty, is, we conceive, a close copy of David in Judea, the Saxons being analogous to the Israelites,² and the Normans to the Jews. Under the power of David, we conceive that the various tribes of Palestine were consolidated to a considerable degree, as were the Greeks under Alexander, and, thus strengthened, the Jewish monarch was able to attempt foreign conquest.

It is, however, abundantly evident that there were elements of religious discord in the new kingdom of David, which soon began to show themselves. The grounds for this assertion are (1), the prevalence of El worship prior to David's time; (2), the prevalence of Baal worship, as indicated by the names Meribbaal and Beeliada, borne by sons of Saul and David; (3), Michal, Saul's daughter, failing to recognise that a sacred worship was being performed by her husband, King David, when he danced publicly and shamelessly before the ark (2 Sam. vi. 16); thus clearly showing that the early religion recognised in Saul's household was not that adopted in the Jerusalem of David; (4), from such passages as the following, which are attributed to the Royal Psalmist (Psalm xlii. 3, 10), "My tears have been my meat day and night," "while they continually say unto me, Where is thy God?" And again (v. 9), "Why go I mourning because of the oppression of the enemy?" In Ps. ci. 3, 6, 8, we have a stronger indication still, viz., "I hate the work

² As a general rule, we have used the words Jews, Hebrews, and Israelites as synonymous, when referring to periods prior to David's conquest of Jerusalem. After that event, we employ the word "Israelites" to designate the people whose descendants revolted during the time of Rehoboam — those who are usually called the ten tribes — whilst the name "Jews" indicates the Davidic soldiery, their families and their posterity.

of them that turn aside," "Mine eyes shall be upon the faithful in the land," "I will early destroy all the wicked of the land." In cxxxix. 19-22, we read, "Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. For they speak against thee wickedly, and thine enemies take thy name in vain." "Consider the trouble I suffer of them that hate me." Again; "Consider mine enemies, for they are many, and they hate me with a cruel hatred," Ps. ix. 13, and xxv. 19. See also the whole of Psalm xxxv., xxxviii. 19, xli. 7, lv. 3, lxix. 4, 14, lxxxvi. 17, cxviii. 7.

And again, "I have hated the congregation of evil doers" (Ps. xxvi. 5), "I have hated them that regard lying vanities, but I trust in the Lord" (xxxi. 6). We can only refer this detestation of David, which he thus complains of, to a political, personal, or religious cause. We cannot imagine that the king was personally disagreeable, else he could never have become a good friend with Achish King of Gath, Hiram King of Tyre, Ittai the Gittite, and Hushai the Archite. We infer, then, that he was disliked on political or religious grounds, or on both, for the two usually went together. At any rate, hatred towards the monarch shows that he was disliked by many over whom he ruled.

The position of William, the Norman conqueror of England, very closely resembled that of David in Palestine. Both alike led a small, but very powerful war party, and the few coerced the many. Both alike were detested, and the posterity of each frequently suffered from powerful insurrections.

Again, let us refer to David's words, "Do I not hate them, O Lord, that hate thee, and am I not grieved with those that rise up against thee? I hate them with a perfect hatred; I count them mine enemies" (Ps. cxxxix. 21). In Psalm lxviii. 1, we find again, "Let God (Elohim)

arise, let his enemies be scattered: let them also that hate him flee before him;" without multiplying examples, in order to show that there are very many of the compositions attributed to David, in which the writer gravely laments the "power of the enemy," and bitterly regrets that he should be so impotent to overcome it. Now it is clear that the Psalmist cannot, in all these cases, be referring to Saul, after he has himself come to reign over Israel and Judah; nor yet to Saul's son. We can scarcely conceive that he should be in terror of one or more of his subjects, unless he knew that such men possessed a great amount of influence. And it is clear, from his sending out Joab and all Israel to battle, that he did not, for his own royal supremacy, fear that redoubtable captain of the host. We infer that he was in awe of Joab and his brother, on account of something else than military power. He felt "weak, even though anointed King." "The sons of Zeruah were too hard upon him." If we inquire into the cause of this fear, we can come to no other conclusion than that, though Joab was personally a friend of the King, he was not a co-religionist; that he maintained and adhered to the ancient religion of his own people; and this being known to David, he dared not interfere with him, for the same reason that the scribes and pharisees of later times dared not even arrest Jesus "on a feast day, lest there should be an uproar amongst the people."

The inference thus drawn is strengthened by the account which we have of a conversation between Nathan the prophet and the king; for the former, when he rebukes the latter for his adultery and murder, says, "because by this deed thou hast given great occasion to the enemies of the Lord (Jehovah) to blaspheme," etc. (2 Sam. xii. 14.) The force of the argument in this case being, "You and I are worshippers of Jehovah, whom we declare to be infinitely superior to

all other gods ; and yet here, in the presence of those who are adversaries to our faith, you take another man's wife, and when you have impregnated her, you kill her husband that she may escape detection. As the gods of the people whom you rule over would not tolerate this, you cannot fail to see that you must be chastised—our religion demands a sacrifice." It is too much to affirm that the infant was poisoned ; but those who know much of fanaticism, and of the extraordinary influence which pious enthusiasm exercises over weak minds, may be pardoned for believing that the prophet who foretold death did not scruple to effect the fulfilment of the augury. Erring nuns have, in comparatively modern days, been murdered in cold blood, lest the Christian profession of virginity might be blasphemed. Ancient, and even recent rumours, also, are strangely wrong, if certain ministers of "the pure faith of Jesus" have not elected that "the child should die," rather than there should be "an occasion for the enemies of the Lord to blaspheme." It is probable that some of the Jesuitical schools existent amongst ourselves would applaud the zeal of Nathan and of monks, even though it involved infanticide, as fully as they would the holy fury of Phineas the son of Eleazar the son of Aaron, who perpetrated the murder of two persons to punish the offence of one.

When the inquirer has adopted the opinion that there existed two children, as it were, in the womb of David's kingdom, and that there was a determination that the elder faith should become subservient to the younger (Gen. xxv. 23), he proceeds to inquire how a clever ruler, or an astute hierarchy, would set about the task of inducing the mixed multitude to think in one way. Such an one would have to show why in such a community there were two sets of persons, the rulers and the ruled ; just as in Rome there were patricians and clients, and as in the celestial empire there

are Tartar emperors and Chinese subjects. He would have to demonstrate how many tribes could yet be one family; and how those speaking a different tongue, like the Welsh amongst the British, could yet have a common interest. We who can turn to the practice of the past, can readily conceive how the trial would be made. Ballads or songs would be framed and sung extensively, and few there are who do not recognise their influence. Books would then be composed, which would either profess to be written by the ancients, or be compiled from some records that none but the author knew of, just as Sanchoniathon is quoted by Philo only, and in such a manner that none can tell whether the quoter and the quoted is not the same person, under different names. If any books or traditions really existed, it is very probable that they would be woven into a continuous narrative, in the same way as the mythical history of Great Britain used to be composed.

As a matter of fact, we find that certain books are quoted, of whose existence we know nothing more, than that they were spoken of as being known, when the Bible, as we recognise it at present, was compiled. They are the following,—
 (a) The book of the wars of the Lord (Numbers xxi. 14), סֵפֶר מִלְחָמוֹת יְהוָה; (b) The book of Jashar, סֵפֶר הַיָּשָׁר (Josh. x. 13, 2 Sam. i. 18); (c) The book of Samuel the prophet, דְּבָרֵי שְׁמוּאֵל (1 Chron. xxix. 29); (d) The book of Nathan the prophet, דְּבָרֵי נָתָן (1 Chron. xxix. 29); (e) The book of Gad the prophet, דְּבָרֵי גָד (1 Chron. xxix. 29); (f) The book of the acts of Solomon (1 Kings xi. 41); (g) The prophecy of Ahijah; and (h) The visions of Iddo the seer (2 Chron. ix. 29); (i) The book of the Chronicles of the Kings of Israel (1 Kings xiv. 19); (j) The book of the Chronicles of the Kings of Judah (1 Kings xiv. 29); (k) The book of the Kings of Israel and Judah (1 Chron. ix. 1); (l) The book of Shemaiah the prophet (2 Chron. xii. 15); (m) The book

of Jehu the son of Hanani (2 Chron. xx. 34); (n) The book of Hosai (2 Chron. xxxiii. 19). Now the very fact that the first of these lost writings is quoted in the book of Numbers makes it clear that the "Wars of the Lord" must have preceded the record attributed to Moses. But the passage quoted, having reference to something done at, apparently, a late period, it is impossible that the volume could have existed at the period when the book of Numbers was supposed to have been written by Moses. To get over this difficulty, it is affirmed that the record of the wars of the Lord is the same as that which we find spoken of, Exod. xvii. 14, and that the reference to this in Numbers xxi. 14, is the interpolation by some later scribe. Moreover, the mention of the book of Jashar in Joshua, and again in 2 Sam. i. 18, involves the idea that there was a book continuously written up, -- analogous to Dodsley's Annual Register, or the Records of the British Parliament, -- and that the commencement of the compilation began prior to the time of Joshua.

Let us examine for a moment how much these hypotheses involve. We are told that Moses was learned in all the learning of the Egyptians; he was taught by Egyptians, was brought up at the Egyptian court, and must therefore have been familiar with their tongue and their method of writing. How he learned the tongue of the enslaved Hebrew, and how he learned to write a language which at that period had not been inscribed at all, it is impossible to find out. It is clear that Abraham did not write when he sent to his father's family for a wife for his son Isaac. But if, for the sake of argument, we grant that Moses did learn to read and write Hebrew, the difficulties involved only thicken around us. We have next to inquire where in the wilderness he found the materials for writing? As an Egyptian, he would require papyrus, or some sort of fine

linen, or paper, if such an invention was then known in Egypt, and none of these could be procured in the sandy desert of Arabia. That no stores of such materials were taken from Egypt it is clear from the context, for the people, not knowing that they were to meet with adventures at all, would not be likely to make provision for their record. Doubtless the flippant student would get over this difficulty by suggesting that there was abundance of sheep, calves, kids, and lambs from which parchment might be made, but it is evident from Ex. xvi. 3-12, and Num. xi. 4, that the migrating people were not in the habit of slaughtering their live stock, even for food, and consequently there would be no skins of which to make parchment. We see, moreover (Exod. xxix. 14, Lev. iv. 11, xvi. 27, Num. xix. 5), that the skin of certain animals was to be burned. We find, nevertheless, from Lev. vii. 8, that when certain offerings are made the priest should have the skin for himself. About the use to which such skin might be put, see Lev. xv. 17, where we find it mentioned with garments, and as a bed covering. Throughout the whole narrative, no reference is made to the use of vellum, so that it is clear that this material was not known. But even granting, for the sake of argument, that the Egyptians used parchment in the days of Moses, and granting still further that Moses was acquainted with the method of preparing it, where, let us inquire, could he find the materials which are necessary for its manufacture? for it is difficult to understand how a priest, whose ceremonial cleanliness was of the first importance, could undertake a business which required constant contact with a dead animal. When, moreover, we have got over all these difficulties, we have next to explain how voluminous manuscripts could have existed amongst the Israelites, during the long periods in which they were so

dreadfully harassed, that they had to dig holes and seek out for caves wherein to hide themselves (Judges vi. 2).

This question, however, of Israel's having sojourned in Egypt, and escaping from it, is of too great importance to be passed over without a more extended examination. We therefore purpose to investigate it in a thoroughly impartial manner. Assuming the position of judge, we find that there are two parties in a suit, one affirming that their nation resided first as relatives to a mighty officer in the Egyptian court, and then as slaves, whilst the other declares that the whole story is a fabrication, without even a grain of truth therein. As the case can only be decided upon documentary evidence, it behoves the judge to weigh the testimony closely. The statement made by No. 1 is to the following effect:— That a family, consisting of an aged father, ten sons and many grandsons, seventy in all, including males and females, went down into Egypt, being summoned thither by Jacob's son, who, from being a bondman, had become prime minister, and all but absolute ruler over Egypt. That the son so promoted foretold a seven years' superabundance, to be followed by a seven years' famine, and, being empowered to act accordingly, gathered together a huge store of grain, which enabled him to supply all Egypt during the years of famine, and to find an overplus for foreigners. During the continuance of this terrible famine, which reduced all the common people of Egypt to poverty and slavery (Gen. xlvii. 14–26), Joseph, the ruler in question, introduced all his own family, with their flocks and herds (Gen. xlvi. 5, 6, 7), into Egypt, and treated them munificently (Gen. xlvii. 1–6). This people, so introduced, living in a district specially assigned to them, were banded together by family ties, as we presume from the previous exploits of Simeon and Levi, who by themselves alone 'sacked' a whole town; remained in Egypt for

about three, or at the most four generations; for Kohath, the son of Levi, went into Goshen with his parents, whilst Moses and Aaron, his grandsons, led the hosts of Israel out of Egypt. This interval covered four hundred years (Gen. xv. 13, Acts vii. 6), or four hundred and thirty years according to Exod. xii. 40, 41. During this interval, the Jews scattered, notwithstanding their unanimity, and fell an easy prey to the pusillanimous Egyptians (who were not then a warlike race),³ and they underwent a degrading bondage. Notwithstanding their misery, however, the people were most extraordinarily prolific, and in the three generations the thirty-five men increased into six hundred thousand, which involves the necessity of every man having at least twenty-five sons, if no death ever occurred during the four hundred years, but double that number if mortality followed its usual laws. For the wives of this vast multitude two midwives sufficed; and as the rate of increase towards the exodus must have been about six hundred thousand per annum, each of these women must have attended about eight hundred midwifery cases every day.

At length a leader appeared amongst the miserable slaves, and organised a system of intercommunication (see Exod. v. 20, xii. 3, 31-38). He represented the necessity of the whole nation going into the wilderness for three days, under the pretence of sacrificing (Exod. v. 1-3), and failing to get permission, was instrumental in bringing about a series of plagues, which ended in the king of Egypt being compelled to send the people away. On the departure of the nation, whose males had been scattered all over the land of Egypt (Exod. v. 12), not one of them had adopted an Egyptian name or

³ The Egyptians are thus spoken of in consequence of their long supineness under the yoke of the Hyksos, and of the faintheartedness of their kings (see *Antea*, Vol. i. p. 57, note). I am quite aware that Egypt produced some, but not many, warrior monarchs.

learned anything of the Egyptian language. This was, however, a matter of small consequence, inasmuch as the leader, who had been brought up in the Egyptian court, and was learned in all the wisdom of the country (Acts vii. 22), and who subsequently lived in Midian for forty years, spoke Hebrew fluently, and was intimately acquainted with the geography of the land of Canaan and with the habits of its people (Lev. xx. 23).

Without a guide, their leader took them through the sandy wastes of the great Arabian desert, wherein was no herbage either for flocks and herds, no water to drink, nor food to eat. The cattle, however, contrived to exist without food, and water was procured by the striking of a rock (Exod. xvii. 6). On another occasion, there was also a scarcity of water, and the leader was directed to speak to the rock (Num. xx. 8), but instead of doing so he smote it twice, and spoke to the people. One or both of these streams, or one or both of these rocks, we cannot absolutely form an opinion which, followed the people through their wanderings, for St. Paul, in 1 Cor. x. 4, tells us "they did all drink the same spiritual drink, for they drank of that spiritual rock that followed them." The food which was provided for the Israelites was equally miraculous with the supply of water.

Again, we find that this nation of slaves became suddenly a nation of fighting men, for they had scarcely left Egypt ere they fought successfully against Amalek (Exod. xvii. 8-13), and unsuccessfully against the Amalekites and Canaanites (Num. xiv. 44, 45). How they procured weapons we have no information; some have presumed that they got them from the drowned Egyptians, but this is to suppose that bronze and iron spears, darts, swords and shields can float as well as men. The bodies of the slain army may have

lined the sea shore, but the weapons would not so easily be cast up.

But the wonders surrounding the people did not stop here. We are told that "their raiment waxed not old upon them" during forty years (Deut. viii. 4). This we can well understand was a necessary thing in the wilderness, where no stores of clothing could be procured, but we cannot see how this would provide suitable dresses for the young folks as they grew up. We can easily imagine that on the decease of a parent, a son or daughter might take their father or mother's raiment, but if no other clothing could be procured, this would necessitate in families the nudity of the whole of the young until the parental decease. After which, as only two could be clothed, there would still be a large number of naked men and women. In the case of those who were of tender age when they left Egypt, we must presume that the clothing grew much in the same way as the children did.

During the time of the wanderings a law was promulgated, and certain feasts appointed, which it was utterly impossible for the people, whilst in the desert, to keep, viz., the feast of tabernacles, the feast of harvest, the feast of ingathering, and the feast of trumpets, whilst circumcision, the sign of the covenant, was wholly omitted.

The marvellous story, thus succinctly told, is plentifully garnished by miraculous occurrences, and the truth of the whole narrative is guaranteed by its being found in a book. The arguments, when collected, may be thus stated:—There are Jews—they are an ancient people—they have a certain religious faith, and they have certain sacred books, whose most probable date is about B. C. 290; some of the books are supposed to have originated about B. C. 1500; in those a history is given of the early days of this nation; the books

venerated by the Jews have been revered by Christians, and many, in every age of the Church, have considered them as divinely inspired; therefore they are true in every particular.

After duly weighing all these considerations, the judge then proceeds to hear evidence on the other side. The testimony may be thus arranged:—

1. There is no nation whose people have been more careful in recording the daily and yearly events which happened amongst them than the Egyptians, yet neither in writing nor in sculpture is there any representation of the seven years of plenty, when the cities were stored to overflowing with the effects of the bounteous harvest, nor yet of the years of gaunt famine, when the people sold all that they had, and themselves too, for bread to keep them alive.

2. The Egyptian records, as preserved by Manetho, tell of “an ignoble race, who had the confidence to invade the country, and who easily subdued it by their power without a battle.”⁴ Thus proving that the Egyptians were sufficiently honest to record disgraceful invasion and defeat. Their records state further, that “they made war upon the Egyptians with the hope of exterminating the whole race. All this nation was styled Hyksos, that is, the Shepherd kings, and some say they were Arabians. This people, who were thus denominated Shepherd kings, and their descendants, retained possession of Egypt during the period of five hundred and eleven years.”⁵ Now the date of this invasion being about B. C. 2404,⁶ and the retreat of the Hyksos being B. C. 1634, it is clear that these people could not have obliterated any records about the Israelites, who only entered Egypt about B. C. 1705, according to current chronology, or about B. C. 2179, according to

⁴ Cory's *Ancient Fragments*, p. 170.

⁵ *Op. cit.*, p. 171.

⁶ Bunsen's *Egypt*, vol. v., p. 29.

Bunsen (*Op. cit.*, p. 61), or B. C. 1535 (*Op. cit.*, p. 68), and whose exodus was about B. C. 1300.

It is clear that the Israelites and the Hyksos were not identical. But it is to be noticed that the Shepherd kings subsequently retreated to a place called Avaris, where they defended themselves; they were besieged, and capitulated, leaving Egypt with all their families and effects, in number not less than two hundred and forty thousand, and bent their way through the desert towards Syria. In another book of the Egyptian histories, Manetho says, "This people, who are here called shepherds, were in their sacred books also styled captives" (*Op. cit.*, pp. 172, 3).⁷

The same author then tells of a king Amenophis, who collected all the lepers which were to be found in the country and sent them to the quarries, these after a time obtained permission to live in Avaris, the place vacated by the Shepherd kings; and the story tells of an Osarsip, who consolidated the power of these lepers, and sent an embassy to the city called Jerusalem (*Op. cit.*, pp. 176, 7, 8). It is clear that these lepers could not be the Jews, for we find that they were native Egyptians; nor was there a Jerusalem until David's time, the city so called being "Jebus," until occupied by the Jews. Having thus premised that the Egyptians did not shrink from recording their own misfortunes, we turn to their remains, and find no single evidence of the presence of such a ruler as Joseph—of such a nation of slaves as the Hebrews—of a king known as Pharoah—of such calamities as the various plagues, nor of such an overthrow as the destruction of an army in the Red Sea. I fearlessly assert that no Egyptologist could construct the story of Israel in Egypt by the records of the latter people.

⁷ The value of this testimony is not very great, for the next paragraph opens with the departure of this nation of Shepherds to Jerusalem, a town not then in existence, so far as we can learn.

3. During a very short period of slavery, seventy years, in Babylon, the Jews modified their theology and their nomenclature to a very remarkable degree; and during the period of about four hundred and thirty years, which elapsed between the time of Nehemiah and the birth of Mary's son, their language was so completely changed that it is a matter of doubt, amongst many, whether Greek was not the vernacular of Jesus Christ and his disciples, Syro-Chaldee being the language of the higher classes.⁸ It seems to be certain that the books of Esdras, Judith, Maccabees, and others in the Apocrypha, were written and read in Greek. Thus it is clear that the Jews, like all other people, when brought into contact with a dominant foreign power, in a subordinate or enslaved condition, learned, and to a certain extent adopted, the language of their rulers. But, so far as I am able to discover, there is no single Hebrew cognomen which is traceable to the Egyptian language, nor is there any set of words, even if there be a single individual specimen in any Jewish writing, which is taken from the Mizrite tongue.

4. The Hebrew records do not give correctly, nor do they even approach to precision when recording, the name of any of the earlier rulers in Egypt. On the contrary, the appellative which they record is not Egyptian, but apparently Scythian. (See PHARAOH.)

5. The Egyptians had certain definite notions about a future world, which, whether they were erroneous or not, must have been known to Joseph when he had his father embalmed. These notions, being entertained by so powerful a member of Jacob's family, could not be lightly esteemed

⁸ I do not wish to indicate any opinion on the question, "Did Christ speak Hebrew, Greek, Syro-Chaldee, Aramaic, Latin, or a *lingua franca*?" Much may be said on all sides in answer to the query. It suffices my purpose to show that a doubt on the subject exists.

by the rest. Consequently we infer that the patriarchal twelve, if they occupied the place which Jewish history assigns to them, must have known something of the ancient "ritual for the dead." Now it is clear from the context that neither Moses, nor David, nor Solomon, nor any other leading man amongst the Jews, had any definite notion of a future world; indeed, even at the time of Christ, their ideas on the subject were very hazy.

6. From the minute description given by Herodotus of the general habits of the Egyptians, quite independently of religious ideas, we are enabled to compare them with the customs of the Hebrews. On doing so we find no resemblance; and this is the more remarkable, because, in a period of time far shorter than that which is said to have been passed on the banks of the Nile, the Jews adopted Babylonian, Persian, and even Grecian ideas and customs.

7. The Jewish nation were ever ready, during the ancient period of their history, to adopt idolatrous ideas from those with whom they came in contact. There is not a writer or prophet, prior to the Babylonian captivity, who does not deplore this state of things; yet there is no trace of the names, or of the worship, of Egyptian gods. Even during Solomon's time, when the king went after the gods of Zidon, Ammon, and Moab, no mention is made of any deity of the Mizraim, although the chief wife of the monarch is reported to have been an Egyptian princess. There seems indeed to have been a total ignorance of the theology of the land of Ham.

The only exceptions to this statement are, the worship of the calf, the use of the ark, and the custom of circumcision. But these exceptions are worthless; for (*a*) the Egyptians did not worship any calf, consequently the Hebrews could not have copied from them; (*b*) the ark was used by the Chaldeans and Assyrians and Hindoos, and

probably by the Phœnicians and Greeks; (c) circumcision was a rite amongst the Phœnicians and the Colchians.

8. The whole of the Hebrew nomenclature is allied to the Phœnician, Syrian, Chaldee, Assyrian, or Greek, and all its myths are traceable, in one way or another, to these sources.

Though none of these arguments when standing alone are sufficiently cogent to induce the judge to believe that the sojourn of Israel in Egypt is a mythos or fable, yet, when associated together, he finds them irresistible. In this respect they differ from the considerations advanced on the other side, which are weakened by being grouped. There is nothing which is *à priori* improbable in Jacob's family going to settle in Egypt, nor in their being enslaved, nor in their escaping; but the more this simple statement becomes a "lay figure" on which all sorts of bizarre ornaments, handsome dresses, and the like are heaped, the more we distrust its reality and believe it to be a sham.

If all the difficulties which are here enunciated stood alone, they would suffice to make the careful inquirer doubt whether the Pentateuch and the other apparently early writings of Hebrews are what they profess to be. When those, however, are increased by the considerations adduced by Colenso, and the fact that there is no trace in the nomenclature of the Jews of any Egyptian influence, whilst on other hand there is overwhelming testimony of Babylonian, Assyrian, and Phœnician influence; the student cannot fail to come to the conclusion that the so-called writings of Moses were produced a long time after David's accession to the throne, by some individual, or by some set of men. We can readily assent to the probability that Solomon, or some other king, might have had something to do with the production of books. Like the first Napoleon, he might have recognised the necessity for a code of laws, and have

ordered one or more scribes or priests to draw up something which should guide them and their successors. But there is no evidence to show that he did so. Presuming that he did, it is clear that such a code must have had reference to the laws and customs of the people then existing. If, as we think, the nation was a compound, consisting of the dominant race of Judah and the subject race called Israel, each having separate customs, beliefs, and methods of worship, we should expect to find that there were some ordinances referring to the one race, and others pertaining chiefly to the remainder. Now the fact that the worship of the calves was adopted as soon as Israel shook off the yoke of David's dynasty, is, we believe, a proof that such was the original worship of the people conquered by David; and thus we conclude that the worship of Israel was idolatrous in the eyes of David. We presume also that it resembled the cult of the people of the lands around Jerusalem.

Amongst the many and various forms which that heathen devotion included, was the practice of human sacrifice. We find reference made to it 1 Kings xvi. 34, wherein we are told that Hiel the Bethelite sacrificed his eldest son when he laid the foundation of Jericho, and his youngest when he fixed the gate. Another illustration is to be met with in 2 Kings iii. 27, where we find that Mesha, the King of Moab, offered up his eldest son upon the walls of his city as a burnt offering, the influence of which on the besiegers was such, that they departed from the city. It is unnecessary to recount the story of the sacrifice of his daughter by Jephthah, who preferred committing murder to breaking a vow. Again, we read that the people at Sepharvaim burned their children in the fire to the gods, &c. (2 Kings xvii. 31.)

Still further, we find that the example of the Israelites

operated influentially upon even the royal family of Judah. In Jer. vii. 30, 31, we are told that the children of Judah have built the high places of Tophet, to burn their sons and their daughters in the fire. And again, in Jer. xix. 4, 5, we find that even the temple was desecrated with the blood of innocents, and that sons were burnt as offerings to Baal, in 2 Chron. xxviii. 3. We find that Ahaz and others burned children in the fire (2 Kings xvi. 3, xvii. 17, xxi. 6, xxiii. 10). In Psalm cvi. 35, 37, we have a distinct intimation that the heathens around them so acted, and that the Jews learned from them to sacrifice their sons and daughters to devils, *שְׂדִיִּים*, *shedim*, or to 'the great ones,' El Shaddai being one of the names of Jehovah. We have farther corroboration of this custom, in Is. lvii. 4, 5, Micah vi. 6, 7, and even of cannibalism, in Ezek. xvi. 20, 21, xxiii. 37, 39. This being so, and the fact being apparent that these customs were denounced by the prophets of Jehovah, we should expect to find in the code of laws, framed for the mixed peoples, some reference thereto.

For this we have not far to seek. The following passages are evidently addressed to the Jews of Judah's race; "Thou shalt not let any of thy seed pass through the fire to Molech" (Lev. xviii, 21); "Whosoever giveth any of his seed unto Molech shall surely be put to death" (Lev. xx. 2). Again in Deut. xii. 31, we have a reference made to the heathen around them as having sacrificed their sons and their daughters to the gods, and a prohibition against the Jews doing so, a verse which is repeated almost verbatim, Deut. xviii. 9, 10.⁹

But though there was this rule for the one class, there

⁹ It is, however, quite possible that the laws which are here quoted are of a very late date, and mark the period when such sacrifices were first held in abhorrence.

was another for those whom we have called Israelites, in contradistinction to those of Judah, the Jews proper, for we find in Leviticus xxvii. 28, 29, an injunction to the following effect; "No devoted thing which a man shall devote unto the Lord, both of man and beast, shall be sold or redeemed; it is most holy unto the Lord, and shall surely be put to death." Upon this direction Jephthah is represented to have acted, for he is said to have made a vow to offer up as a burnt offering whatsoever came forth from the door of his house to meet him (Jud. xi. 31); the dominant feeling in his mind being that he would devote to God by fire the creature which showed the most affection to him by coming to meet him first on his return. There has been an attempt to show that this sacrifice of his daughter was not consummated, but no one can read the 35th verse, in which the warrior rends his clothes at the sight of his only daughter, and the 39th, in which it is said that he did according to his vow, and doubt the fact.

For the benefit of the same party we can well understand that the remarkable episode of the offering up of Isaac by his father Abraham was recorded. In deference to the prejudices of the bulk of the people, the great father, who was represented as the progenitor of the whole race, was said to have been commanded by God to sacrifice his beloved son, but in deference to the views of the orthodox minority, the sacrifice was not completed.

Let us, for a moment, linger over this story, one which plays so important a part in sacred writ. Let us suppose that a father of to-day hears a voice, which he recognises as that of God, who tells him to sacrifice the object dearest to his heart,—and of my own personal knowledge, as a physician, I am aware that both men and women hear¹⁰

¹⁰ I use the word *hear* designedly, for I have conversed with those who have received such messages as are described in the text, and who are so convinced

such messages, whose origin they most firmly believe to be divine;—let us imagine, still farther, that the command is fulfilled, and a wife, a husband, a brother or sister, boy or girl, is murdered in consequence, and then ask if any jury of Englishmen would believe that the message was in reality of heavenly origin, and that obedience to its purport was good evidence of faith in the Almighty? Would a jury of any nation so believe, unless their minds were familiar with human sacrifice? or unless, as is still common in the East, they regard the ravings of insanity, and the visions reported by the lunatic, as the voice of the Creator communicating His will to man? If such would be our judgment now, how can we justify ourselves for forming a different opinion respecting a similar matter, simply because it happened long ago, and has been recorded in a certain book?

But there is still another point from which this subject may be viewed. We ask ourselves the question, “If the willingness of Abraham to offer up his son Isaac, at what he conceived to be the command of the Almighty, was counted to him as righteousness, ought not the absolute fulfilment of the command to be reckoned in a similar way?” Now, we find from the very interesting essay of Dr. Kalisch, upon Human Sacrifices,⁵ which has appeared since the foregoing was in manuscript, that Erectheus, the king of Athens,

of their reality that nothing can shake their faith. Amongst my informants is a gentleman who is, and always has been, perfectly sane. He tells me that he both sees and hears persons and voices which have no real existence. Yet the voices have often induced him to seek for the one who called him. The bystanders may know thoroughly that such an individual is the victim of a delusion, yet, so long as the person himself is convinced of the reality of that which he sees and hears, they influence him as much as would a pain that he feels, but which no bystander can hear, see, or perceive in any way.

⁵ Pp. 323–351, *An Historical and Critical Commentary on the Old Testament*, by M. M. Kalisch, Phil. Doc., M.A. *Leviticus*. 8vo., pp. 726. London: Longmans, 1867.

slaughtered the youngest of his four daughters to Persephone at the oracle, the other three killing themselves spontaneously, as a sacrifice; that Marius, to ensure a victory, received in a dream the assurance of success if he sacrificed his daughter; he did so, and routed his enemies. There is mention made of Idomeneus, a certain leader, who immolated his son under precisely the same circumstances as Jephthah offered up his daughter. We read too of the Gauls sacrificing their wives and children when the auguries were unfavourable. It would be impossible, we think, for any Christian to applaud the faith of those mentioned by Kalisch, who thus devoted themselves, their children, their wives or slaves, as sacrifices to the great god; and equally so ought it to be to give Abraham praise when these are blamed.

Let us draw a parallel, to put this matter in a clear light. Agamemnon, possibly a contemporary of the author of Genesis, had a daughter whom he dearly loved, and she was deserving his affection. He was commanded by the prophet Calchas, or the Delphic oracle, to sacrifice her; unlike Abraham, he long resisted the demand, but gave way at last, and permitted that she should be immolated. Messengers were sent to fetch her, and she, who thought that she should find a husband, found only an altar or funeral pile. The stern father allowed the sacrifice to proceed, but the goddess (Artemis or Ashtoreth) interfered, and carried the maiden away, whilst in her place was substituted a stag, a she-bear, a bull, or an old woman, for accounts differ.¹¹ The will was taken for the deed. Surely, if a deliberate preparation for murder suffices for a claim to righteousness and faith, Agamemnon of the Greeks ought to be classed in the same register of worthies as Abraham and Jephthah.

¹¹ It will be shown in a subsequent essay (see SACRIFICE), that priests in many nations have sanctioned plans for cheating the gods in the matter of burnt offerings; *e. g.*, the Chinese of to-day present mock-money, &c., to their idols.

In our next chapter we will pursue this subject, and continue our examination into the circumstances of the ancient Jews, at and after the establishment of the monarchy.

CHAPTER VI.

The light which results from sounder views of Biblical criticism. Difficulties vanish. Moses. The second Moses. The dominant and the conquered race. Elohist and Jehovistic narratives. Division of two races, one blessed and the other cursed, prominent in the Bible. Seth and Cain. Japhet, Shem and Ham. Isaac and Ishmael. Jacob and Esau. Judah and Israel. Division into tribes. Palestine and Scotland compared. Saul probably united the Hebrew clans. A history would be made for the new nation. Schools of Prophets. Note thereupon. Power of priesthood, augmented by union with the government. Overturned by revolutions, by conquest, or by change of opinion in the ruler. Effect of conquest over an old faith. Fabrication of documents. Jesuits and Hindoo writings. Jesuits and oysters. Design of early Jewish history. Two versions of history and of law. Time required for new laws to "work." Use of the supernatural. Stories invented. Adopted after due repetition. Many such believed to-day. Stories inculcated by divines upon children. Ancient writings amongst old Jews rare until time of Josiah. Paucity of copies encourages interpolation. Nature of interpolations. How to be traced. Identity of sentiment in Deuteronomy and Jeremiah. The keys of St. Peter. The Kenites. Composition of the dominant race. A mongrel robber troop; Philistines, Pelethites, Cherethites, Carians, Greeks. Sacrifices. Jews and Greeks compared. Trade with India. Various elements in the Bible. The question discussed whether the Bible is the source of Heathen stories of cosmogony. Greek element. Names. The flood and Deucalion. No and Noah. Versification in law. Phœnician element. Pause—reference to Kalisch on Leviticus; sketch of author's design, and reasons for abandoning it. Recapitulation.

WHEN once we have allowed ourselves to believe it probable that the first ten books of the Bible were written by authors who flourished after Solomon, and about the period of Hezekiah, or at a still later period, long subsequent to the time of Ezra, when the Jews had been partly civilised by contact with Babylonians, Persians, and Greeks, we are almost dazzled with the light which shines into parts which once were dark. We can see how it is that Moses, who is represented to have lived all his life in Egypt, Midian, and the

desert, yet knew so accurately, as he appears to have done, all the secret, as well as the open, vices of the people who dwelt in Palestine. See Lev. xviii. 24, xx. 23; Deut. xii. 31, xviii. 9-14. We can also understand the artfulness of the writer of Deut. xviii. 15, who, under a hope that he might be himself recognised as a second Moses, declares, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." We can readily recognise the hand of some Jerusalem author in the verse Deut. xii. 5, "Unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation, shall ye seek, and thither ye shall bring your burnt offerings," &c.

Bearing in mind the logical deduction which we drew from the political history of the Hebrew kingdom respecting the condition of the ruling dynasty and clan, and the position of the ruled — which may be compared to Normans and Saxons — we can see in the Bible narrative two distinct sets of ideas, the first being the division into the "chosen" seed and the family less favoured, the second being the existence of twelve families. We can also distinctly discern two different narratives, one which served for the dominant party, the other which served for the more numerous, but less powerful, septs. There was a Jehovistic account of everything for those who adopted Jah as the name of their God, and there was an Elohist narrative for those who worshipped El and Elohim. Upon the character of the respective narratives the reader may consult the learned labours of the Bishop of Natal.

In these narratives we are told that man had not long been formed before contests arose, and the two sons of Adam contended, even to the death of one; and thereafter the earth is peopled by the accursed brood of Cain, and

the descendants of Seth. The whole world had scarcely been resuscitated after the disastrous flood recorded in Genesis, before we again find a division into a blessed and a cursed race, Japhet and Shem being favoured, and Ham's progeny blighted.¹ Then, again, the patriarch Abraham has an eldest son, who for no fault of his own is degraded below the youngest son.²

In the next generation we have the same idea repeated, the children of Isaac being only two, and the younger being

¹ In referring to the curse upon Ham, attention should be called to the mistake current amongst us, that the inhabitants of Africa are descended from this patriarch. A reference to Gen. x. 6-20 will show, that the children said to be descended from Ham are those which are now called Shemitic, viz., the Phœnicians, Babylonians, and Assyrians, nations that in language and in physiognomy resemble the Hebrews closely. It is difficult to frame a definite idea respecting the time when the curse said to have been uttered against Ham and Canaan by Noah was really conceived. A reference to the expression, "a servant of servants shall he be unto his brethren" (Gen. ix. 25), would lead us to believe that the account was written at or about the time of Solomon, when we learn (2 Chron. ii. 17, 18, viii. 7, 8) that the people of the land and strangers were made, as slaves, to be hewers of wood and stone and drawers of water. But we remember that the evidence showing the very late composition of the book of Chronicles diminishes its value as a proof of this point. We therefore infer that the cursing of Ham and his progeny was an episode, first imagined at the period when the Assyrians first came against Judea and conquered it. The Jews could not conquer, but they could abuse the victors; and this they did by adding something to an ancient story, or fabricating a comparatively perfect narrative. This curse, like some of the sayings attributed to Merlin and Mother Shipton in England, has at length found its way into written history; when there recognised by a modern author, an attempt has been made to demonstrate the fulfilment of the denunciation. But this could not be effected, reasonably, so long as Babylon and the Phœnicians, or Canaanites, were flourishing. The so-called prophecy then was said to have been fulfilled when Solomon used slaves in the erection of the temple. Hence, we presume that the story of Noah and his nakedness was written at a time when the circumcised member of man was held in veneration, before the period when the Babylonian and Tyrian powers were destroyed by the Persians and the Greeks, and after the enforced residence amongst the Grecians of Jewish captives, or after the time when Greeks used to mingle in trade and otherwise with the Mesopotamians. Perhaps we shall not widely err if we assign the date of the Noachian story to the period of the Babylonian captivity.

² It is important to notice here that the son of a bondmaid by the master was not necessarily looked upon as inferior to the son of the mistress. This is clear from the history of the twelve patriarchs, all of whom are treated as equal to each other, though two sets were born from the wives of Jacob, and two from their female slaves.

preferred before the elder. All this is introduced apparently to give a divine right to Judah (who was, compared with the aborigines, a new importation from the Phœnicians and Philistines), to dominate over the older dwellers in the land. This glorification of Judah is very clearly set forth in the forty-ninth chapter of Genesis.

After a certain time, Jewish writers endeavour to prove that their nation consisted of twelve tribes, corresponding with the months of the year, and the signs of the Zodiac (see ZODIAC *infra*). Now these 'gentes' must either have had some real existence, or the writer of the story took upon himself to divide the people of the land into twelve divisions, much in the same way as Napoleon divided France into departments, or as England is divided into counties. To these divisions, whether natural or the result of policy, names were given, most of which, as we have already shown, were of idolatrous origin. The territorial extent covered by each tribe was scarcely equivalent to a large English "estate," and we cannot imagine—the people being purely agricultural—that the population of one tribe ever exceeded that of a Scotch clan. We may, moreover, notice that our northern neighbours were divided into Highlanders and Lowlanders, as well as into septs, just as were the Hebrews into Jews and Israelites; and the Palestinians into Amorites or Highlanders, and Canaanites or Lowlanders. Between these there were many feuds, but after a certain period the whole of the clans came under the domination of one ruler. It was probably Saul who united the Hebrew septs together for the first time, and attempted to wield the power of all for the general good. It would certainly be after this time, that an attempt would be made to discover that all had a common origin, and thus ought to act as brethren. Where all are of the same religion, this result may be effected by the priesthood, acting upon a settled plan. But the

hierarchy cannot act in unison with each other, and with the state unless they have been trained to do so; consequently it would be necessary to adopt some contrivance by which a common doctrine, in accord with clerical and political government, should be taught. To bridge over this difficulty, schools of prophets appear to have been invented, which we may consider to be the types of our colleges, halls and universities.³ The ruler of each would doubtless teach, to all below him, worldly wisdom as well as sacred lore, and would thus prepare the minds of his scholars for political revolutions. The power of the priesthood, which we take to be equivalent to that of the prophets, has been recognised in all countries, and when it is united with that of the government, is almost irresistible, although both may be overturned by a revolution such as occurred in France at the close of the last century. By such influence were the Crusades brought about, in days gone by; and through its means did a haughty king like our Henry II. lower his head to the memory of an astute

³ At the time when the above was written, I entertained the belief that the Biblical narrative after the reign of David might be trusted as being moderately accurate. Since then, I have seen strong reason to doubt the authenticity of any portion of Jewish history, except to a very limited extent. And I have also seen strong reason for believing that the great bulk of the Old Testament was written after the Jews came into contact with the Babylonians, Tyrians, Greeks and Persians, and that a very large portion was fabricated subsequent to the time of Ezra. This belief would lead me to consider that the words, "the great Sanhedrim," or "Council of Priests," would be more appropriate than the title, "Schools of Prophets." My intention is to show that history and law indicate design, and a power recognised and established; that the union of the priestly and the political powers, whether brought about by the two being wielded by one man, or by chiefs acting in concert, implies the existence of a sacerdotal education; and that unity of design in sacred writings indicates a common purpose, which can only be effected by an established policy taught in youth, or adopted by priestly consent in after life. It is clear that the Jewish Sanhedrim was more politic and had greater power than any Protestant synod, and we may fairly compare the Papal system of instructing her priests with that adopted in Jerusalem. As modern Rome did not complete her plans until many centuries had passed over her head, so it is probable that the plan of the bible and the Jewish law, as we have it, was not completed finally until the Jewish writings were reduced, as it were, to petrification, by being translated into Greek, after which no change could judiciously be made.

ecclesiastic. But even the order of priests is often overwhelmed by the physical force of a conqueror, who brings with him a hierarchy whose tenets are inimical to the old *regime*; and a king like Henry VIII. may at his will dictate new tenets, or new forms of worship. On such occasions, some individuals of the old *regime* quietly retire into obscurity, some remain and contend sturdily for their order, which they identify with the cause of truth, often sealing their faith with their blood; others, on the contrary, will adopt the party of the victor, and assist him in carrying out his views. That such persons existed heretofore, human nature alone would assure us, but we have more positive evidence in the conduct of Zadok and Hushai (2 Sam. xv. 27, 34), and conclusive proof in 1 Kings i. 7, ii. 26, where we find that Abiathar the priest revolted from the rule of David and joined Adonijah.

Now a clergy such as we have described could as readily create a history as could Homer or Virgil. They would as easily imitate the divine writings of other nations, as Jesuits could fabricate books which passed amongst the Hindoos for Shasters and Vedas; and could bore holes in the shells of oysters on the coasts of China, that by catching the creatures afterwards, they might prove, to the celestials, that even their own shellfish knew of the worship due to the Virgin and Child. Such a priest amongst the Hebrews would endeavour to flatter the pride of the united people, by telling them that they were, even from their very origin, the chosen people of the Almighty; that their progenitors were princes of great power; that one indeed had ruled over Egypt. He would, moreover, — knowing well the estimation in which that empire, its rulers, and its priests were held; knowing too that Solomon was said to have allied himself to their royal family, — revel in the idea of demonstrating how, notwithstanding all the might of kings and the power of priests,

the God of Israel had triumphed over the enduring tyranny of an Egyptian potentate. Then would come a story about the laws being given by the great Jehovah, or Elohim, one name and one story being used for one set of hearers, and another for a second; just as the Roman Catholics have one version of their religion for savages, another for such individuals as the modern Italians, and another for hardy and educated opponents like English Protestants.

The laws thus promulgated would be two-fold, viz., political and ecclesiastical. The one having relation to the conduct of the people as men and women living in a community, the other having reference to matters of faith and ceremony—to the religion of private and of public life. But with every desire to introduce a purer form of worship than had prevailed prior to, and perhaps in, their days, priests would be unable to turn idolators aside from their ancient practices to new ceremonials, unless there was something to overawe pagan minds, and to drive them by spiritual terrors into modern tracks. To effect this, stories were introduced at various periods of Jewish history, in which were described signal instances of God's vengeance against those who revered graven images, &c. These, by frequent repetition in places of worship, would gradually be believed, even by the ministers; just in the same way as monkish legends of Popish saints have become articles of faith, amongst devout Roman Catholics, who believe them as implicitly as some Protestants believe the Bible. At this we need not wonder, seeing that, even in modern society, there are many who repeat lying stories, of their own invention, as being strictly true, and finally end by themselves fully believing them. Moreover, we may ask, Do not our own divines adopt the idea, that the so-called truths of religion, and the infallibility of every Bible saying, can only be insured by instilling them pertinaciously into the mind when it is credulous, as in childhood and

youth? And are they not aware that the thoughtful adult, who is allowed to exercise his mind in religious criticism, rejects the matter which was crammed into it during his early years?⁴

⁴ The philosopher may be allowed to pause here, and consider whether it is really advisable that religious opinions should be inculcated during the period of youth; or, in other words, whether a child should be taught to believe before being taught to think. If we could bring ourselves to entertain the proposition, that men were intended to be a high class of parrots or monkeys, and that they would please their Maker best by repeating certain forms of words, and using certain gestures, we might adopt the conclusion that human beings, like dogs, horses, birds, &c., ought to be trained thereto during their tender years. But if we consider that man holds, from the power of his reasoning faculties, the highest place amongst terrestrial creations, we may doubt whether it would not be better to teach him rather to use the faculty of thought, than abuse it by putting it below dogmatic teaching. The philosopher will see his way out of the difficulty sooner than the divine. The theologian of every sect knows that he will be powerless, unless he can bind or bend the minds of those who are impressionable, as, for instance, children, women, and weak men. The exigencies therefore of his position drive him to teach "faith," blind and unreasoning assent to, and belief in, dogmatic assertions. The philosopher, on the other hand, has no personal interest in the question, and scarcely thinks it "worth while" to express his opinion that thought should be cultivated before dogma, unless he sees that the hierophants are becoming dangerous tyrants. It may be, too, that he closes his lips until he has been able to convince himself of the moral value of doctrinal teaching, which he does not desire to upset until he has something better to offer. After awhile he may recognise the fact that the power of ruling by imaginary terrors is inherent in some, and that the desire to be ruled or led by such tyrants is inherent in others. He will then discover that the question at issue between various parties should be, "What system of imaginary terrors promises best for the rulers and their subjects?" This could soon be discovered, if all dogmatists were thinkers; it will never be ascertained, so long as divines of every sect refuse to reason with those who differ from them.

Many opposing sects may consent, against their experience and judgment, to believe in the value of the proverb, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. xxii. 6). Yet they will fight over the words, "the way he should go." It is clear that if a Jew acted upon this, his child could never be a Christian, nor the offspring of a Papist be a Protestant. Every thoughtful hierophant who uses this text as a weapon recognises that it is a two-edged sword, or an unsafe breech-loading gun. In one direction it cuts, or fires a shot, in favour of religious education; in the other it cuts, or fires a shot, against every attempt at proselytising.

If, in any State, people had been trained to reason whilst at school, it is doubtful whether that principality would, or would not, possess the greatest proportionate happiness. We suggest the question to debating societies, it is too vast to be treated in a note.

Now we have every reason to believe that copies of the sacred scriptures were very rare—even if any existed prior to the time of Josiah—in Palestine, from the incident of finding a copy of the book of the law in the temple, in the time of Josiah, and the fact that it was considered wonderful, and worthy to be told to the king. Hence we infer that no copy of the law did exist before that time, whether in the king's palace or the high-priest's dwelling. Consequently the people could not, then, compare one edition of the sacred writings with another, as we now can. There would then have been perfect immunity from detection for any one who, being a priest and scribe, chose to insert in what was called the 'law,' a new story, a fresh enactment, or an additional denunciation, or to make a variation in a narrative and to fabricate appropriate prophecy. With this power of expansion the Pentateuch could be made to say anything, according to the peculiar views of the priesthood who were its custodians. It is clear, from the researches of the learned Dr. Ginsburg, that alterations similar to those here indicated have been made by comparatively modern Jews, even when they were aware that the existence of other versions would enable any scholarly pupil to discover the cheat. We have referred to these changes, and the reasons for them, at some length in vol. i. pp. 184–6, note 6. To what I have there stated, I may now add that there is very strong evidence to show that the translators of our Bible have been guilty of intentional falsification, in their rendering certain parts of the sacred scriptures into English. That the Douay version contains intentional perversions of the ancient text every Protestant believes, and not without just cause.

On this hypothesis, we can readily understand how at one time the nation of the Jews is described (Deut. vii. 6–8) as a holy people, chosen by God to be a special people, one on whom He had set His love; and at another, as obstinate and

vile; as in Exod. xxxii. 9, "I have seen this people, and behold it is a stiffnecked people." We can readily believe that the so-called prophecy of Balaam was written during the comparatively prosperous times of Hezekiah or Josiah, and that the blessing of Jacob was composed perhaps after the Babylonish captivity, when it was desirable that all Jews should be closely united together. On the other hand, we can well believe that many a chapter, which denounces woe for disobedience, was added after the separation of Judah and Israel, after the raids of Shishak and the confederates under the leadership of Edom, or possibly after the desolation brought about by Jehu and Athaliah. Can any one, for example, read the thirty-second chapter of Deuteronomy without feeling that it has been written towards the close of the Jewish monarchy? and with that thought, will he not associate the language of the Pentateuch with that so constantly used by Jeremiah?

The opinion which I have enunciated, respecting the existence of a double element in the Jewish nation during the reigns of David and Solomon, receives strong corroboration from the publication of *The Keys of St. Peter*, by Ernest de Bunsen.⁵ The book consists of a critical inquiry into the house of Rechab, or the Kenites, and in the first chapter the the author's intention is foreshadowed thus—"We shall point out that the first seer of Israel's future of whom we have any knowledge was a Kenite, a contemporary of Moses; that the prophetic institutions were introduced in the time of Eli and Samuel, the Kenites; that David, foremost amongst the first Hebrew prophets, was a Kenite; that in his time oracles began to be given through prophets, instead of through the medium of the Urim and Thummim; that the Kenites introduced Jehovah-worship into Israel; that the leading

⁵ *The Keys of St. Peter, or the House of Rechab*, by Ernest de Bunsen. 8vo., pp. 422. London, Longmans, 1867.

prophets of Israel were Kenites. The connection between the Kenites and the tribe of Judah, which formed the vanguard of Israel during its wanderings, rather confirms the view" (pp. 10, 11). When two individuals, approaching the same subject from two such opposite points as do Bunsen and myself, find our views so completely in accord respecting the want of homogeneity in the kingdom ruled over by David, it is natural to consider that those views have a strong foundation in truth.

Though associated with David, we can scarcely believe that the Kenites were included in the tribe of Judah, to which the sovereignty belonged; and we think that their scribes really indicate as much, when they affiliate themselves to the father-in-law of Moses, rather than to any member of the Jewish race. Without however contending upon small points, we are content to agree with Bunsen, that David and the Kenites were amalgamated, that they differed from Israel, and that they introduced the worship of Jah, perhaps in David's time.

We next proceed to examine into the composition of the dominant people who under David formed the chief party in the state. We find, in the first place, that this king had the captaincy over a body consisting of his own family, and of fugitives from the laws of other people or of their own ruler, and those who were discontented in general—a troop which may fairly be likened to the banditti under Fra Diavolo in Italy, or any other notorious robber. The king is spoken of as being friendly with the Moabites, and we presume that some entered into his band (1 Sam. xxii. 1-4). After a time he goes amongst the Philistines, from whose country he returns at the head of a powerful body of troops, which consist of Cherethites, Pelethites, Hittites, and Gittites. Now recent researches⁶

⁶ See Fürst's *Lexicon*, s. v.

have identified the Philistines as emigrants from Crete, being possibly a branch of the Pelasgi. The Pelethites are considered to be of the same race, and the Cherethites are identified as Carians, who with the Cretans seem to have carried their swords to other nations than their own, much like the Swiss of to-day. Fürst remarks, "The Carians, as well as the Cretans, who were either allied to or identical with them, a very old, warlike, migratory people, were taken in the very earliest period by African and Asiatic rulers as body guards and hired soldiers. Already did they man Minos' ships, and serve as mercenaries in Egypt, in Cyprus, and in the trading colonies of the Phœnicians. Out of this warlike people King David selected his body guard." It is clear that the Gittites were Philistines. The context of the story implies that David must have come into close contact with Hiram, king of Tyre. We know that the language of the Phœnicians was identical with the Hebrew, whilst the native language of the Cherethites, &c., was very probably Greek. King David, then, at his accession to the throne, and during his long reign, must have been surrounded by Grecian influences. Although, as condottieri, his body guard would not be very scrupulous about their religion, and may have adopted that which the king himself most favoured, it is very likely that over their camp fires in the bivouac, or when making distant expeditions, they told their comrades and commander of the religion of the Greeks. Ittai the Gittite seems even to have been a personal friend of the king throughout his life. Similar influences surrounded Solomon, and he and those around him were probably familiar with many of the Grecian legends.

Another evidence of the influence of Grecian customs in the early days of the Davidic dynasty is to be seen in the lavish abundance of sacrifices on great occasions. We

can remember in our school-boy days thinking with some surprise of the hecatombs of oxen which Homer talks about, as sacrificed under particular circumstances. As the hecatomb consisted of a hundred bulls, it must have taxed very severely the resources of the army commissariat; but these offerings seem small in comparison with those offered up by Solomon, for on the occasion of the dedication of the temple he sacrificed twenty-two thousand oxen, and a hundred and twenty-two thousand sheep. This frightful slaughter of useful animals could only have arisen from the idea of propitiating the Almighty by numbers of victims; and this idea was current amongst the Greeks at the time of Homer, who is by many considered to have been a contemporary of Solomon. There is no evidence of the existence of such a habit amongst the Phœnicians, or Assyrians, or Egyptians, but as this may have arisen from an omission to notice the practice, the argument is not conclusive.

The same custom prevailed amongst the Romans, and on one occasion the victims amounted to one hundred and sixty thousand, chiefly oxen and calves.

Now if this abundant sacrificial expenditure was the result of a revelation of the divine will to the Jews, we must infer that it was equally so in the case of the Greeks and Latins; or we must come to the conclusion that, both in the one instance and the others, the offering was prompted by a human idea, that the gods could be bribed to alter their plans, for the management of the universe, by the scent of oceans of blood. How absurd was the notion, the writer of the fiftieth Psalm shows in the passage, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving," &c.

As we have seen reason to believe it probable that the writers of the Bible began their labour in the times of the

kings, we should naturally expect to find evidence of Greek mythology, and even some Greek words, amongst their productions. We should also expect that the books in general would be a jumble of stories, picked up in Tyre, in Philistia, and amongst the original inhabitants of Judea.⁷ Furthermore, there is a strong evidence in the narrative of the life of Solomon that the Phœnicians traded with India, and consequently that their seamen would recount at the court of Hiram particulars of the worship of the Hindoos, much as Cortez told in Spain of the cultus of the Mexicans. David and Nathan, whilst at Hiram's court, would be in a position to hear of these matters, and thus it is very possible that a Hindoo element would mingle with those we have already adverted to. See JAH, vol. 1, pp. 615, 616.

Before entering upon a succinct examination of the sources from which we believe very much of the inspiration of the Old Testament has been derived, we must address ourselves to the question which is so often used as an argument against philosophical inquirers, "How do you know that the Hebrew writings are not the source from which all ancient writers have derived their cosmogonies, their theological ideas, and their sacred fables?" In answer to this, we will state both sides of the subject with as much fairness as we can, giving the affirmative first. The arguments adduced by those who assert that the Hebrew Scriptures are the fountains from which all other scriptures have been drawn are, (1) we believe the Bible to be the oldest book extant; (2) we believe that it was begun by Moses about B. C. 1500 (see Job i. marginal note); (3) we believe that Moses incorporated fragments of history referring to times long before his own; (4) we believe that all the Bib-

⁷ The reader will be good enough to remember that this chapter was written twelve months before the succeeding essay on OBADIAH. In both he will see that the evidence of Grecian and Phœnician influence is recognised, the sole difference between the first and second essay being in the estimation of the precise period when Greek knowledge prevailed in the minds of Hebrew writers.

lical narrative is inspired, *i. e.*, dictated by God to man, and consequently must be absolutely true; (5) we believe that the history of the flood, &c., must have been known to all; (6) we believe that the Jews alone retained written records of past events, and, therefore, that all historians must have consulted them, no matter what was the language in which they composed their history.

But it will be seen that the whole of these so-called arguments rest upon assumptions; every one of them begs the whole question at issue. It almost astounds the philosopher to see the fatuity of rational beings in the presence of religious topics. What, let us ask, would any examining divine say to a pupil who was required to prove "that in a right angled triangle the square of the hypotenuse is equal to the sum of the squares of the sides," and who brought up a demonstration like the following. "From the proposition, there must be three squares in all; one must be a big one and two must be smaller; you can therefore put both the last into the first, and as the two, when neatly packed, just fill the big one, it is clear that the large one is equal to the two small ones combined; *Q. E. D.*"? Yet that very examiner, when he is himself examined, and required to prove the antiquity of a certain book, has no better demonstration than "I believe it to be very old, so did my father, and his father, and so did other people for some two thousand years; therefore it is as old as they thought it was."

This being the value of the affirmative argument, let us examine the negative.

(1) There is positive evidence that there were no sacred books known amongst the Jews in the early days of Josiah, and that there was no recollection or tradition of any having previously existed. There is constructive proof that no sacred books were known to David or to Solomon, and also that no sacred books existed in the early times of Ezra, with

the probable exception of some prophetic writings.

(2) There is positive proof that the Jews as a nation knew nothing of any religious or sacred books until after the Babylonish captivity. It is clear, therefore, that the common people could not divulge the contents of those writings.

(3) There is positive proof that the Jewish priests were despised and rejected by all nations who came into contact with them. (4) There is positive proof that the Hebrew scriptures were unknown to the Greeks until the time of the Septuagint.

(5) It is certain that the Jews were so insignificant, that they were absolutely unknown to other nations, until a few centuries before the Christian era; and when known, they were regarded as degraded and contemptible.

(6) The Hebrew scriptures show such a savage, mean and despicable idea of the Creator, that it would be morally impossible for a civilised nation to regard any of them as worth copying; who, for example, in cultivated Britain, would go to "Ould Ireland" for "a theology," even although Erin styles herself "the land of saints"?

(7) There is positive evidence that the ancient Jews did copy from their neighbours and conquerors, in matters of faith, ritual and practice. Even the Christian Paul averred that he became all things to all men, and thus openly avowed the morality (in his opinion) of dissimulation.

(8) There is positive evidence that the Hebrews were neither maritime traders nor missionaries.

(9) There is distinct evidence that the Jews of old were regarded as is a wasp in modern days—an insect indefatigable in constructiveness, vindictive when attacked, capable of stinging deeply, yet only a wasp after all. Now it is self-evident that were the beasts to choose a king, they would not select even a hornet, much less a flea; and Jerusalem and her inhabitants were, as regards the world, in no better a condition (Ezra iv. 13-16).

From these considerations, it is impossible for a thought-

ful mind to believe that the ancient Vedas of the Hindoos, the sacred books of Egypt, the writings of Homer and Hesiod, of Xenophon and Plato, or of such philosophers as Zoroaster, Pythagoras, Confucius, Socrates or Plato, drew their ideas from a Hebrew source. We cannot for a moment believe that any nation of antiquity, which was not utterly barbarous, could have either admired or believed the Jewish books, even if they had known them, and still less would they have copied them. The Jupiter of the ancient Greeks, with all his grossness, was not so utterly absurd as the Hebrew Elohim of Genesis, who is represented as changing his purpose perpetually. The Etruscans would never have tolerated the idea that the Creator made men to destroy them, and deluged the world that He might annihilate man, whom He nevertheless conserved. After a close examination of the theologies of various nations of antiquity, I am unable to find one which is not superior to that enunciated in the book of Genesis. Surely, if reasonable beings can regard that book as inspired, they must equally regard as "*theopneustoi*," those which are superior thereto, if indeed they have not been the model from which the imperfect copy has been made.

When, as we are now in a position to do, we try to trace out the parts which are referrible to the various sources, we find evidence of the Greek element in such words as Lamech, Ada, and Tubal Cain, the last of which is a Hebraic form for "the Vulcan," both being represented as artificers in brass and iron; the sister of Tubal Cain is Naamah, equivalent to *νάμα*, *nama*, 'a fountain, spring, or running water.' To this we must add that Lamech makes a speech to his wives in verse, the significance of which we postpone. We find farther evidence of a Greek influence in the story about the giants, who were a cross breed between the daughters of men and the sons of God, a tale analogous to that about the

Titans, who were said to be the sons of Uranus and Ge, *i. e.*, of heaven and earth, amongst whom we find the name Japetus, which closely resembles Japhet.

Amongst the Hindoos also there is a legend about giants being opposed to the gods, and a similar one in China. There are also somewhat similar tales amongst the ancient Persians, but these were probably not in existence in very ancient times, but came in with astronomy.

Again, the story of the flood is closely allied to the Greek myth respecting Deucalion, an account of which I condense from Kalisch (Genesis, &c., p. 204). "The whole human race was corrupted, violence and impiety prevailed, oaths were broken, the sacredness of hospitality was shamelessly violated, suppliants were abused or murdered. Infamy and nefariousness were the delight of the regenerated tribes. Jupiter therefore determined to destroy the whole human race, as far as the earth extends. The earth opened all her secret springs, the ocean sent forth its floods, and the skies poured down their endless torrents. All creatures perished. Deucalion alone, and his wife Pyrrha, both distinguished by their piety, were in a small boat (Λάρναξ = a coffer, box, chest, or ark), which Deucalion had constructed by the advice of his father Prometheus, and which carried them to the top of Parnassus. They were saved. The waters subsided, and the pair duly sacrificed to Jupiter. Still farther, when Deucalion went into the ark, boars, lions, serpents, and all other animals came to him by pairs, and all lived in miraculous concord. After giving an account of the various Greek localities where the legend was believed, Kalisch adds that coins were struck in Apamea or Κιβωτός, (= a box or ark), by Septimius Severus and some of his successors, representing a man and woman contained in a chest floating on the waves; on the ark a bird is perched, and another is seen approaching, holding a twig with its feet. The same human pair is figured on the

dry land, and on several of those pieces even the name NO (NΩ) is clearly visible. See ΝΟΔΗ, *infra*.

Again, we find the influence of Grecian custom in the adoption of verse in certain writings. Kalisch says (Genesis, p. 150), "We know that the ancient laws were generally written in verse, the laws of Charondas were sung at the banquets of the Chalcidian cities; in *Crete* (the italics are our own, to call attention to the Pelethites being Cretans), the youths learned their laws, which were composed in poetry, with musical accompaniments, as was the custom of the Agathyrsi, even in the time of Aristotle. Hence we conclude that the small legend in verse containing the names Lamech and Ada, and the blessing of Jacob which contains the Greek word *macheirothi*, and is also written in poetry, are due to Grecian influence."

We recognise the same influence in the word JAVAN, who is represented as one of the sons of Japheth (Gen. x. 2), this being one of the names by which the Greeks went in early times, one by which they were known to the Indians at the time of Alexander, and one apparently used also by Isaiah in the same way (lxvi. 19), by Ezekiel (xxvii. 13), whilst in Daniel (viii. 21, x. 20, xi. 2), the word is translated in our version by "GRECIA," and by "GREECE" in Zechariah (ix. 13). In Joel iii. 6, the Grecians are spoken of as יַבָּנִי, *haidvanin*; יָבָן, *javan*, or *yaun*, was probably the Hebrew form of Ionia.

In the tenth chapter of Genesis, we think that Phœnician influence can be detected. From Tyre, as from modern London, ships went to visit all parts of the globe to which they could reach; and to Tyre came merchandise from all parts of the continents of Europe and Asia. The pastoral Israelites could know nothing, without assistance, about other nations of the earth; and when their writers described

the spread of nations, they could only use the names current amongst Phœnician or other traders.

Again there is evidence of Babylonian or Chaldee influence in the book of Genesis, in the account which is given of Elohim in the eighteenth chapter, wherein he is represented as three men, which are described alternately as three gods and a single unit. Abraham at one time addresses them as "My Lord," אֲדֹנָי, *Adonai*, and at another he says, הִשָּׁעֲנוּ, *hishaanu*, "Rest yourselves," רַגְלֵיכֶם, *raglechem*, "your feet," etc., etc. Another evidence is the determination of the composer to make the Jewish nation take its very origin from the Chaldeans. Not only is Abraham, the reputed father of the whole nation, a Babylonian by birth, but his respect for those whom he left is shown by his sending to them when he requires a wife for his only son. It would be difficult to find stronger proof than this of the admiration in which the Chaldean faith was held by the writer of Genesis. Throughout its narrative, the emigrant from Mesopotamia is contrasted with "the people of the land" of Palestine; and at every turn of Jewish history the descendants of the Babylonians are made to appear superior to all with whom they come in contact.

We have not far to search for a discovery whence this influence came. Amongst the courtiers of King David was Hushai the Archite, one who was famed for his wisdom, and whose personal attachment to the king is shown by his judicious behaviour during Absalom's rebellion. It would be almost impossible, we conceive, for David to have had such implicit confidence in him unless there had been a certain agreement in the religious faith of the two; and we can well imagine that the astuteness of the councillor would be more likely to influence the pliant mind of the warrior in matters of religion, than the rough man of war would be to

convert the crafty Archite. We may indeed suspect that the farseeing Hushai had himself a hand in the compilation of the Hebrew narrative. We can well conceive, that a man of his sense would recognise the necessity for some mythos that should thoroughly assimilate those discordant elements, which were then held together by the mercenary troops alone; and that he would himself write, or suggest to some scribe, the outline of a narrative to suit the purpose.

In dividing, or rather in arranging the tribes, a Babylonian, Greek, or Phœnician would naturally adopt some arrangement which would harmonise with celestial notions, and thus place, as it were, the whole under the patronage of the Most High. Now twelve was a mystic number, arising from the idea that the sun resided in twelve different houses in the heavens during the year, as indicated by the signs of the zodiac; consequently the Hebrews were divided into twelve *gentes*.

Into the question as to the antiquity of the zodiac and the names of its various signs it is unnecessary to dive deeply. We think that there is some evidence to show that the writer of Jacob's history had 'the twelve signs' in his mind when he introduced 'the virgin,' Dinah, into the list of the patriarch's family, and grouped together Ephraim and Manasseh, and Simon and Levi. It is, too, pretty clear that the Jews themselves scouted the idea of astrology, as we find that those who consult the stars are denounced by the prophets, and we cannot for a moment suppose that the zodiac was a Hebrew discovery; but the sun's path was known to the Babylonians and Greeks. Hence we conclude that the division of the twelve tribes and the selection of their crests or badges was the result of a foreign element.

Having already pointed out that Hushai was a Chaldæan (see ARCHI, *supra*), we have no difficulty in understanding

why he would select the number twelve into which to divide the tribes over which his master ruled. Still farther, the Archite, dwelling on the confines of Syria, would probably be familiar with Syrian names. Hence, we find him attributing to the sons of the patriarchs, and to Benjamin especially, cognomens derived from Syrian deities. See *ARD, ARAD, NAAMAN, &c.*

At this juncture I exchanged the pen for the reading-stand, and resolved to peruse Kalisch's commentary on Leviticus, which had only appeared a day or two before, and whose essay on human sacrifice had so arrested my attention during the time I was cutting the leaves of his book, that I could not complete the process until I had finished my essay with his aid, especially as I was at the time working at the same subject.

On reading through his work, I find that he has completely anticipated me, and that he has brought to the subject an amount of learning which I cannot hope to equal, still less to excel. The exhaustive method with which he treats all his propositions leaves nothing to be desired; and the announcement that a farther development of his views may shortly be expected, renders it probable that I should be again anticipated were I to transfer the continuation of my labours to a more advanced stage of the argument.

When an occurrence of this kind happens, and two authors, personally unknown to each other, find that they have been working in the same vein, and that on the whole they have come to very similar conclusions, it is clear that the one who appears first in print has all the advantages which priority of publication can give; and the one who is as yet only working in his closet and with the printer, very gladly yields them to his precursor. But though conceding every claim of originality to Dr. Kalisch, the author

may be allowed shortly to indicate the line of his own argument; and the reader may possibly rejoice that he can master in a few minutes that which would, under other circumstances, have cost him many hours to discover. Some portion of the train of thought which was in the writer's mind has been indicated in the foregoing chapters, and this is reproduced in the following sketch, to make the steps of the intended deduction clear.

The conclusions which forced themselves upon my mind during the investigation of the meaning of the Hebrew names, were —

1. That the nation of the Jews did not essentially differ in anything from other nations of antiquity.

2. That the Jews were a section of the Shemitic race, and partook of the weaknesses, of the goodness, of the idolatry, and of the customs of the Phœnicians, Assyrians, Chaldæans, Syrians, Edomites, and possibly of the Egyptians.

3. That they had not in reality any, even the smallest, ground for their pretension to be a holy, chosen and peculiar people (Deut. xiv. 2), whom God had avouched to be His particular treasure (Deut. xxvi. 18, Ps. cxxxv. 4).

4. That the majority of the Jewish nation was peaceable, pusillanimous, addicted to sensuality, grossly superstitious, and in reality polytheistic.

5. That there were two elements in the nation, the one a dominant, and at first a warlike minority, consisting of soldiers of fortune, the other a numerous, but not very pugnacious majority.

6. That the former had a different faith to the latter, and were more learned in the arts of civilisation, in consequence of having travelled and met with other peoples.

7. That the worship of the minority was more pure, and consequently more distasteful to human nature, than the wor-

ship of the majority; just as it is amongst ourselves, where the sensuous idleness in which the Roman Catholic laity indulge in sacred matters, and which is inculcated upon them by the hierarchy, is far more pleasant to human nature than the personal and individual 'striving after holiness' which is inculcated upon every man by the pious divines of the Protestant faith.

8. That the nation did not exist as such prior to the time of David, that which was ruled by Saul not being identical with that organised and governed by the son of Jesse.

9. That no written books of any kind whatever existed in the early days of the monarchy.

10. That the sacred books were fabricated (*a*) so as to describe something which suited the ideas of the people, and (*b*) to suit the ideas of the priests and rulers.

11. Hence, there were two sets of books, one written by or for those whom we have termed Israelites, *i. e.*, the *plebs* or common people, the others by and for the dominant race, amongst whom were Grecian mercenaries and their leaders.

12. That the whole of the books so written were never publicly propounded, or generally known, prior to the time of Alexander.

13. That the Jewish kings exercised no supervision over the books, if even they knew of their existence, and consequently that additions or other changes could be made in them with impunity by any interested priest, scribe, or librarian.

14. That the books are not what they profess to be; that they were written at various periods, for special purposes; and that they were modified repeatedly, so as to suit passing events.

15. That the books, being factitious, cannot be considered

as divinely written, or dictated by the Almighty; consequently that they are not of more authority than the Koran, the Vedas, or the book of Mormon.

16. That there is direct evidence that the institutions which are said to be divine, are of human origin; circumcision, for example, having been a custom common amongst the Egyptians, the Colchians, the Phœnicians, and being now practised amongst the Malays. Sacrifice, including that of human beings, was common amongst every ancient nation, as well as amongst the Jews, and was a contrivance simply to ensure a festive meeting for priests and people. Festivals were equally common amongst other nations as with the Jews, who copied them, however, with such art as to efface their parentage. These celebrations, like sacrifices, had their use, for they commemorated celestial phenomena, inaugurated times and seasons, and formed important epochs of the year; just as do Christmas, Easter, Lady Day, Candlemas Day, St. John's Day, and Whit Sunday amongst ourselves. A multiplication of festivals involved a multiplication of priestly fees.

The Sabbath is the only purely Jewish institution known. It seems to have been invented under the hope that a day of rest would send persons to worship, and thus afford to the teacher, or priest, an opportunity either to read aloud something out of the books which had been compiled for this purpose, to multiply fees, or for both purposes combined; just as the Roman Catholics have multiplied saints' days, on which laziness and worship, confession and congress, feasting with and offerings to ecclesiastics are encouraged.

Prophecy was not a gift peculiar to the chosen race, for there has not existed amongst any nation, a hierarchy who did not make pretensions to it. Roman Catholic virgins still appear to peasant children in the Alpine regions, to tell the same tales to the moderns, as Isaiah and Jeremiah

did to the ancients, and 'spirit-rapping' has replaced Urim and Thummim. Prophets, so called, are generally of the same stamp, and are partly charlatans or knaves, and partly lunatics or fools; any earnest thinker, close observer, and good actor may assume successfully the character of a prophet, if it should so please him. As a matter of fact, the prophets of Israel and Judah were no better than the oracles of Delphi.

17. That the priests of a rude nation are ever the most intellectual amongst its denizens; sometimes they are the only individuals who can read and write. Generally they have the superintendence of education, consequently, the power of tampering with manuscripts, inventing history, and encouraging the growth of bigotry and intolerance in youth and mature age, as we have seen in Spain.

18. That in a nation where education is general, the diffusion of knowledge extensive, religious freedom ensured, and the development of thought encouraged, the priesthood, as a body, are inferior in mental culture, in general information, and in sound judgment to the better classes of the laity. Whenever, therefore, the latter call for inquiry into the faith which is held by the former, their "freethinking" is denounced and persecuted, rather than treated rationally. Hence, an imperfectly instructed hierarchy, and one which like modern Christianity shuns inquiry, forces the community to divide itself into bigots and independents. But as young men of education, who are accustomed to use their reason, can readily judge between such parties, it follows naturally that very few of them swell the ranks of the priesthood; except indeed those whose mental powers are unable to detect an absurdity when it is laid bare before their eyes, or who have been blinded when children by bigotry. It has long been held, in England, that "the Church" is generally the refuge of those who lack learning, energy, application

and mental power. The Church of Rome, the irrational nature of whose tenets is far greater, and whose formularies of worship are far more preposterous than those of the Anglican Church, has begun to experience so much difficulty in filling her ranks in England, that she descends almost to the lowest ranks of the people ere she can find the raw material fit to be formed into priests, &c. In Ireland the son of a mendicant frequently becomes a curator of souls. With such a state of things, religion has, to a great extent, become a mockery or a solemn sham; and those whose minds are cultivated, regard the ministers of the Anglican, and, *à fortiori*, those of the Roman Church, much in the same way as Socrates considered the priests of his time.

Having myself repeatedly "assisted" at mass in Roman Catholic countries, and in the great basilicas of St. Peter, St. John Lateran, and S^{ta} Maria Maggiore at Rome, I cannot help uttering the same observation which Cicero did respecting the Roman augurs, for I marvel that any two priests can go through the service of the mass without laughing in each other's faces, and that the people can look on devoutly.

Thus, in every state, a conflict is brought on, between blind obedience to the teachings of the hierarchy and what is termed "infidelity," *i. e.*, a determination not to credit everything which is told as an article of faith. This infidelity at length becomes almost universal, as we saw during the close of the last century in France, when every hierarch disbelieved his religion, and was practically an infidel; resolving only to remain in the Church on account of the "loaves and fishes" which it enabled him to enjoy, and the power which it gave him to plunder the people. To obviate the probability of this state of things, a few men, who have been educated piously and have retained a love for religion, and know the urgent necessity which

exists for great improvement in religious thought, have attempted to lead the van of progress. Instead, however, of being followed, or even being listened to, they have been persecuted and denounced. The Anglican Church which is founded upon the Reformation, now reprobates all thought of reform, and she whose watchword was "the right of private judgment in matters of faith," who proved that every man stood or fell, as to his own master, and not through the intervention of a priest, now alas, rules that access to the Almighty can only be obtained through herself; and recommends all classes of the Anglican hierarchy to assume the power of the ancient Apostles. "The belief of the Church" has become "the rule of faith," and though none can define "the Church," all use her authority to stifle inquiry into true religion. There was a time when the young Apostle Paul withstood the older Apostle Peter; and the latter, instead of casting into his teeth the epithet of "persecutor," "Roman citizen," and the like, or even asserting that he who had been with Jesus Christ for so many years, and had been commissioned to feed both his sheep and lambs, must needs know much more than an upstart, like the one who had assisted at the stoning of the blessed Stephen, quietly gave way to argument. There was also, once upon a time, a man who spoke differently to all others, and who said, "Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets" (Luke vi. 26). Now-a-days, the followers of this same 'Son of Man' consider that those only can be right whom all men applaud.

Far be it from me to allege that all the Anglican divines persecute their brethren from a belief in their heterodoxy. I have too great a respect for the education which most of them have undergone, to credit the idea that they are unable to understand a syllogism. It is their

judgment rather than their knowledge which we call in question. Our prelates think it right to 'temporise,' lest they should be denounced by the multitude, who count them for prophets. There is scarcely a priest who does not feel that the present state of things in the Anglican church cannot last, but they say with Hezekiah (2 Kings xx. 19), "Is it not good if peace and truth be in my days?" These are the very individuals of whom we spoke in the first chapter of this volume, men who perpetuate, by an ignoble terror of examination, a system which is known to be doubtful, if indeed it is not positively false and wrong. To such the following words of Isaiah seem to be peculiarly applicable. "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter. Come ye, they say, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant" (Isaiah lvi. 10-12).

To the mind of the thoughtful layman, nothing seems more deplorable than the present condition of the State church. In an age of progress, it alone refuses to advance; and, as if that were not enough, a large section of it chooses to retrograde, to follow the practice and invoke the ideas of a past age, rather than to develop the judgment of the present. We shall best induce the leaders of the Anglican faith to see themselves as others see them, by bringing under their notice the practice of individual clerics towards members of the medical profession. Our journals have long teemed with the complaints of doctors, who have had the ground cut away from under their feet, by the clergyman of the place, who has adopted a homœopathic or some other

system, which is called amongst the regular practitioners "heretical." To such complaints, the clerical answer is, that the surgeon receives his education when under twenty-two or twenty-three years of age; that when he has become a member of a medical corporation, he is tied to practise in one way only; consequently, that he is not in a position to inquire into or adopt any new idea which starts up, for that if he did he would be persecuted by his brethren.

It is the existence of precisely such a state of things amongst the clergy that the intelligent laity complain of so greatly. They know, not only that the priest becomes such at an early period of his life, but that he is obliged by law to take an oath that he will only promulgate doctrines of a certain stamp. They know too that this completely stunts the mental growth, and keeps down the mind of ecclesiastical standard-bearers to the level of a childish capacity or of an effete antiquity. They see, too, that a man of independent thought, like one who teaches a new medical system amongst the doctors, is persecuted amongst the clergy. It is this which induces the layman to appraise as fully as possible the real value of the teaching in those past ages which is so much lauded by the priesthood, and before which so many learned pundits of our own day prostrate themselves in admiration.

As soon as we begin to investigate the condition of the early Christian church, we find that it was divided by faction. Peter was rebuked by Paul—some of the faithful were followers of Paul, others of Apollos, others of Cephas. Around the new disciples hovered the Essenes, the Gnostics, the Platonists, the Greeks, the Romans, and idolaters in general; and one or all had an influence on the Christian creed. Books were not numerous, the roads were unsafe, locomotion was difficult, and the new faith was proscribed. As a consequence of this, individual flocks became, as it

were, the property of individual pastors, each one teaching according to his own views, rather than with reference to any particular standard. In the absence of authoritative books, certain biographies, called Gospels, were put together, and the Epistles, said to have been written by distinguished Apostles, were collected. In editing them, each scribe was at full liberty to use his own judgment as to what to retain, what to avoid, and what to introduce, and the inconvenience of the custom was scarcely recognised during three hundred years; many localities possessing only one copy of a gospel or one epistle.

When the formation of a "collection of scriptures" was agreed upon, the business was carried on by men, human beings like ourselves, who did not scruple to select some books as genuine, and to denounce others as spurious. But the collection so made was not permanent, changes being often effected. The last revision of the canon was made by the Anglican church at the Reformation; and what man has done once, man may do again.

Still further, we know that in the times of "The Fathers" there were controversies respecting the very same subjects which agitate the church now, and that the victors owed their success to physical strength, rather than to intellectual vigour. The power so wielded was given by the laity; and thus we see, even in the last resort, that those who are not of the hierarchy have to decide, with their strong right arms, upon the orthodoxy or otherwise of the clergy.

The appeal then to antiquity, instead of giving support to dogmatic teaching, gives us good reason for indulging in independent inquiry, and a precedent for a determined inquisition into the thorough genuineness of those which have been called "the sacred books."

But if the hierarchy determinately oppose such an investigation, when undertaken by any amongst themselves, the duty, if it be fulfilled at all, will be performed by those

over whom priestly influence does not extend; and the laity will examine fearlessly, perchance coarsely, that which the clergy would have scrutinised more cautiously. Thus it is quite possible that the inquiry, which we have undertaken in these volumes, may appear too searching, and that our use of the pruning knife may be considered as ruthless. The fault of this, however, does not lie in the layman, but in the Church, who resolutely refuses to be taught by one of her own body.

The use of reason is as common amongst physicians as it is amongst divines; both know the value of a syllogism and of the inductive method of inquiry; and both know that a fact is not synonymous with an assertion, and that the latter does not become a fact even though it has been adopted and believed by successive generations throughout eighteen centuries. One is justified, therefore, in examining into all assertions, no matter what may be their age; and if compelled to reject any affirmation as false, he also knows that all doctrines which are founded thereupon must fall with it, unless they can be otherwise supported. All members of the liberal professions are equally aware that universal belief in a certain statement does not make it true; and that in this matter concord amongst the learned is not more infallible, as evidence, than agreement amongst the vulgar. Moreover, all are cognisant of the endorsement which history has placed upon "shams," *i. e.*, upon attempts to bolster up as truths, matters which are generally known to be fictions.

It is true, on the other hand, that there is a wide-spread belief that it is sometimes desirable to conceal the actual state of things; and thus the exposure of truth is punished as severely as a modern Godiva would be for riding through the streets of London. It is held that a clergyman ought no more to promulgate his belief in the weakness of his religion than a banker should proclaim to the world his

insolvency, a merchant publish his fraudulent practices, or trade unionists plead guilty of murderous feats until they are obliged. Yet when the exposure is made, the ruin which ensues is terrible. Such ruin may be softened by timely concessions.

But as the man who brings down an insolvent bank, causes the suspension of a very reckless railway company, or detects and prosecutes a fraudulent tradesman, is for a time reprobated, although he is eventually recognised as a public benefactor, so is the layman anathematised, who shows the bankruptcy of a faith; and from that censure he cannot escape, until generations yet unborn have seen the value of his labours.

Now there can be no reasonable doubt that if the story of the Creation is a mythos; if the account of the universal flood is untrue; if the story of the patriarchs is a fable; if the scene upon Mount Sinai and the issue of the Mosaic law is of human invention; if the miracles, said to have been performed in Israel, were fictions; and if the utterances of the so-called prophets were nothing more than the expressions of fervid religionists, with a spice of insanity; if, moreover, the doctrine of the Trinity has taken its rise from the comparatively impure ideas of phallic worship; and if the worship of the Virgin Mary is identical with the adoration of Ishtar; then it will be seen at once that the whole of the current religious teaching requires alteration. What that alteration will be, or when it will be effected, none can tell; but we cannot avoid believing that, when it does take place, the text will be, "Ye shall know them by their fruits" (Matt. vii. 16).⁸ Whenever the Christian is

⁸ Whilst these sheets were passing through the press, Thomas Scott, Esq., of Ramsgate, published a tract entitled, "Basis of a New Reformation." In a few pages, marked by breadth of thought and depth of reasoning, he has demonstrated that reverence for the Almighty, such as human beings of His Creation should give,

torn by doubts of doctrine, reviled by those who have more of the wolf in their compositions than of the lamb; and when perchance he is persecuted by those friends whose zeal is more powerful than their intellect, it is a relief to remember that, throughout all the scenes wherein the great Teacher described the day of Judgment, the words, "What did you believe?" do not once occur. On the contrary, we have the words, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. vii. 21-23). There is no passage in which the Almighty is represented as catechising the being before Him upon his belief in any of the creeds of the Anglican Church, and whether he was a Trinitarian or an Unitarian. Whether he paid divine honour to the Virgin Mary, attended the "Sacrament" or the "Mass"; whether he kept "Sabbath" or "Sunday," or whether he respected all days alike, seems a matter of no importance to the Master. No. The question He always puts is, "What did you do?" Well would it be for us all if we could realise the awful scene described, in which the Son of Man addresses those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world. For I was an hungred, and ye gave me meat;

and love to all our neighbours in the largest acceptation of the word, should form the rock on which the temple of religious truth should be builded. I gladly avail myself of this opportunity for recording the obligation I am under to this author. It is doubtful whether I should have dared to express many thoughts on sacred subjects, which had long harboured in my mind, had I not read his publications. Of his "English Life of Jesus," it is impossible for a philosopher to speak too highly; and it is a matter for regret that his works are not as well known as household words.

I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick, and ye visited me : I was in prison, and ye came unto me." The righteous, being doubtful if ever they had done any of these things to the great King, reply accordingly, but only to receive the gracious answer, "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The goats on the left are they who talk, and do not (Matt. xxv. 31-46). Well, indeed, would it be for human nature in general, if each could see in another "one of the least of these, my brethren," and act accordingly.

CHAPTER VII.

The subject resumed. Opinion respecting the method to be adopted in religious inquiry. Mathematical inquiries precise. *Reductio ad absurdum* resented in theology. Anecdote. Plan of proceeding to discover the truth in religious matters. Euclid's plan. Definitions of bigotry, credulity, heterodoxy, orthodoxy, error, thought. Axioms. Postulates. Jerusalem five times pillaged. Propositions: certain current ones wholly incapable of proof. Sketch of Jewish history. Early state of Jews. Estimate of David's army, of the adult males in Jerusalem. David's policy. Policy of Jewish writers. Glosses upon Jewish history. False philosophy. Jews and Turks compared. Hezekiah and the "sick man." Period of compilation of the Bible. Ecclesiastes, the book examined. Its modern origin. Modern fabrications. Imitators of Shakespeare and Scott. Change of language by time; examples. Antiquity of Hebrew questioned. Golden and silver age of Hebrew. Character of Hebrew. Summary of Old Testament doctrines.

SINCE writing the preceding chapters, and after having abandoned any intention of resuming them, I have again altered my purpose, having been enabled, during the suspension of active work, to read the writings of those who have adopted a different view to my own respecting the Biblical narratives, and having pondered deeply as to the method which ought to be adopted by one who is more strenuous in his search after truth than in upholding his own ideas, or defeating those held by his opponents. Amongst other things, it has appeared to me that controversy is deprived of much of its bitterness when the general propositions of an adversary are not recapitulated for the purpose of refuting them; and I shall therefore content myself with indicating the faults which mar almost every one of the theological works that have fallen under my notice. They all begin by begging the question at issue, and then proceed to reason from

assertions to ulterior points of doctrine. Having been taught to believe a certain set of statements to be incontrovertibly true, they conclude that they are so. Such may be compared to those who, like Baron Munchausen, charge their enemies at the head of a troop which has no existence, and yet like him succeed in frightening their opponents, only becoming aware of their own temerity when they look behind, and find that even their favourite horse has lost its fair proportions, and is a "*cheval de bataille*" no longer.

Whilst thinking over the matter, it occurred to me that mathematicians cannot quarrel over a geometric or algebraic demonstration. The boy who first learns algebra may, by dint of stupidity, consider that a^2 and $2a$ are practically the same, and upon that may build a theory that $a^2 + a^2$ is equal to a^4 ; having assumed his premises to be true, without due inquiry, he may be disposed to fight a younger boy, who tells him that $a^2 + a^2$ is not a^4 but $2a^2$. If two such lads should really come to blows, it is quite possible that the first might win the battle, yet he would not thereby prove himself to be right and his adversary wrong. As the intellect of the elder youth developed, he would discover the folly of proceeding in any matter without being sure of his ground; and when he recognised that a^2 is not identical with $2a$, he would see how absurd it was to fight about a subject capable of demonstration. Now, when teaching such a lad, a master would induce him to examine all the steps of his demonstration, by showing that his results were wrong, just as Euclid occasionally adopts the *reductio ad absurdum*. But in controversy with a theological adversary, who refuses to see, and even to think, such a plan is dangerous, as it stirs up hatred and malice, which effectually blind the eyes against the light of reason. I well remember, whilst a very young man, taking a walk with an Irish gentleman, who

was remarkable for eloquence, good sense, and deep learning. He had been educated at the Irish college at Rome, and duly appointed a priest to some flock in Ireland ; but, like Luther, he did not sell his reasoning faculties when he took orders, and by their use he was led to abandon the Romish for the Anglican communion. On the day before our walk together, he had been preaching as a deputation from the Bible Society, in a church surrounded by a dense colony of Romanists, and it was said that the vast congregation which met in the church was due to the expectation of hearing a scorching accusation of those whom the preacher had left behind. The sermon that he delivered I not only heard, but copied ; and whilst I saw with surprise the immense labour which the manuscript was witness to, I noticed with deep interest that there was neither a word nor a phrase which had reference to controversy. On remarking upon this to him, the answer ran thus ; “ Well, Tom, you and I are on the road that leads to Liverpool ; suppose now we met a man who asked us the way thither, and I were to hit him a blow in the face, to call him a fool, and then to show him the right track, don't you fancy that he would rather think of fighting me than following my directions ? Well, so it is with persons who come to church to ask the way to Heaven ; if you ‘ let fly at them right and left,’ they will oppose you ‘ tooth and nail ;’ if, on the contrary, you do not rouse the bad passions at all, but point out that which you consider to be the right path, it is probable that many will adopt it.” To carry out my friend's idea, let me sketch what I think should be the plan followed by those who are earnestly seeking after truth. I would recommend them to adopt the method which has been made familiar to us by Euclid, and divide the process of inquiry into definitions, axioms, postulates and problems. Just as the mathematician clears his way by giving an

account of the signification of a "point," "a right line," "a circle," "a square," etc., so the theologian ought to start by giving definitions, which will bear a most rigid examination, of such words as Bigotry, Credulity, Doubt, Error, Faith, Father, Foresight, Heterodoxy, Infallibility, Inspiration, Intolerance, Logic, Miracles, Orthodoxy, Persecution, Priestcraft, Prophecy, Reason, Rectitude, Religion, Revelation, Spirit, Superstition, Testimony, Thought, Truth, &c.

When once the logical theologian begins to write a definition of any one of these words, we cannot imagine him to be contented with such as the following:—Bigotry, refusing to believe my doctrine; Credulity, believing what I consider to be absurd nonsense; Heterodoxy, holding a faith different from mine; Orthodoxy, my present belief; Error, anything which I do not credit; Thought, taking everything for granted which my friends allege, etc. etc. Respecting some of these we have already treated, and we shall have to say something more of a few others. See PROPHECY, MIRACLES, etc.

We next proceed to give a few axioms, which, indeed, almost seem to be truisms, they are so simple. They would not, indeed, deserve a place here, but that they are precepts, one or all of which have been neglected by writers on divinity.

1. To beg a question is not equivalent to proving it.
2. Assertion is not proof, however pertinaciously it is reiterated.
3. A theologian is bound to permit himself, his tenets, and his books of reference to be judged by the same style or set of arguments which he uses for, or against, those of others.
4. "It may be," or "it might have been," is not equivalent to "it is" or "it was."
5. Credulity is inferior to reason.

6. All priests and prophets are human.
7. All human beings are subject to human propensities, passions, and infirmities.
8. Dogmatism is not equivalent to argument.
9. Abuse does not assist in demonstration.
10. Assertions contradicted by facts, are valueless.
11. The antiquity of any belief or legend, does not demonstrate its absolute value.
12. That an assertion has been credited in all ages, does not make it true.
13. That which was a falsity at the first, has not its nature changed by lapse of time.
14. Past history is to be investigated on the same principles which guide us in the examination of current events.
15. The reality of an assumed truth is not demonstrated by the small or the great number of those who believe it.
16. The value of any form of religion is to be judged by its consonance with the known operations of the Almighty, and not by the personal vigour, enthusiasm, mental power, or numbers of those who adopt it.
17. The Almighty is Omnipotent, Omniscient, and Omnipresent. He is not a man, nor does He require the aid of man to carry out His desigus.
18. Assuming that a revelation has been made by God to man, it follows that what He has not communicated, He did not consider it necessary for man to know.
19. A man who asserts himself to be the mouth-piece of, or an ambassador from, the Almighty, is not to be credited on his *ipse dixit* alone.
20. Insanity is usually attended with ocular and aural delusions, which are considered as communications from the Almighty. It is often, also, coupled with religious enthusiasm. These manifestations are always to be distrusted. Delusions are not realities.

21. There is no law, human or divine, which excludes the Bible from the same kind of criticism as is applied to the sacred writings of such nations as the Hindoos, Persians, Chinese, Egyptians, Greeks, etc.

22. Similarity in matters of faith and practice, indicates a common origin.

23. If any religion is of human origin, it does not become divine by being venerated.

24. One form of religion copied or adapted from another, does not become divine by change of name.

25. The truth of a legend, of an assertion, or of a history, is not established by its being reduced to writing, and subsequently held as sacred.

26. The antiquity of a book is no evidence of its truthfulness.

27. Tradition may be founded either on fact or fiction, or on both.

28. Tradition is not purified of its falsity by being committed to writing.

29. Any author can fabricate a legend, and call it a tradition.

30. An author may describe himself as being different to what he is.

31. The name of a book does not prove its authorship.

32. Foresight is not prophecy.

33. A thing which has no existence cannot be seen.

34. A real prophecy cannot be couched in ambiguous or contradictory terms.

35. Figurative language does not necessarily relate to fact.

36. What are called miracles are not necessarily of divine origin.

37. Ancient miracles are to be tested by the same laws as modern wonders.

38. That which is called history is not necessarily true, and it may be wholly false.

39. Writers in all ages have from various causes falsified history.

40. The real value of history is to be tested by logical criticism.

41. The presence of legends in a history does not prove it to be wholly untrue.

42. A probable narrative is more worthy of credit than an improbable story.

43. A writer who relates a physical impossibility as an actual fact cannot be wholly relied on as a historian.

44. A history which bears internal marks of fabrication, may be rejected as worthless.

45. A history which has been fabricated, may bear internal evidence of the date of its composition.

46. The fabrication or the publication of a fabulous history, is evidence of the political, religious, or social aims of the writer, and of the condition of the people for whom the composition was prepared.

47. A fabricated history often incorporates legends current at the time of its composition, and contains stories to account for curious names, buildings, ruins, or other places.

48. A history once fabricated, may be annotated or enlarged by other hands than the original authors, and then be regarded by many, with veneration, as true.

49. Those who modify a written history, may copy the author's style, or use their own diction.

50. Discrepancies, contradictions, or varied peculiarities in style in any history, are evidence of divided authorship.

51. Similarity in style, diction, etc., is evidence of unity of idea in authorship.

52. Similarity in language, legends, faith, and practice amongst nations indicate a common origin, or a commixture.

53. It is more probable that the weak copy from the strong, than that the proud and ancient should copy from the feeble upstart.

54. An agricultural people are not likely to be a missionary nation.

55. The Jews were an agricultural people, and a very feeble and weak one.

56. It is more probable that the Jews copied from Phœnicians, Assyrians and Babylonians, than that the Hebrews were the originators.

57. The historians of any nation are not to be implicitly believed, until their statements are compared with those of the people with whom the nation has come in contact.

58. When each of two nations mutually opposed, asserts itself to be victorious over the other, neither can be trusted implicitly.

59. If misfortune comes upon a nation, it is not necessarily a proof of the superiority of the gods worshipped by the conquerors, over those adored by the vanquished.

60. There is not one known test of national piety which will bear logical investigation.

Such axioms might be multiplied indefinitely, but we have given a sufficient number to indicate the line of demonstration which it seems advisable to adopt, if theologians are desirous to agree together.

From the Axioms, which we regard as truisms to which all thoughtful men must assent, we proceed to the Postulates.

Upon this ground we are necessarily somewhat insecure, yet we will endeavour only to advance such points as we believe will be conceded after a little thought.

1. There are Jews existent now.

2. The Jews once dwelt in Judea and Jerusalem, which town and country were comparatively diminutive.

3. The Hebrew language is allied to the Phœnician, Assyrian, and Babylonian, and not at all with the Egyptian.

4. The Jews have writings which they assert to be of great antiquity, and which they consider sacred.

5. The Jews practise circumcision, and keep certain feasts.

6. The Jews have still certain laws, political, moral, social, and ceremonial.

7. The Hebrew writings contain legends, of whose truth no direct evidence can be procured; but of whose falsity there is strong presumption; there being always an *à priori* probability that a history founded wholly upon the supernatural has been fabricated.

8. Many sets of scribes, writing at different times, have taken part in the composition of the sacred books.

9. The Jewish language was materially modified by the captivity of the Hebrews in Babylon, and by their contact with the Greeks and Syrians. It was not modified by their alleged sojourn in Egypt.

10. The duration of the alleged Egyptian residence was nearly equal to the time which elapsed from the Babylonish captivity to the accession of Herod.

11. Other ancient nations had as strong faith in their own gods as had the Jews in Jehovah.

12. It was the custom of conquerors to destroy, or to capture, the visible representations of the gods of their enemies, and everything connected with their worship. See Psalm lxxiv. 3-8, and lxxix. 1.

13. Jerusalem was five times pillaged by those of an opposite faith to the Jews; (1) by the Egyptians, under Shishak, who took away all the "treasures of the house of the

Lord and of the king's house ; he took all" (2 Chron. xii. 9); (2) by Jehoash, king of Samaria, who again despoiled the house of the Lord, and took away all its treasures, and those in the king's house (2 Kings xiv. 14, 2 Chron. xxv. 24); (3) by the kings of Tyre, Sidon, and Edom, who again took away the silver and gold, and the goodly pleasant things (Joel iii. 3-6, Amos i. 9); (4) by Pharaoh Necho (2 Chron. xxxvi. 3); (5) by Nebuchadnezzar (2 Chron. xxxvi. 10-19).

14. Jerusalem was for six years under the reign of Athaliah, the daughter of Ahab, an enemy to the God of Judah, and the murderer of the seed royal (2 Kings xi. 1-3).

15. Writings, or books, were not common amongst the Jews prior to the Babylonish captivity; they became very common afterwards.

16. Christian persecution has destroyed many, if not all, of the most valuable Jewish writings.

17. Many ancient Hebrew books have wholly disappeared.

18. There is no evidence that a single manuscript, or book, was returned amongst the Temple treasures, at the Restoration of the Jews (Ezra i. 7-11, vi. 5).

19. There is evidence that the books of the Old Testament are not as old as many think them.

20. The names of the Almighty current amongst the Jews were the same as those in use amongst their neighbours.

21. The nomenclature, generally, of the Jews, resembled that of the nations round about them.

22. The feasts and ceremonies of the Jews can be traced to their neighbours.

Without going farther into Postulates, we may pass on to Problems.

Let us, in the first place, propound the proposition—

“The whole earth was once covered with water in every

part of it," and, with the aid of our definitions, axioms, and postulates, endeavour to demonstrate it. We find the task impossible. "The Bible says so" is the only evidence on the one side, and against it is arrayed all the facts with which geology, natural history, ship-building, and the arts connected therewith have made us familiar. When, therefore, the philosopher sees that a mass of testimony which cannot lie, is weighed against a simple affirmation made in a book by some author of whom nothing is known, except that he lived in a very dark age, the conclusion is inevitable. The *reductio ad absurdum* proves the proposition to be untenable.

If again we propound the proposition—"The laws enacted by Moses are the production of the man to whom they are assigned," we find ourselves equally devoid of evidence to prove the problem. If again we assume the trustworthiness of the sacred narrative, and ask the question, How could the manuscripts of Moses have escaped the very frightful pillages recorded in the book of Judges? We are driven to reply, that the only proofs that they did so, consist in assertions made some thousand years later, whilst the evidence that they did not is overwhelming.

When these problems, and others of a similar nature, are presented successively to the minds of theologians, the last divide themselves into two classes; "the bigots," who will not see or allow themselves to think further on the subject; and "the earnest," who will pursue the subject as far as evidence, archæology, comparison, etc., can conduct them. Without having wholly exhausted the subject in my own mind, the conclusions which I have come to may be thus summarised:

1. The primitive inhabitants of Palestine were Phœnician tribes, resembling the ancient Britons. In time the several clans united under one chief. Of the particulars of their early history nothing is known. There were two sets

of people, highlanders and lowlanders, and they had powerful neighbours who harried both repeatedly. Some became mercenary soldiers to neighbouring despots; and one of unusual address became the leader of a very powerful band. We may infer that this trained army amounted to four thousand men, about one in fifty of the adult male population of Palestine. With such a band, it was easy to take the small town of Jerusalem, which contained about three thousand fighting, but untrained men, *i. e.*, about one-sixth of its probable population. When once the soldier of fortune had a strong fortress, as well as a trained army, he could levy "black mail" upon all those people who were weaker than himself, and thus become wealthy, like the quondam Dey of Algiers. With wealth would come ostentation, and the wish to found a dynasty. But power obtained by sheer robbery is never likely to make its owner popular amongst those who have been despoiled, and the mongrel followers of David would naturally be detested and despised where they were not feared. The kings of Tyre, Sidon, Philistia, and Egypt would look down upon Jerusalem as the men of Etruria did upon those of young Rome. To obviate this inconvenience, it was natural that those who directed the state should compose a fiction, wherein the followers of David were described as a holy nation, a peculiar people, one upon whom the Almighty had His eye. Other nations would not consort with the Jews; the latter, therefore, retaliated by electing themselves to the post of favourites of God, and by designating all other people by the name גוים, *goyim*; "the other folks," "the common people," the "canaille," "the heathen," or the "Gentiles."

So long as David and Solomon were powerful, it was their policy to endeavour to unite all their tributaries as children of one family; and to this end an imaginary history was interwoven with a written law. But when, after a

period, the kingdom, which had been founded in violence, became separated into its component parts, and Samaria became stronger than Jerusalem; another set of figments became necessary. In course of time, the Jews had neither power nor grandeur, and all that remained was the memory of the might, wisdom and wealth of David and Solomon.

When all is misery in the present, it is easy to magnify the past; the wretched spendthrift delights to tell, amongst his miserable cronies, fabulous tales of the extent of his former wealth; I have even been told of a bankrupt, who "framed," as a picture, his protested "bill" for a quarter of a million. Hence arose a falsification of Jewish history. Again, the time came when it was impossible to justify the fiction, that the Jews were the chosen people of the Lord, for they were plundered, distressed, murdered, or enslaved on every side. To account for all this, another gloss had to be placed upon their annals. So long as the people under David were victorious everywhere, and could plunder to their hearts' content, there was no necessity for any scriptures to threaten "lamentation and mourning and woe"; but when the descendants of those favoured mortals were themselves made to suffer the same miseries that they had inflicted upon others, a series of impeachments were introduced into the scriptures, which attributed Jewish misfortunes to idolatrous follies.

Such is ever the case when superstition closes our eyes against common sense. To attribute to the wrath of the Almighty every calamity which befalls mankind, is simply to convert the lord of the universe into a demon—a conception which was common to ancient Palestine, and to modern Scotland. Well would it have been for Jerusalem, if her rulers had more reason and less faith. I may illustrate my meaning by one or two small anecdotes. A medical friend told me that, during a time when cholera was prevalent, he spoke to a cottager about the filthiness of his dwelling and the

stagnant water before his door, telling him that such was a spot that the disease first visited. "Ah," was the superstitious reply, "cholera just goes where the Lord sends it, and it's a sin to interfere with Him;" and nothing was done. In a few days the man's wife died, the first patient in the district. Ere she was cold the dirty messes were removed, and the disease did not spread. Had the man's bigotry been greater than his sense, he too would probably have fallen a victim. In like manner, I have seen the bigotry enforced by a reverence for the words of the Bible, prevent individuals from taking advantage of the benefit brought about by science. When chloroform was found to relieve, and in many instances to annihilate, the sense of pain in child-birth, it was at once hailed by the many as a wondrous boon to suffering human nature; yet there were some who positively refused its aid, because they believed that to use it was—to use their expression—"to fly in the face of Providence;" and to oppose themselves to the curse passed upon Eve, and, through her, upon all her daughters. "It was impossible," they said, "to believe that Gen. iii. 16 was a divine utterance, and then take chloroform to counteract the effects prescribed by the Almighty." Nor was this style of argument confined to women alone, for there were also men, members of a liberal profession, who refused to administer chloroform during parturition, and who positively gloated over the pains endured by the patients; this being evidence of their own clerico-medical orthodoxy. Some women, with pardonable weakness, bore their sufferings for a long period, and when they thought that they had borne their agonies long enough "to fulfil the curse," they gladly availed themselves of a blessing, and passed through the rest of their troubles in unconsciousness.

To one who seeks in modern history a counterpart of the Jews of ancient times, we may recommend a study of the

Turks. Both have the same blind reverence for their great prophet; the same devotion to ceremonial observances; the same belief in destiny, or, as they call it, the "will of God"; the same forms of sexual excess; and, we may also add, the same fanatical enthusiasm at one time, and the same hopeless impotence at another.

Who can read of the fierce Ottomans, who burst like a war-cloud from Asia over the Eastern parts of Europe and the shores of the Mediterranean, without thinking of David, who is said to have carried his successful warfare from Jerusalem to the banks of the Euphrates? and who can think of the decrepit kingdom of Judea, under Hezekiah, without thinking of the modern "sick man" on the Bosphorus, and his present impotence? I have heard much from private friends of the present condition of Constantinople, and have thus been able to compare it with the condition of ancient Jerusalem prior to her fall. Though I have no written documents to guide me, and though I cannot now appeal to any one from whom I have obtained my information,—for the majority are dead, and the rest are so scattered, that I cannot follow them,—I have no hesitation in averring my belief that, *mutatis mutandis*, modern Constantinople closely resembles ancient Jerusalem in everything, including its sacred books.¹

It appears to me that the writings of the Jews have been partly fabricated, and partly compiled from stories, by those of the captivity who returned with Ezra (if such a man really existed) from Babylon and Persia; and that they were all grouped confusedly, in the same way as our early English chroniclers associated together all the legends of Anchises, Æneas, Ascanius, Brut, Arthur, Merlin, etc.

¹ I cannot do more than indicate a reference to *Kedeshim* and *Kedeshoth*, and to the fact that Turkish *Mollahs* or priests promulgate "sacred" books, to promote that which St. Paul attempted to effect by satire (Rom. i. 24, *et seq.*).

When so compiled, the Hebrews refused to modify their writings, as we have for a long period refused to modify our own religious tenets. It is difficult to ascertain with certainty the period at which all interference with the sacred text was brought to a close. As there is evidence both of Persian and Grecian, as well as Babylonian, influences in various parts, it is very probable that the event referred to, occurred after the conquests of Alexander, when the enterprise of the Greeks had rendered the Jews in Babylon and in Judea familiar with the philosophy of Pythagoras, Socrates, Plato, and with the learning of Aristotle; most likely it was when the translation called the *Septuagint* was undertaken. Of the Grecian influence upon the religion of the New Testament, we shall treat hereafter. Of the Babylonian influence upon the religion of the Jews, as illustrated in their writings, we have already spoken, and we shall frequently refer to it again. The most conspicuous form in which we discover it is the admission of angels into the Jewish theology; and the critic can readily recognise therein, the modern touches of a Babylonian Jew, when he meets with angels amongst writings which purport to have been written prior to the time of David.

When the mind of the inquirer is fairly upon the track of Grecian influence in the Old Testament, he will notice that the book of Ecclesiastes may be regarded as an attempt to imitate the philosophy of the Greeks, in their search after the *summum bonum*, or chief happiness of life. Turning to an article upon this book by the erudite Dr. Ginsburg, in Kitto's *Cyclopædia of Biblical Knowledge*, we find, that the testimony of all scholars points to the certainty, that Ecclesiastes is a product of the *post-exile* period of the Jews. One of Dr. G.'s remarks is singularly confirmative of my opinion, for he says, "The admonition not to seek divine things in the profane books of the philo-

sophers (xii. 12), shows that this book was written when the speculations of Greece and Alexandria had found their way into Palestine." The names of Greece and Alexander then recal to our memories the powerful influence which the successors of the son of Philip of Macedon had over the Jews, an influence so powerful that some maintain Greek to have been the vernacular of the Jews in the time of Jesus, and the "Septuagint," their bible. About three hundred years of contact with the Grecians displaced the Chaldee, the Persian, and the Hebrew; and learned Jews, like Paul, John, Peter, James, and other Apostles, Josephus, and many others, wrote epistles and narratives in a debased form of the language of Athens. Our thoughts are again arrested for awhile, as we contemplate the sojourn of the Jews in Egypt during a period of four hundred and thirty years, and find no evidence existent either of the Egyptian faith or language amongst their literature. We again, in surprise, ask ourselves, "Is it possible that seventy years in Babylon, about two hundred years of subserviency to Persian rule, and three hundred of Grecian subjection, sufficed to tinge the whole of the writings, divinity, and language of the Jews, with Chaldean and Persian mythology and Greek philosophy; and yet that four hundred and thirty years' residence in Egypt were powerless to influence the Hebrews in the smallest particular?"

Taking up once more the thread of our speculation, we notice that the book of Ecclesiasticus, which far excels that of Ecclesiastes, is not admitted into the canon of scripture. When we seek the reason of this, we can only find it in the Greek philosophy that it contains; an element which was very strongly objected to by devout Jews.

We may next consider what it was that prompted the Hebrew authorities to declare the canon of scripture closed,

and why they adopted the meagre "Ecclesiastes," redolent as it is of the schools of Alexandria and Athens, and rejected the more learned and elegant Ecclesiasticus. It is probable that the solution of the mystery is to be found in the words, "of making many books there is no end" (Eccles. xii. 12). In these, we think that we can recognise the fact, that there had been many busy heads and clever hands, who, prior to the time of Jesus the son of Sirach, had employed their leisure in forging ancient manuscripts, which were discovered much in the same way as those invented by a modern Simonides. Even in our own times, when the acumen of critics has been sharpened to the utmost by repeated instances of fraud, we find that the learned are frequently duped by false antiquities, fabricated palimpsests, simulated manuscripts, and the like; and we can readily imagine that similar impositions were common in days gone by. Attempts have been made in very recent times to increase the number of the genuine plays of Shakespeare, and of the Waverley novels, and with some the fraud has succeeded. With the majority, however, these attempts only produced disgust; and, as a natural result, all literary critics unanimously declare that they will never again enter into an examination, if any one pretends to have discovered a previously unknown manuscript of Shakespeare or of Sir Walter Scott. They were content, and many are so still, to allow the identity of the ideal and the real Shakespeare to remain an open question, and to treat with a smile all those who fancy that the "Swan of Avon" was not the individual who wrote the works for which he received the glory; they are also content to allow that some doubt hangs over the authenticity of certain of the plays and sonnets which pass as his handiwork; but they will not concede that any new "play" or plays, sonnet or sonnets, should be added to the list usually received. We believe that a feeling precisely similar to this

determined the literary Hebrews to refuse to introduce any other books into their canon, after the translation of those recognised as sacred into the Greek tongue. Hence, we conclude that the last straw which broke the camel's back was the book of Ecclesiastes, and that the sage reflection of the writer of the last verses, is to a great degree one of the causes of the closing of the canon of the Old Testament.

These thoughts have led us onwards until we have begun to recognise most fully the idea that a very large portion of the Old Testament is of comparatively modern origin, and that many portions of it were written at a late period. The probability of this idea we may readily test.

About eight hundred years ago, England was conquered by the Normans, and, during the time which has elapsed from the accession of William I. to Victoria, our own language has undergone such remarkable changes that books written in one century have become obsolete in another. Even Latin, one of the dead languages, became barbarised. Yet during the whole of the eight hundred years to which we refer, no new conquest of the country occurred. Nevertheless our whole tongue has been altered, through the operation of simple and natural laws. Indeed the language of every mercantile community alters its form incessantly. The same phenomenon occurs when a country is successively occupied or conquered by various nations. Modern Italian is not the same as the ancient Latin, nor is it everywhere in Italy the same as the "*lingua Toscana in bocca Romana.*" Now Judea was far more fearfully troubled by invaders than England ever was; nation after nation, or horde after horde, conquered her. She had Canaanites in the midst of her; she is said to have been overrun by Mesopotamians for eight years; by Moab, Ammon, and Amalek for eighteen years; by the Philistines; by Canaan; by Midian; by the Philistines again; by Ammon; by the Philistines yet

again; by Ammon a second time; by Amalek a second time; by the Egyptians, Samaritans, Edomites, Ethiopians, Assyrians, Tyrians, and many others; and yet the inhabitants of this persecuted land are represented as having the same identical language at the end of all these troubles as at their beginning, a period estimated at about nine hundred years.

To test this idea in a form more readily recognised, let me ask any of my readers whether, on hearing a page of Shakespeare read aloud to him, he could mistake it as the composition of any writer of the nineteenth century? The reply to such a question would doubtless be something like this, "I may recognise the style of Shakespeare, and I cannot aver that no one has been able to copy him, consequently I cannot answer categorically." The rejoinder then would be, "If your only doubt is whether the identity of style is the result of copy, you at once recognise a difference of style in different centuries."

When once an earnest enquirer, who is unable for himself to test the value of differences of styles, determines to obtain information thereupon, he will, in the first place, examine the matter in the best way he can; and will then seek the opinion of books, and of friends. If such an investigator has a foregone conclusion, it is probable that he will be misled; but if he asks with *bona fides*, he will gain much valuable information. Now I have never met a Hebrew scholar without asking him, whether there is any difference in the composition of one part and another, such as we recognise between Chaucer and Tennyson, and have been assured by all that there exists no greater difference in style, diction, language, &c., between the Pentateuch and the Prophets, than between the works of Macaulay, Gibbon, and any writer of to-day. The testimony of books is the same. So completely has this fact been recognised, that some writers

have brought forward the Hebrew tongue as an instance of a language which has remained unchanged for some three or four thousand years. Many even believe that it was spoken in Paradise by God, Adam, and Eve; whereas there is no other tongue that has given itself up more readily to influences from without. The short Babylonish captivity sufficed to vary it so completely, that "a golden age" of the language is spoken of as existent before that period, the post-exile times being "the silver age." Surely, if fifty or seventy years sufficed to work such a change, the hundreds which intervened between Moses and Jeremiah, and the fact that the Jews were enslaved by many nations, must have produced a far greater alteration in their language.²

We now proceed to give our thoughts a somewhat practical bearing. Revolving in our mind the various attributes assigned to the Almighty,—omniscience, love, mercy, etc.,—we feel constrained to believe that a people taught by God (John vi. 45), selected by Him from all the world besides as a holy nation, a peculiar people (Deut. xiv. 2), and even "a peculiar treasure" to Him, ought to be not only a righteous and well-governed people, but one which abounded in all knowledge, and took a particular interest in every work proceeding from their Father's hand. So far, however, is this from being the case, that we have their own evidence to show, that the Jews were a badly governed race, even their kings, David and Solomon, being unable to please their subjects, or to rule them by beneficent laws. Of their turbulence we find abundant proof, in their many insurrec-

² With the above conclusions, the well known story told in 2 Esdras xiv. 21-47, agrees. In that passage the writer says, "thy law is burnt, therefore no man knoweth the things that are done of thee." He then prays for the gift of the Holy Spirit, so that he may re-write them; the prayer is granted; and then he and five other men wrote two hundred and four books in the short space of forty days. See also 1 Maccabees i. 21-23, 56, 57.

tions and dissensions; and their ignorance of physical science was equally conspicuous. At a period when other nations studied astronomy for astrological and other purposes, the Jews seem to have neglected it wholly, until a few years before their downfall. Though predisposed to find many traces of what is called Sabeanism in the Hebrew Scriptures, and to see astronomical facts couched in mythological stories, I have been unable to find any prior to the time of Jeremiah. The Jews were indeed warned, lest, when casting their eyes up to heaven, they should, by seeing the sun and moon and stars, be driven to worship them (Deut. iv. 19); and in the time of Isaiah, we find that the stargazers are spoken of much in the same way as we regard gipsy, mesmeric or astrological fortune-tellers. Under King Hezekiah there was perhaps only one dial in Jerusalem. But after the Jews had become resident in Babylon, and mingled with Persians and Greeks, they seem to have adopted the study of astronomy. It was probably about this period that Psalm cxlvii. was composed, wherein we find, "He telleth the number of the stars, He calleth them all by their names" (ver. 4). But even when we allow that the Hebrews became astronomers, we are unable to find much evidence of Sabeanism in the Bible. Sir William Drummond, in *Ædipus Judaicus*, propounds the theory that "the blessing of Jacob," in the last chapter but one of Genesis, is based on the idea that the twelve sons of the patriarch represent the twelve signs of the Zodiac; and others have adopted a similar view. It is also alleged that the division of Israel into twelve tribes, and the virgin Dinah, is based upon the Zodiacal division of the year. It is quite possible that it may be so, but if it be, the evidence is by no means clear.

Again, there is yet another light which is thrown upon the sacred writings of the Jews, by an investigation into them conducted on a logical basis. We shall most readily

recognise this, by an inquiry into the actual doctrine, taught, as the records assert, by God to the Jews, in the Old Testament, and its actual tendency. We may shortly sum up the first, by saying that it consists in the assertion, that everything which man considers a blessing, and which he enjoys as such, is a proof of the love and favour of the Almighty, and that everything which is accounted evil is the result of the divine displeasure; indeed that everything which happens, arises from the direct interposition of the Almighty; and we must also add that the Old Testament teaches, that all men receive their judgment in this present world. In this respect, the ancient Jews resembled the modern Turks and Arabs; with them, everything is from the will of Allah, and it is equally wrong to neglect a dream, to attempt to cure a pestilence, or to subdue a conflagration. Such a belief is repugnant to common sense; and Southey has well shown the absurdity, of making freedom from misfortune a test of the benignity or otherwise of the Almighty, for he puts the following words into the mouth of Thalaba, who retorts them to his Arab mother, when, after losing her husband and all her children but one, she utters the sentiment, "the Lord our God is good."

" Good is he, cried the boy.
 Why are my brethren and my sisters slain?
 Why is my father killed?
 Did we neglect our prayers,
 Or ever lift a hand unclean to heaven.
 Did ever stranger from our tent
 Unwelcome turn away?
 Mother, he is not good."

Book i. c. 5.

Moreover, the doctrines of the Old Testament are equally repugnant to Christianity as to common sense; they take away from man the right to investigate the laws of nature, and urge upon him to pray, to sacrifice beasts, and the like, rather than to strive to understand all the phenomena of life.

We of to-day do not scruple to consult physicians when we are ill, yet we find that a reference to them by King Asa (2 Chron. xvi. 12) is objected against as a positive sin.

As, therefore, we are unable to believe that the Almighty can be the author of confusion or false morality, we conclude that the doctrine of the inspiration of the Old Testament is not only untenable, but positively derogatory to the Christian conception of the Almighty.

VOCABULARY.



IN the following Vocabulary a very great number of ancient names, derived from Hebrew and other sources, have been suppressed, in consequence of the suggestions of friends upon whose judgment I confidently rely.¹ They have represented that no reader is likely to care to know the meaning of every name in the Old Testament—many being used in genealogies only—and that a dry list would only serve to increase the bulk of the volume, without adding to its importance.

But, though I withhold a great number of cognomens which are barren of interest, it must be understood that I have examined all, with the determination to ascertain the lesson to be derived from them, and to discover whether any militated against the deduction derived from an extended observation of Shemitic nomenclature, viz., that appellatives were given or assumed with a religious view, etc. (See Vol. I., p. 139.) As my inquiry into Ancient Faiths extended, it was natural that Theology should gradually supersede simple Philology. It certainly has done so, and my present volume may be considered more as a series of essays on points of religious belief than a dictionary of proper names.

The general arrangement of this volume is in conformity with that of its predecessor. And I may be allowed

¹ Amongst the names thus omitted, are a few to which reference has been made in the first volume; nothing, however, of importance or interest has been suppressed.

to repeat the remarks which I made on a previous occasion, viz., that when statements made, or opinions expressed, in the Vocabulary, differ from those in the preceding chapters, the reason for the discrepancy is, that time and the kindness of friends have enabled me to extend my inquiries into the subject farther than I had the opportunity of going prior to, or during, the composition of the introductory remarks.

K. The English letter *k* has a sound very similar to *ch* when pronounced hard, as in the words "hierarch," "sumach," and others. As we have two letters which have generally the same pronunciation, so had the Hebrews. With them, כ is equivalent to our *ch*, and ק represents our *k*. Those scriptural names, however, which begin with כ, are spelled in our version with *ch*, whilst those that have ק for their first letter are spelled with *k*. Occasionally, ק is rendered into English as *Q*. The two letters are interchangeable with each other, and sometimes with ג, *g*, and ח, *ch* or *gh*.

In the Ancient Hebrew, כ was written כּ; and the letters כּ כּ כּ resembled each other quite as closely as they do in the modern form of the alphabet; in the Phœnician, כּ, ק, ג, ח, ק, ג, ח, ג, ח; in the Carthaginian, ח, ח, ח; in the Ancient Greek, Κ, Κ; in the Etruscan, >, >; in the Umbrian, >; in the Oscan and Samnite, >, >.

ק is represented by ק, ק, in Ancient Hebrew;

P, D, T, S, V, X, in Phœnician; F, G, in Carthaginian; Q, O in Ancient Greek; A, A, O, in Etruscan.

I may notice, in passing, that my authorities for these statements about the shape of letters are Gesenius's *Monumenta Phœnica*, Davis's *Carthaginian Inscriptions*, and Fabretti's *Glossarium Italicum*; and I may further explain that I have been induced to add them, as they are a link in my own mind which helps to form that chain of evidence by which Assyrians, Babylonians, Tyrians, Grecians, Carthaginians, Etruscans, Romans, and Western Europeans are connected together.² We may also conclude that alphabets are associated with literature, and literature with religion, and religion with fable. Stories, legends, and fairy tales live longer than sacred myths, and pious legends longer than scientific knowledge. We can recover the stories and legends, sacred and profane, of the Shemites and the Greeks, but we cannot equally trace the extent of their philosophical attainments.

² It does not follow that languages are cognate, because alphabets and methods of writing are so. But the existence of the alphabet of one nation in another, speaking a different tongue, tells of the superior education of the first, and of their religious or commercial enterprise. For example, the missionaries of Europe have introduced the Roman alphabet into the most distant countries, and the New Zealanders may read the Scriptures in their own language, yet printed in the characters of ancient Rome. A study of the alphabets of antiquity seems to indicate a similar fact. The Greeks adopted the letters of the Phœnicians, and the Italians to a great extent adopted those of Greece; and we can trace some of our printed or written letters through Rome and Greece to the Tyrians and Carthaginians. It is probable that Greece, when it imported the alphabet of Tyre, was in as rude a condition as was Great Britain, when the Romans brought their method of writing with them. It is natural that with an alphabet many new words, new ideas, new gods, etc., should be imported; hence we find Phœnician words and notions amongst the Greeks, Grecian ideas in Rome, Roman worship and other matters in England, and a British religion in the islands of the Pacific.

KADESH, קַדִּישׁ (Gen. xiv. 7), feminine, קַדִּישָׁה. This word introduces us to a state of things which shows that the resemblance between modern India and ancient Palestine is far greater than is generally believed. We have already stated, that throughout Hindostan,⁸ and we may add through every densely inhabited part of Asia, and I understand also in modern Turkey, there is a class of females who dedicate themselves to the service of the Deity whom they adore; and the rewards accruing from their prostitution are devoted to the service of the temple and the priests officiating therein. These women at the present day are looked upon with reverence, and are considered quite as holy as are the *nuns*, who, in Roman Catholic countries, dedicate themselves to a life of celibacy. A woman in India, who makes herself public for her own gain, is considered as little better than a brute, which seeks for personal gratification alone; but when she does so from pious motives, the devotion which gives her hire to the shrine of Vishnu, suffices to elevate her to the position of a religieuse. As all female saints are supposed to be lovely in their person, the priests of Hindoo shrines take very effectual means for procuring none but the most fascinating women for the use of their worshippers. The same practice prevailed at Athens, Corinth, and

⁸ "In the well known *Anciennes Relations des Indes et de la Chine de deux voyageurs qui y allerent dans le neuvieme siecle* (Paris, 1718, 8vo), translated from the Arabic, by that eminent Orientalist, Ensebius Renaudot; the Arabian traveller gives this account: "There are in India public women called *women of the Idol*, and the origin of the custom is this: 'When a woman has made a vow for the purpose of having children, if she brings into the world a pretty daughter, she carries it to *Bod* (so they call the idol which they adore), and leaves it with him.' This is a pretty just account of this custom as it prevails at this day in the Deccan, for children are indeed devoted to this profession by their parents, and when they grow up in it, they are called female slaves of the idol." *Asiatic Researches*, vol. 1, p. 160.

elsewhere, where the temples of Venus were supported by troops of women, who consecrated themselves, or were dedicated by their parents, to the use of the male worshippers.⁴

It is lamentable to find a similar state of things existing in ancient Palestine generally, and even in Jerusalem itself. This is indicated by the word in question, which signifies "a pure, or consecrated one." Pointed as *Kadash*, it signifies "to be fresh, new, young;" "to be pure, shining, or bright;" also "to be consecrated;" as *Kedesh*, it signifies "a sanctuary, or a seat of worship;" as *Kodesh*, it signifies "purity, sinlessness, and holiness." The plural of the word *Kadesh*, *Kedeshim*, is translated in our Bibles 'Sodomites,' and there is no doubt that both males and females did in the large towns of Palestine devote themselves to the service of certain shrines. It is in opposition to this custom that we find in Deuteronomy the prohibition, "Thou shalt not bring the hire of a whore, or the price of a dog, *i. e.*, a Sodomite, into the house of the Lord thy God for any vow" (xxiii. 18); and though, in the verse preceding the one just quoted, there was an express injunction that the sons or daughters of Israel were not to prostitute themselves, yet we find, from 1 Kings xiv. 23, 24, xv. 12, xxii. 46; 2 Kings xxiii. 7, and Hosea iv. 10-19, v. 4, that the people of Judah were as bad as their neighbours.⁵

⁴ A very full account of ancient Temples thus served by females, and of religious prostitution generally in old and in comparatively modern times, will be found in pp. 189-201, 398, *et seq.*, Tome ii., *Histoire Abrégée de Différens Cultes*, par J. A. Dulaure, Paris, 1825.

⁵ It is to be observed here that the writer in Deuteronomy does not say that there shall be no *Kedeshah* or *Kadesh* amongst the Jews, but only that they shall not be of the daughters and sons of Jacob. The verse tolerates the practice, but declares that the slaves of desire must be of foreign extraction. See MAMZER.

Few can doubt that the dedication of the body, by male or female, was sometimes made with the most perfect faith. There are few who have read the touching story of Hannah, her prayer for offspring, and her joyousness at the birth of Samuel, without feeling that she was a woman of fervent piety, who could not have done anything which she knew or even believed to be absolutely wicked; yet Hannah made no scruple, first to vow that her hoped-for child should be “a consecrated one;” and, secondly, to discharge that vow by giving up her first-born son to the service which the name *Kadesh* or *Kodesh* implies. The mind revolts at the belief, that one thus debased could ever attain to a high political or religious eminence; but history tells us of more than one illustrious statesman, who has grovelled in dirt that he might attain to dignity. The names of Alcibiades and Julius Cæsar are familiar to us all, but their early vices are known to few.

Fürst, under the word *Kadesh*, makes the following remarks:—“The word signifies a *pure consecrated one* in the service of Astarte, or another heathen deity, in Phœnicia and Syria, and consequently like the Levites or priests of the Hebrews.” This reminds the biblical student of the story of *Micah* (Jud. xvii. 7–13,) who “consecrates” a Levite to become his priest, and of the people of Gibeah, who, when they heard that a Levite had come to their town, desired to use him as “a consecrated one” (Jud. xix. 22). The historian speaks of the occurrence with reprobation, and records the punishment which followed the crime of the Benjamites; but

that does not vitiate the fact that a Levite was in their eyes likely to be a *Kadesh*.⁶

The question suggested by these words is one which may well awaken the interest of the moralist, the physician, and the political economist. The first would gladly see the human species converted into angels upon earth, the second would rejoice if he were able to subdue and eradicate the scourges of modern civilisation, and the third would delight to be able to ensure the greatest happiness to the greatest number. I shall, therefore, have no scruple in making a close investigation into the subject which at present passes under the name of the social evil, and instituting an examination into the relations of the sexes towards each other in the ordinary condition of life.

It is almost impossible for the physiologist to deny that man does not essentially differ from the brute creation, except in the possession of an intelligence which is capable of very superior training. To say that man possesses a soul, and that the beasts of the earth do not, is simply a "begging of the question." Like the dog, cat, elephant and tiger, the human male is impelled, by instincts which are implanted in his nature, to couple with one of an opposite sex. The design is obviously that the race shall be perpetuated, for without such propensity no progeny would be born. As a general rule, the

⁶ On a subject like this the philosophical historian dislikes to dwell too particularly; if he should do so, he would probably recognise a strong anachronism in the story of the men of Benjamin and the man MICAH, and infer therefrom that the tale was composed during the later days of the monarchy, when the Jews deserved the character given to them by Hosea, Ezekiel, and Jeremiah. See Jerem. v. 1-9.

instinct is the fiercest in the masculine, although there is sometimes a very strong one in the feminine animal. In some instances we see that the male fights determinedly with others of his sex, until he has so materially reduced their number that he becomes the leader of a herd of females rather than the consort of one. Sometimes, on the other hand, the number of males so far exceeds that of the opposite sex, that, after a sanguinary fight and destruction of many, only one male remains for a single mate. The deer may be taken as a good illustration of the first, and the rat or the wolf of the second, contingency.

The same state of things occurs amongst men in savage or comparatively uncivilised states. Some there are, who separate themselves, like birds, into pairs, every couple remaining more or less constant to each other for life, but the male assuming to himself the power of killing or discarding any wife who displeases him; just as the female spider kills her mate, when he does not suit her; and as the bees kill the drones, as soon as the last have done their duty, and are no more wanted. The moralist may regret the fact, but he cannot deny the instinct. In some communities, on the other hand, we find that a big or powerful man will destroy many of his fellow mortals that he may possess himself of their wives and daughters, and thus have as many consorts as a ten-tined stag or a barn-door cock. Such a condition is common in every part of Africa. In other localities, where the labour required to obtain the food necessary for life is great, and requires all a man's energies, he cannot afford to bring up a large family, and consequently takes means to keep the popula-

tion low, by killing a certain proportion of the female infants when they are born, allowing only a sufficient number to supply one wife to a family of brothers, the whole living as unitedly together, and rearing their offspring, as if all had a common interest in it. Polyandry exists in fewer spots than does polygamy, it is, however, to be found both in the hot climate of Africa and the cold climate of the mountainous districts of Cashmere. In these instances man follows the instincts of his nature, as they are modified by accidental circumstances.

But although all men are not savages, they carry with them their animal propensities even into civilised life. The effect of luxury is generally to divide society into those whose prudence, foresight, talents, or bodily strength enables them to accumulate wealth, and those whose feebleness or carelessness obliges them to remain poor. The man who has become rich very naturally desires to indulge himself, and is enabled to purchase with his money what the savage acquires by the might of his right arm. The man, on the other hand, who has become or remains poor, cannot afford the luxury of a wife, nor can he submit to the obligation to rear a family, and only breaks through the instructions of prudence, when his animal propensities are stronger than his judgment. As a necessary result of this state of things, there is a constant tendency to increase the number of unmated men and women, unless means be taken to check it. This check has been adopted in China, where infanticide is said to be common, and until lately in Rajahpootanah, a stronghold of Brahminism, where every head of a family killed all his infant

daughters but one, being able only to afford a dower for a single girl.

When a civilised community finds itself burdened with a large number of males who feel that they cannot afford to marry, and an equal number of young women who are obliged to remain single, it has to decide whether it is advisable to promote polygamy among the wealthy, and polyandry among the poor, or to organise a plan whereby the instincts of animal nature can be obeyed, with the least possible mischief to the commonwealth; or to shut its eyes to the facts before it, and leave things to take their course.

It is probable that there is not a European capital in which we cannot see one or more of these alternatives resorted to. The millionaire has his harem, not necessarily under one roof; whilst his frugal clerk unites with one or two more to take some female under their joint protection. In some capitals, vast foundling hospitals and careful police supervision do their best to diminish the evils which a prudent or enforced celibacy entails. In some capitals again, like London, the authorities resolutely refuse to interfere, and thus become the promoters of infanticide and wide-spread disease.

Ere, however, we consider the present and the near, let us examine the past and the distant.

There is little doubt that in primitive times the Temples were used to promote the union of the sexes, for example, we read in Herodotus, B. II., c. 64, "The Egyptians were likewise the first who made it a point of religion that men should abstain from women in the sacred precincts; and not enter unwashed after the use of a female. For almost

all other nations, except the Egyptians and Grecians, have intercourse in sacred places, and enter them unwashed; thinking mankind to be like other animals. And therefore, since they see other animals and birds coupling in the shrines and temples of the gods, they conclude that if this was displeasing to the gods, the brute creatures even would not do it." We have already seen how such intercourse was enforced in Babylon (BIT SHAGGATHU, Vol. I.), and the strong probability that similar practices were carried on at BETH LEAPHRAH, and at the worship of BAAL PEOR.⁷ It is certain that such practices are common in India at the present day. There the priests of a temple not only encourage women to devote themselves therein to the service of God and man, but they positively rear and train up children so as to make them peculiarly attractive. When such persons are once consecrated, their health is carefully tended, and they are treated with general respect. Like our nuns, they wear some peculiar garment. It is unnecessary to record the plans adopted in the temples of Venus in Greece, Rome, and the Mediterranean islands. We prefer rather to examine into the state of things in Palestine amongst the Jews. We find that two distinct words are used to indicate prostitution; the first which we have already noticed קדש, *kadesh*, signifies "a consecrated one," the second is זנה, *zanah*, whose primary meaning

⁷ The reader is here referred to some remarks by Dollinger, in *The Gentile and the Jew*, vol. i., pp. 428, 9, ed. Clark, corroborating the remark made above. See also Baruch vii. 43; Valer. Max, lib. ii., cap. 6, sec. 15; Lucien *de Dea Syria*; Augustin, *Civit. Dei*, lib. iv., cap. 10; Eusebins, *Vita Constantini*, lib. iii., cap. 53, 56; Theodoret, *Hist. Ecclesiasti*, lib. i., cap. 8; Strabo, lib. ii.; Elien, *Hist. Divers*, liv. iv., chap. i.; Juvenal, *Sat. vi.*, ver. 489, ix., ver. 22; Livy, liv. xxxix. chap. 8, 9, 10, 11. I give these quotations on the faith of Dulaure. *Des Divinités Génératrices*, Paris, 1825.

is *semen emittere*. The distinction between the two is very much the same as that which obtains between the *bebis* of India and the temple women; the ‘*zanahs*’ being those who adopt the practice from love of lucre or from passion, whilst the “*kedeshah*” adopted it mainly from a religious feeling. That women can be persuaded by designing men, and from pious motives, to do that which their soul abhors, we have had many examples in the scandalous annals of bygone days. The word *zanah* was, however, also given to those who left the temple worship to go to the rites of other deities; and we infer that it was as much a sin to indulge in idolatry, as to associate with one who was not “consecrated to the temple.” So far as we can find, the *kedesh* and *kedeshah* were not, or at any rate ought not to be, of Jewish origin, for we find (Deut. xxiii. 17) that neither one nor the other should be of the sons or daughters of Israel. In this surmise we are confirmed by the occurrences narrated Numbers xxxi. 35–41, wherein we are told, that only the virgin Midianites were spared, and that of these the Lord’s tribute was thirty-two, which were given to Eleazar, the priest, as the Lord commanded Moses.

When the law was enunciated that the hire of a whore and the price of a dog should not be brought into the house of the Lord for any vow, both being abomination, the words used are *zanah* and *celeb*, so that we do not take it to apply to the consecrated ones.

When once a woman or man became ‘consecrated,’ whether by voluntary vows or by being purchased with money as slaves, the *kedeshim* seem to have worn a peculiar dress, by which they could be recog-

nised; when Tamar wished to entice Judah, she arrayed herself like a consecrated one, and the patriarch thought her a *kedeshah*, and consequently one with whom he might legitimately go. The attire of the *zanah* was also peculiar, as we see in Proverbs vii. 10. One of the differences between her and the *kedeshah* was, that the latter veiled herself, whilst the former could catch a youth and kiss him, and with an impudent face address him.

We infer, therefore, from these considerations, and those which have been already advanced in the earlier part of this article, that amongst the Jews there were *Kedeshim* attached to the temple, with whom the votaries could indulge their animal instincts; and we conclude that the organisation of prostitution, however repugnant it may be to Christians, is a duty which has the sanction of the Bible. That such organisation is warranted by common sense and by experience, none can doubt who have investigated the subject impartially.

Without going deeply into statistics, we may say that the results from the British system, of letting all matters connected with the social evil take their course, are, first, a constant and steady increase of disease amongst the community at large, entailing a corresponding large amount of pauperism, destitution, and death; secondly, an equally steady increase of crime; and, thirdly, a melancholy degeneration, because the absence of all protective care, leads outcast women to become female tigers, or systematic thieves.

The object of organisation is to prevent, as far as possible, the dissemination of disease, to promote

order, and diminish crime; and to secure, even to the lowest, the protection of the law, and, if possible, a comparatively comfortable provision for old age or during illness. We shall best see the disadvantages of one plan, and the value of another, by an appeal to experience. There was at one time in Berlin (I am now quoting, from memory, an elaborate essay, which appeared about eight years since in the *Medico-Chirurgical Review*), a practice similar to that which prevailed in London a long time ago, of persecuting prostitutes, and punishing them when they were caught. And when, by reason of the severity of the disease which they had contracted, they sought refuge in the hospital, they were whipped, or otherwise maltreated, as was also the practice in France. The results which naturally followed, were a steady increase in the severity of disease,—for none would appeal for surgical aid so long as it could by any possibility be avoided,—an increasing number of cases to be treated in the male wards,—for with greater virulence in the contagious malady, came the greater certainty of infection; and with all this was associated a steady increase of illegitimate births, and the stealthy spread of disease amongst the upper classes. The man once the victim of disease naturally shunned its source, but, driven forwards by his brute instinct, merely sought to slake his desires at a pure fountain, and to this end sought out some heretofore virtuous female, whom his wiles seduced, and whom perhaps his blood contaminated. When the French became the masters for a time, the system of their own country was introduced into Berlin, and with its usual results. Disease was checked; the man unable to control his passions no longer sought out, as the

sole resort of vice, the home of purity; and virtuous maidens escaped from the meshes of the nets woven by villany. Again, however, the plan was changed, and *laissez faire* was the order of the day.

The result was the same as that we have amongst us now. Our daughters cannot walk the streets of London, or other large town, without danger of being insulted by some reprobate, who pretends to mistake them for prostitutes; a young lady is unsafe if she walks alone in any of our parks or suburban roads; our female servants, and every decent woman, can only pass along our streets at night in fear and trembling, unless they are escorted by some male friend who has strong thews and sinews. We take, perhaps buy, a house, and then find it all but uninhabitable, in consequence of scenes occurring before our eyes, or the language that reaches our ears. Our sons are subjected at every turn to temptations, which few but the most sturdy-minded can shun. Places of amusement are practically closed to the virtuous, who fear contamination for their offspring from the scenes of vice which are there exhibited. To such a pass, indeed, have matters come, that many women, in good position, envy the freedom, and even emulate the style, of those whose shamelessness has driven modest women to the privacy of their inner chamber, and all but made them close prisoners to the house.

Once again, however, at Berlin the scene changed, and the social evil was organised, upon a plan which seemed to be as nearly perfection as any scheme designed to effect such a purpose could be; and the result has been that which would reasonably be expected. Let us shortly consider what this plan should

be. In the absence of temptation, there is no desire to steal. The burglar does not enter a house when he knows that it contains nothing; but the sight of wealth readily rouses the cupidity of the thief. So long as I do not know that my neighbour has wife, horse, ass, or any other treasure, I shall not break the tenth commandment; and so long as I am alone in my study, in the world, or with my friends, the *φρόνημα σαρκός* is in abeyance. But if the quiet mare finds herself beside a horse, and the trusty dog suddenly meets with a canine Syren, their natures seem for a moment to be changed, and education proves itself to be utterly powerless in the presence of instinct. With man it is not always thus; passions of the fiercest nature can be overcome, and let us add, for the credit of morality, they very often are so. The words of Joseph are, doubtless, familiar to the mind of many a young man; "How can I do this great wickedness, and sin against God?" Yet we do not therefore advocate the opinion that men, often scarcely so old as Joseph, shall be solicited in all our streets by such shameless conduct as that of Potiphar's wife.⁸

But if the temptation to indulge our instincts often induces us to do so, it is equally clear to the philosopher that difficulty in their indulgence is sometimes equivalent to the conquering thereof. At the present moment, and for many weeks past, I have suffered from an aching tooth. It is not very painful, yet sufficient to interfere with everything

⁸ It will be recognised that the observations here made, closely resemble the arguments used for abrogating lotteries, betting-houses, and the indiscriminate sale of liquor; for licensing marine-store dealers; and for otherwise relieving weak humanity from excessive temptations.

that I do, giving a peculiar tinge to every enjoyment ; yet neither can I determine to take the offending grinder out with my own hands, nor go to a surgical friend to ask for his aid. How long I shall remain thus is problematical. Yet if accident were to bring the dentist to me, or take me to him, I should yield at once to the occasion. In like manner, a man conscious of a thorn in the flesh will bear it for an indefinite time. To go to a door, ring a bell, and choose an operator who is to give him relief, is equivalent to going to a dentist when a man has the toothache, for it takes the sting away. Human nature, like a very bad toothache, may be so bad as to enforce a visit to the mediciner ; but for one who goes because compelled, nine will stop away because they are not invited.

Oh ye, whosoever ye are, who have the framing of our laws, purge from our streets the foul blots which disgrace humanity ; cease to pander by your culpable prejudices to the drunkenness and thievery of the whore, the folly and crime of her dupes, and to the worst passions of our brutal natures. Cease to discourage virtue and defend vice. Be men, be statesmen, be sensible, be just. Let every one be vicious, if he will, in his own private rooms ; but by all means put down all organised invitations to vice in our public streets. I have no mawkish sentimentality about me, but I aver fearlessly that, after having been in most of the capitals and very many of the seaports of Europe, I have never seen anything so utterly vile and atrocious as the condition of our own streets at night. Yet we call ourselves Christians, and pray every day, in the words of our Master, "Lead us not into temptation, but deliver us from evil!" And who

are they who prevent the consummation which we have indicated? Report answers, "The clergy, the religious world, and the political economist who prates about 'liberty of the subject!'" "Oh ye blind guides, which strain at a gnat and swallow a camel." Avaunt.

KENITES, the, כְּנִזִּי, or כְּנִזִּי (Gen. xv. 19). These people possess great interest for the Hebraic archæologist, inasmuch as it was whilst Moses dwelt amongst them that the word Jehovah was first communicated to him. In the verse above referred to, we find that the Kenites are described as one of the nations whose land the Israelites are to inherit, and they are associated with Palestinian tribes. We find, from Judges iv. 11, that Moses took to wife one of the Kenite clan; and we see still farther, from Judges i. 16, that the Kenites lived amicably amongst the children of Judah. In Josh. xv. 22, 57, we find Kinah and Cain given as names to Canaanite localities. In 1 Sam. xv. 6, we see that the Kenites dwelt amongst the Amalekites, but that Saul was friendly with them; and from 1 Sam. xxvii. 10, xxx. 29, we also learn that David was equally favourably disposed to them; in Num. xxiv. 21, 22, we are told that the Kenites had a strong dwelling-place in a rock; but in 1 Chron. ii. 55, certain Kenites are called "scribes," who came of Hemath, the father of the house of Rechab. We infer from Judges iv. 11 that the Kenites were a tribe or sub-division of the Midianites; and we learn from verse 17 of the same chapter that this offset was friendly with Jabin, the king of Hazor.

We find, therefore, that the Kenites are on good terms with the Canaanites, Midianites, Amalekites, and Jews; even with Jehovah, if we credit the idea

promulgated in 1 Chron. ii. 55, that the Rechabites were identical with the Kenites; a deduction, however, which singularly disagrees with the statement in Numbers, that the Kenites had a strong dwelling-place, and a nest in a rock, although it tallies with the account of Heber, the Kenite, who was dwelling in a tent. This people, called Kenites, we conceive may have been either a wandering race like modern gypsies, consisting of individuals who were pedlars, cobblers, tailors, smiths, etc., or a sect of religionists like Lutherans, Albigenses, or Vaudois, who travelled from place to place according to the state of the political atmosphere. We may indeed compare them with the Jews in modern Europe, who migrate from one country to another, according as they are driven by persecution and attracted by toleration. Possibly the Kenites were a virtuous race, resembling the modern Moravian missionaries, who travel from place to place, and settle in promising districts, working at various handicrafts, so as to be able to support themselves by their industry, and make themselves respected, tolerated, and valued by their usefulness.

We may profitably pass a few minutes by investigating the alliances of the Hebrew words, which are translated Kenites, Cainan, Cain, etc.

1. We find that קַיִן, *kin*, or *cain*, signifies (1) the iron point of a lance; (2) smith's work in general; (3) something made or produced. Taking the last two significations as a test, we then find that one of the sons of Cain, called Tubal, is denominated (Gen. iv. 22) "a sharpener of all instruments of brass or iron." It is, therefore, quite possible that the word *Kenites* may have been equivalent to our

Cutlers. Both having originally one central locality ; such as Toledo, Milan, and Sheffield have been in later times. Their children or their apprentices may have wandered through neighbouring countries friendly to all, because necessary alike to warriors and women.

2. We know that it has been the custom in comparatively modern times for different trades to adopt peculiar tutelary deities. A god, angel, or saint has been selected, frequently from some similarity between his name and that of the handicraftsmen, sometimes from accidental circumstances. If we seek for some word resembling קַיִן or קַיִי, *Cain* or *Kenite*, we find that קנה, *k, n, h*, is a root which signifies “getting,” “buying,” or “possessing.” In Gen. xiv. 19, we have this word in association with El, *e. g.*, אֵל עֵלְיוֹן קֵנִה, *El, elyon koneh shammaim vearetz*, which is translated, in our version, “the most high God, possessor of heaven and earth ;” but by the Septuagint, “the most high God, *who made*,” etc. ; and by the Vulgate, “*who created*,” etc. Thus showing that the root קנה, *knh*, conveyed the idea of ‘making,’ ‘begetting’ and ‘acquiring.’ We find the same root used in Ezekiel viii. 3, where it is translated in our version, “which provoketh to jealousy ;” the words in Hebrew are סֵמֶל הַקִּינָה הַמְּקַנֶּה, *semel hakkinah hammakneh*,⁹ which signify, “the image, the ardent, or strongly excited, the glowing, or the acquirer, or the possessor.” Amongst other meanings of the same root are, “he procures, appropriates or gets, he rules, he is the master, he mounts, rises up, is set up straight or stiff, or he is grown.” Again, as a substantive, it indicates “a rod, a cane, a staff, a reed, the stiff straight arm

⁹ “There is the place of the similitude of jealousy that makes jealous.”

bone," etc. כָּנָה, *k n a*, and כָּנָן, *k n n*, have, in like manner, the signification of "glowing," "being excited," "creating," "setting up," and "fitting up." The connection between the *cane* and the idea of getting or acquiring is shown in the last clause of Gen. iv. 1, wherein Eve is made to remark that she called her eldest son Cain, because she had "gotten יָנִיתִי, *kanithi*, a man," etc. That there was a tutelary deity recognised by the Kenites, of the name of כָּנָה, *kanah*, we can well believe; indeed, we see such a cognomen in Elkanah, where *Kanah* appears side by side with EL, as EL does with AB in ELIAB.

What that deity was, the following remarks, condensed from *Histoire Abregée de Différens Cultes*, par J. A. Dulaure, Paris, 1825, will show. "Amongst a warrior people, a lance or a sword was a fetish god, and was usually suspended from a consecrated column or a sacred tree. Plutarch tells us (*Vie de César*) that whilst fighting amongst the Gauls, Cæsar lost his sword; his enemies, finding it, and being proud of the trophy, hung it up in their sanctuary. Cæsar passing again by the place saw his old weapon, but declined to take it seeing it was consecrated.¹⁰ Again, the Scythians, Celts, Romans and others paid divine honours to a lance or to a sword; *e. g.*, Herodotus (iv. 62) tells us, that the Scythians pile up a huge heap of faggots, on which "an old iron scimeter is placed by each tribe, and this is the image of Mars; and to this scimeter they bring yearly sacrifices of cattle and horses; and to these scimeters they offer more sacrifices than to the rest of the gods." To them they sacrifice one out of every hundred captives

¹⁰ Compare David, and his retaking the sword of Goliath, which he had previously consecrated (1 Sam. xxi. 8, 9).

taken in battle, pouring the blood drawn from them over the weapon.

Again, the Geti, Goths, Alani and Sarmatians worshipped a sword even to a later period; for Ammianus Marcellinus thus describes them in his time (about A. D. 350); "Their only idea of religion is to plunge a naked sword into the ground, with barbaric ceremonies, and then they worship that with great respect, as Mars," etc. (book xxxi., ch. ii., par. 23.) Again, the Romans adored a lance; it was their god Mars; indeed his surname, Quirinus, was derived from *curis*, which signified a lance amongst the ancient Sabines. Justin does not leave any doubt about the antique usage of adoring a lance, for he says (lib. xliii. cap. 3), "In the earliest times, men adored lances as they adore the immortal gods; and it is in memory of this worship that the statues of the gods are still armed with lances." Again, Jornandes (*Hist. Goth*, cap. 35) states that Attila, king of the Huns, having by chance recovered an old consecrated sword, persuaded himself that it would give him the empire of the world, and victory in every battle.

It is, therefore, possible that the emblem of the god worshipped by the Kenites was a lance; but even if it were, it must be noticed that this was itself an emblem of Mahadeva, wherever the Creator was revered under the masculine symbol. As we have evidence that the latter form of worship prevailed in Palestine, whilst there is no indication of swords and spears being adored, we conclude that the Kenites were analogous to the Saivas in Hindostan, viz., worshippers of the Linga. If so, we can well understand how perfectly they might fraternise with

the Hebrews and other nations of Palestine, who had a similar religion.

There is still another point connected with the word Cain and the Kenites, to which we would call attention, viz., that in the fifth generation after the first-born of Adam, we find LAMECH, whose name we have so often referred to as of Greek origin, and that his son TUBAL CAIN was a worker in brass and *iron*. When the knowledge of iron, and its uses, first became prevalent in Western Asia and in Europe, has long been a problem amongst archæologists, and the Bible has sometimes been appealed to, as if it were really as ancient a record as it professes to be. Instead of testing the antiquity of iron by the Jewish scriptures, it would seem to be better to reverse the plan, and test the age of the writings by the knowledge of iron. If we may judge from the observations of Egyptologists, iron was not known upon the banks of the Nile until a comparatively late period—bronze was used in its place; and when iron was common, it seems to have been introduced from without and in small quantity. Again, we infer from 1 Sam. xiii. 19 that the Hebrews, or the scattered Palestinians, had not any iron mines in their land, nor any knowledge of working the ore if it existed, nor any skill to forge the raw material if they could get it. Still farther, we infer from Josh. vi. 19, 24, xvii. 16, 18, Judges i. 19, iv. 3, 13, that the Canaanites had iron and the power of working it, whilst the Israelites were poor and incapable.

We infer (1 Sam. xiii. 20) that the Philistines were artificers in iron, and had stores of the metal. So when David and his mercenaries come into power, iron became more plentiful. *Barzel* is the Hebrew

name for the metal, and BARZILLAI takes his name therefrom. But it is doubtful whether iron came into general use, except for implements of war, until a later period; for we are told, 1 Kings v. 6, that Solomon could not find amongst the Jews, men who had skill in hewing of timber equal to the Sidonians; which want, we presume, was caused by the imperfection of the Hebrew axes, being bronze instead of steel.

From these premises, we conclude that the use of iron was first introduced into Judea about the time of David,¹¹ whose first fighting weapons were a sling and a stone, resembling in this respect the Benjamites, seven hundred of whom were "slingers of stones." When once introduced, iron became more generally known, but we infer from the geological formation of Palestine that the metal was purchased from the Phœnicians. Whether we turn in Wigram's *Concordance* to the word *barzel*, "iron," or *harrash*, "a worker in metal and other things," we find that both are used much more largely and familiarly in the late days of the Jewish monarchy, and that called the post-exile period, than at any other. Jeremiah is a connoisseur in iron, for he speaks (xv. 12) of "iron from the north," and Ezekiel (xxvii. 19) says, that Dan and Javan were merchants of iron, Dan being a seacoast of Palestine, and Javan the Hebrew name of Greece.

¹¹ This is rendered more probable by the etymology of *Barzel*, which seems to be derived from בָּרוּ, *baraz*, "he pierces or cuts into," or פָּרוּ, *pharaz*, or פָּרָץ, *pharatz*, "he cuts or pierces through," which, with the addition of the metaphorical אֵל, would signify "the extraordinary cutter, piercer," etc. The word indicates that the Hebrews had at first no particular knowledge of the origin of the metal, but recognised its superiority over bronze. The Arabic word for iron, *hadid*, signifies also (I have been told) "a cutter," equivalent to the Hebrew הָדַד, *hadad*.

To this evidence we may add the strong probability that exists, that, prior to David's time, Jewish swords were of bronze, iron ones being introduced by foreign traders.

The conclusion to which we thus arrive, viz., that those parts of the Jewish writings in which the word iron is used familiarly are of very late origin, tallies with that to which we have come from many other sources.

In this conclusion we are still farther fortified when we examine the Greek word σίδηρος, *sideros*. Taking Liddell and Scott's *Lexicon* for our guide, we read (*s.v.*), "Iron was the last of the common metals which the Greeks found out the way to work for general use; hence it was called πολύκμητος, *polukmetos*, wrought with much toil (*Iliad*, vi. 48, *Odyssey*, xxi. 10). It was early made an article of traffic, (*Odyssey*, i. 148), and was evidently of high value, since pieces of it were given as prizes (*Iliad*, xxiii. 261, 850). It mostly came from the north and east of the Euxine." As the most probable date of the *Iliad* and the *Odyssey* corresponds nearly to the most probable date of Solomon, we can have little doubt that iron was more scarce in Judea, which was not a trading country, than in Greece, which was a region of merchants. It is worth while to notice, in addition, that Solomon is not represented as importing iron from India, for the navy of Tarshish brought gold and silver, ivory, apes, and peacocks (1 Kings x. 22). The metal in question clearly came from the west coast, or through Damascus, which is still celebrated for its sword-blades.


We have still to learn how it happened that Moses is said to have adopted the name of Jehovah or Jah

when residing amongst the Kenites of Midian. Instead of endeavouring to solve the point, it would be better to leave it in its obscurity. If, as we believe, Moses is a fictitious character, like our own King Arthur, it signifies comparatively little what are the deeds assigned to him. We presume that in the days when the Mosaic story was fabricated the Kenites acknowledged יהוה, Jehovah, or Jachveh, and beyond this we think it useless to inquire.

KEYS. We have learned to consider it strange, if investigation does not show that any symbol cherished by the Roman Church has first descended from some preceding form of idolatry, which has been adopted by Papal hierarchs, and modified so as to make it arrange itself with Christian dogmas. Amongst other symbols, we find the key conspicuous. This key, or rather the three keys, are carried by St. Peter, when he is painted or sculptured; and the fiction associated with them is, that they are emblematic of his power to open and close the gates of heaven, as if the celestial portals were furnished with locks, and unprovided with gatemen! a notion which is nevertheless entertained by writers in both the Old and New Testaments!! But this account of the use of the key in symbolism is simply intended to throw dust into our eyes, for Juno—the same as Cybele, the great mother, Rhea, Venus, the male-female, the feminine Androgyne—was represented with a key or keys in her hand; and as her head is usually crowned with a turret or fortress, to show that she is a virgin, we must also identify her with the celestial Virgin, “the mother of the child,” the Isis of ancient Egypt, and the “Mary” of the Romish Church. We presume, therefore, that the key has a mystic mean-

ing. In seeking for this, we disjoint the Buddhist

Figure 1.

cross  a sacred emblem in Egypt, and else-


where, and recognise at once in this  the portion of the key that fits into the lock. The handle of the key is the counterpart of that in the

Figure 3.




“*crux ansata*”  and we readily see that 

Figure 4.

is an emblem of the *ארבעל*, *Arbel*, or four great gods (see Vol. I., p. 89), quite as effective as the

Figure 5.

 borne by the Egyptian deities. The

celestial Virgin is represented, in an ancient bas-relief in Anatolia, and figured by F. Lajard, in his *Culte de Venus*, as carrying an ornament of this shape (Fig. 6), in which the handle of the cross passes through a lotus flower, and divides the oval which represents the cross-bar of the key. It is to be noticed further

Figure 6.



that this Virgin bears in her other hand a staff, surmounted by the crescent moon (Fig. 7), another emblem of “*Arbel*,” that she is standing on a lioness (see Fig. 13, Vol. I., p. 102), is accompanied by an antelope, and is crowned with a turret or fortress (see Note 5, Vol. I., p. 52).



The key, then, represented the quadruple godhead of the Assyrians, the trinity in unity, and the Virgin of the Roman Church.

There is another signification of the keys, less ancient, but no less important than the above, viz., that amongst the Romans they were the symbol of the wife's authority in her husband's household. To her the slaves and domestics came for their supplies. She was the giver of all good things stored within the threshold. Hence "the Church" is said to possess "the keys" as the wife of the bridegroom; and the power which "the bride" possesses she delegates to another man besides her spouse, viz., the Pope of Rome, whoever he may be.

The key, moreover, tests for us the antiquity of certain portions of the Old Testament. We find, for example, "a key" made use of by the servants of Eglon, king of Moab (Judges iii. 25). We find the same word used in Isaiah xxii. 22, and again in 1 Chr. ix. 27; the Hebrew word being מַפְתָּח, *maphteah*, "an instrument for opening a door." Now, in the first quoted passages, it is possible that the key may have been a crowbar or battering ram, so that we cannot lay much stress upon it; but in the second verse referred to, a key alone fits the meaning, viz., "And the key of the house of David will I lay upon his shoulder, so he shall open and none shall shut, and he shall shut and none shall open." It is clear that this metaphor could only have occurred to one who was familiar with the use of keys similar in principle to those used by ourselves. Yet it is very doubtful whether such instruments were known to the Jews until a period long subsequent to the time of the Babylonish captivity. It is difficult to prove a negative, yet there is evidence that at that period doors were closed with bars; and we find that the Assyrians and Babylonians, when they wished for

secrecy, shut the door closely, and then, placing a piece of soft clay upon its junction with the lintel, sealed the plastic lump with a signet. If to such monarchs as Darius and Nebuchadnezzar keys were an unknown luxury, we can scarcely conceive them to have been common amongst the Jews. That some keys have been found in ancient Thebes I know, but it is clear that these were very uncommon. In Homer's time the Greeks seem to have had no keys; but they probably discovered them subsequently, for they were commonly used in Alexander's time.

A critical examination of the books of the Chronicles leads us to believe that they were written after the rest of the books of the Old Testament; we believe it likely, therefore, that the metaphor about "the key in the house of David," in Isaiah, was introduced at a period not far distant from that when "Chronicles" were penned, and that an editor of similar date "retouched" the narrative of the death of Eglon. Thus, once again, we find that the introduction of a certain element into the biblical narrative proves to be a clue to the period of the composition of that particular part wherein it is familiarly spoken of. As it is clear that keys could not be used symbolically before they became generally known, so it is certain that the parts of the Old Testament in which keys are metaphorically introduced were composed subsequent to the general adoption of locks. Without pinning our faith upon any particular century, we are inclined to believe that the use of keys did not become general amongst the Jews until about B. C. 300; and we are still farther disposed to believe that the portions of Scripture connected with them are due to the ready pen of Esdras (2 Esdras xiv. 42, 44).

KISH, כִּישׁ (1 Sam. ix. 1), "a bow." The name was borne by a Benjamite, in whose tribe there were a far larger number of names with sexual allusions than existed in all the rest of the nation. But though "the bow" was an euphemism which obtained all over the East, being, amongst others, an emblem of Buddha, it was by no means exclusively so. It was an emblem of power, and typified the might which enabled an individual to reach those at a distance. In the highest flights of modern poetry, none have ever likened the Godhead to a rifle or a cannon, yet the ancients were constantly comparing their deity to their chief instrument of projection. Amongst the Assyrians the tutelary genius was furnished with a bow ready for use; amongst the Greeks the Sun god was ever depicted with the same weapon, and one of his epithets was "the far-darting one." I need not remind the classic reader that Cupid is armed with a bow.

Throughout the wars of the Jews with their enemies, ere they reached Canaan, during the battles of Joshua, in those fights when the Judges led them in warfare, and during those contests in which Saul gradually established his power in Judea, no mention whatever is made of the bow as a weapon of offence. Spears, swords and shields are spoken of, but the only means of projection was the sling, and the missile was the javelin. With the sling the Benjamites were familiar, and with such a weapon David slew Goliath. In point of time, putting aside, for the moment, the book of Genesis and the doubtful reference in Josh. xxiv. 12, the first indication we have of the bow being used is 1 Sam. xviii. 4,

when Jonathan gives up to David "his garments, even to his sword and to his bow and to his girdle;" but we do not find even now that the weapon was ever used in actual warfare by the Jews.¹²

From the verse (2 Sam. i. 18), "Also he bade them teach the children of Judah the use of the bow" (קֶשֶׁת), *keseth*, we infer that the weapon began to be employed after the defeat of Saul and his son, which seems to have been brought about by its means. If this be so, it is clear that the Israelites were not then acquainted with the legendary stories which told of Esau and of Ishmael; they were also unacquainted with the blessing which Jacob passed upon Joseph; and for them, at that time, the verse in Joshua (xxiv. 12) mentioned above would be without meaning. If, again, they were so ignorant of the lives of their ancestors, it must have been either because they knew nothing of their predecessors, and that the histories, such as we have them, were not then in existence, or that those patriarchs whose story is told in Genesis had no reality. We cannot believe that the weapons of Jacob, Esau and Ishmael could have been wholly ignored by their descendants, and yet that they were so is evident. To the philosophic student of history this suggests the belief that the myths contained in the first book of the Penta-

¹² It will be noticed that all the ancient gods and monarchs who are represented as bearing bows, have weapons which appear to us to be very weak in their projectile power. Their arrows also are short and light. It is difficult to believe that the Assyrian bow, as depicted on slabs from Mesopotamia, could have resembled in force the English yeoman's bow, that made our nation formidable. To archers, the absence of "finger stalls" and armlets on ancient sculptured kings, etc., would seem to indicate a very weak weapon. If, on the other hand, the bow used was a seventy pounder, it is doubtful whether the Jews could have drawn it, or used it in battle.

teuch were written by some author who lived at a period when the bow was so common a weapon that its use in the past never excited a thought.

KITTIM, כִּיִּיִם and כִּיִּיִם (Gen. x. 4, Num. xxiv. 24, 1 Chron. i. 7, Is. xxiii. 1, Jer. ii. 10, Ezek. xxvii. 6, Dan. xi. 30). The Island of Cyprus, and the Mediterranean Islands generally. More properly Citium; Greek, Κίτιον.

This city was of Phœnician origin, and would be very little, if at all, known by those who were living at a distance from the Mediterranean seaboard. There is reason to believe, that geography was never systematically taught amongst the ancients; even amongst the seafaring inhabitants of Tyre and Carthage, the knowledge obtained by voyaging was kept to a great extent secret. Amongst ourselves, when geography is taught in every school, it is doubtful whether one out of fifty, of our inland population, could name the chief seaport town in Sardinia. We cannot then believe it possible that Balaam, living amongst the mountains of the East (Num. xxiii. 7), could know any of Citium or Κίτιον. For a writer to put into the mouth of such a character a prophecy about ships of Chittim (Num. xxiv. 24), is to acknowledge that the story is fictitious, and that it was composed when ships from Citium were known in Palestinian harbours.

KOHATH, כֹּהָתִים (Num. iii. 19). The usual explanation is that this word signifies "an assembly," but it is difficult to believe that any infant would be named by so strange a title. Having reference to what has been already said respecting the irregular plurals of Baal and other deities, it is a fair surmise to make, that the word in question has been an irregular plural from כֹּהֵת or כֹּהֵת, *koa* or *kua*, and intended to signify "the

noble ones." This view receives corroboration, for we find a place called *Koa* associated with Babylonians, Chaldees, and Assyrians, in Ezekiel xxiii. 23; and we know (1) that those nations named persons and places after divine beings; (2) that other early Hebrew names have strong Assyrian or Babylonian affinities. The etymology of the words קַיִן and קַיִן lead to the belief that the plural would signify the tripliform phallus, and if it did, we can readily surmise that transcribers would, according to the rabbinical directions,¹³ change an indecent into a tolerable word.

KRONOS, Κρόνος. This God, the son of Uranus and Gaia, heaven and earth, was always spoken of as an old God, or the father of the Gods. Sanchoniatho tells us¹⁴ that he was also called *Ilus*, and that his auxiliaries were called *Eloeim*, Ἐλωεῖμ. This clearly associates him with Asshur, or Mahadeva. We conceive that he was one of the Phœnician gods, and introduced by them into Greece, as it was only in later times that he became identified with *Xρόνος*, *chronos*, or Time. If so, it is probable that the name was קַרְנִיִּשׁ, *karanis*, (compare the Greek names *Charon*, *Charondas*). The etymons for this might be קַרְנִיִּשׁ *karan*, "to point upwards," "to emit rays," "to shine," and קַרְנִיִּשׁ *keren*, "a horn," "might," "power," "a king"; קַרְנִיִּשׁ *caran*, "to knot together," "to unite," for the root of the first syllable of the word, and for the second קַרְנִיִּשׁ, *is*, or קַרְנִיִּשׁ *ish*, and in *kran-is*, "the mighty being," may













¹³ "Our Rabbins of blessed memory say that all the words which are written in the Scriptures cacophonically must be read euphemistically," &c., &c., &c. Levita's exposition of the *Massorah*, page 191. *The Massoreth Ha-Massoreth* of Elias Levita, by C. D. Ginsburg, LL.D. London, Longmans, 1867. Svo, pp. 307.

¹⁴ Cory's *Ancient Fragments*, pp. 10, 11.

be seen a juxtaposition of the ideas of the Sun, the phallus, and antiquity.

It is to be noticed still farther that in the Assyrian mythology there is a god who is designated the "old god," who is, at one time, spoken of as Bel, at another as Asshur. He was also *il*, the analogue of the Hebrew לָא, and Kronos was likewise styled Ilus and Il (Sanchoniatho, Cory's *Ancient Fragments*, pp. 13 and 17). Consequently the surmise that Kronos signified the same as Bel is not an improbable one. See *Hubishaga*, Vol. I., p. 55.

L, in Hebrew *lamed*, signifies an ox-goad; and some have attempted to show that the letter resembled that implement; if so, the ox-goads of days gone by were of very strange forms, and little fitted to effect their purpose, for in ancient Hebrew the letter resembled our own L and *l*; the last of which is far more like a crozier or shepherd's crook than an ox-goad. The implements of husbandry used in Italy at the present time differ but slightly from those of antiquity; the spades, etc., exhumed from Pompeii, are counterparts of those in the hands of modern peasants; and the ox-goads used on the Pontine marshes and elsewhere, are long straight pieces of some light and tough wood, armed with a sharp spike at the end.

The letter L was represented in ancient Hebrew as , in the Phœnician as , in the Carthaginian as , differing only from , *n*, by the relative length of the upper and lower strokes. In ancient Greek it was written , , , , , . In the Etruscan it appeared as , .

in the Umbrian ∇ , in the Oscan and Samnite as ∇ , in the Faliscan λ , and in early Roman as \llcorner , \lrcorner , L . In modern Greek it retains one of its ancient forms in \wedge , and a modified one in λ .

L is one of those sounds called "liquids;" and it is singular that some nations and individuals have such difficulty in pronouncing it normally, that they substitute one of the other liquids, *m n* or *r*, in its place; thus, the New Zealander unable to say "William," changes it into "Wiremu;" and many a child, unable to pronounce "lion," renders it "nion;" and "really" is changed into "reany" or "rearry." Fürst, *s. v.* ζ , informs us that "the Samaritans put ζl for γr in their alphabetical poems, and *vice versâ*. The Chinese have no *r*, and put for it constantly *l*. The reverse is the case in the Japanese. The old Egyptians placed *l* for *r*, and in the Pehlevi all (*sic*) is represented by *l*, for which the Zend has *r*."

"Like the liquids, γr and ηn , ζl is also applied to promote an internal strengthening or intensifying of the verb idea by its insertion, and is used, not merely in forming verbs of several letters, but also in making usual stems from primitive themes, like the other liquid sounds; as, זָלַץ , בָּלַץ , דָּלַץ , הָלַץ , הָלַם , זָלַג , &c., may perhaps be traced back to simple organic roots without ζ . Individual stems may also originate by annexing ζ to the end," Fürst, *s. v.* It is interchangeable with η , γ , η .

ζl , when prefixed to a noun, signifies *to* or *towards*, being a short form of לָזֶה , and is usually said to be the sign of the genitive or dative case.

LAADAH, לַעֲדָה (1 Chron. iv. 21), "She determines, or she establishes." This name is interesting to me, as it was the first in which I fancied that I recognised the feminine idea of the Creator. It occurs in the family of Judah; and is borne by the father of Mareshah, of the tribe of Ashbea. It is, however, possible that it signifies "Jah determines," the ך being elided.

LABAN, לָבָן (Gen. xxiv. 29), "The white one, or he is white," the moon?

LACHISH, קָבִיט (Josh. x. 3), "Hill, or height" (Fürst). "Obstinate, *i. e.* hard to be captured" (Gesenius). As these explanations are not satisfactory, we may conceive that the word is derived from לָכָה, *lachah*, and יֵשׁ, *ish*, = "it is attached to ISH," or ESHMUM; or from לָקִיט, *lakash*, "he is hard," an etymon which suggests Λάχεσις, *Lachesis*, the name of one of the inexorable fates; or it may be an altered form of לָכִישׁ, *lechis*, *i. e.* (dedicated) "to the cup," *i. e.* the female.

LAHMI, לַחְמִי (1 Chron. xx. 5), or Lachmi. There is a doubt whether a person of such a name had any existence. Whether this was the case or not, the observer cannot fail to be struck with the close resemblance between the cognomen in question and that of Laksmi, Lachsmi, Lahmi, or Lok, one of the many names of the female Indian Creator, under the title of Goddess of Fortune. She was called the wife of Siva. If we give the word a Semitic derivation, לָחַם, *lahom*, and יֵה, *jah*, would appear to be the etymons, the ך being dropped as usual, and the word signifying "Jah is thick or fat."¹⁵

¹⁵ I have not hitherto thought it necessary to justify my introduction of the Hindoo element into the nomenclature of the Jews; indeed I have rather avoided

LAISH, לַיִשׁ (Jud. xviii. 7), "properly strength, lustiness," hence "a lion."....."as to the signification of the name; לַיִשׁ (Phœnic. לַיִשׁ, לַיִשׁ), *i. e.* the lion, was sacred to ʿEshmun (*i. e.* Esculapius), denoting the principle of warmth and life. Therefore, as the fundamental condition of strength was called בַּעַל־לַיִשׁ, בַּעַל־לַיִשׁ (perhaps in the proper name, בַּעַל־לַיִשׁ = בַּעַל־לַיִשׁ), and was worshipped as Ἀσκληπίου λεοντοῦχος, even in Ascalon. Since the later appellation, דָּן, *dan* ('judge,' or 'ruler'), is also an epithet of Eshmûn, we perceive in that fact, merely, a modification and confirmation of the old custom to dedicate localities to the Gods, and to call them by their names." "The words, לַיִשׁ, Phœnic. לַיִשׁ, reappear in Greek as λῆς" (Fürst, *s. v.* לַיִשׁ). These observations of the lexicographer give

the subject, since it is difficult to treat it as it deserves in a casual paragraph or a foot-note. Yet I may now indicate the nature of the evidence that Indian ideas penetrated into Palestine, Western Asia generally, and Eastern Europe, during or before the period when the Jewish Bible was finally made up. (1) There is strong presumptive evidence of a very close union between the ancestors of the Persians and those of the Vedic Hindoos. (2) There is evidence that Alexander and his successors became acquainted with Hindoo mythology. (3) Hindoo sacred emblems, especially the elephant, were adopted by the Grecian monarchs as emblems on their coins, see Plate XIII., figs 7, 8, 9, 11, of Payne Knight's book, wherein (pages 59, *et seq.*), the coins are described as those of Antiochus viii., and Seleucus Nicanor; and we find Knight making the remark, that "the later Greeks employed the elephant as the universal symbol of the deity." On one of the coins, the word Antiochus Epiphanes is readily to be distinguished. Antiochus the younger is represented as using elephants in his army against the Jews (1 Mac. vi. 34, *et seq.*), and the presence of these creatures indicates a considerable traffic with India. (4) Asoka, grandson of Alexander's foeman, Sandracottus, sent Buddhist missionaries into various countries, and amongst others to Egypt and Alexandria. (5) The similarity of the Buddhist and Essenian doctrines lead to a strong suspicion of their identity. For more detailed evidence on this point, see pp. 16-26, *The Gnostics and their Remains*, by C. W. King, 8vo., London, 1864. (6) There is evidence that Grecian philosophers, like Pythagoras and Orpheus, visited India. (7) The union of the two triangles, which is called the shield of David or the seal of Solomon, suggests a Hindoo origin. (8) The introduction of the rites, etc., of the Lamas of Tibet into the Roman religion, which is based upon the paganism of Palestine, Alexandria, Babylon, etc., is very strong evidence of the truth of our position. We do not affirm that there is a large intermixture of Hindoo names or ideas amongst the Jewish remains, but that some such infiltration can be detected, I think few will deny.

singular support to the belief that the Hebrews, in the early days of their history, had much the same Gods, and probably the same myths, as their neighbours, and that they adopted the same plan of calling places after their deities, as did the Assyrians and Phens generally.

It is quite unnecessary to call the attention of the reader to the very important part played by the lion in the ancient mythology of western and central Asia, for all must be familiar with it through the works of Layard and other writers; but it is worth while to linger for a moment on the teachings which the natural history of the beast imparts. The animal, we are told by observers, resides during the day in dense thickets, so as to avoid the light and heat of the day; at night it comes forth to seek its prey, generally stealing upon it whilst it sleeps, or when it stoops to drink. We conclude, therefore, that when a country is cleared from all jungle, and highly cultivated, lions cannot long exist. But we are told that lions existed in Palestine to a comparatively late period, *i. e.* the time of Ahaz (2 Kings xvii. 25, 26).¹⁶ This involves the idea that the country was not as densely populated, or as highly cultivated, as a literal interpretation of the Scriptures would lead us to believe. There is also another point on the subject of lions, which we may notice, *viz.*, that it is probable that towns were first walled as a security against beasts of prey, rather than against human enemies. The modern African surrounds his towns with thick ramparts of thorn, by way of excluding the elephants which wander in the forests

¹⁶ See Vol. I., pp. 502-505.

around him; and we may well believe that the ancient settlers in Palestine did much the same. In Singapore, we see a modern city of wondrous growth and great wealth, yet whose outskirts were so infested with tigers that few ventured to go out at night; and it is possible that Tyre and Sidon in their early days may have been equally menaced by lions. It is also to be noticed that in India the poorer natives regard the tiger as a deity, whom they worship as a spirit having power to destroy or spare them.

LAMA is the name given to any one of the priestly order in Thibet and Tartary. The head of the body is called the Grand Lama; and he is especially interesting to us, inasmuch as the ritual which has been common amongst his followers from the remotest ages is now reproduced in modern Romish Christianity. Like the Papacy, the office is not hereditary, and the Grand Lama, like the Pope, is elected by priests of a certain order. The adherents of Lama (like Abraham) offer to their god both bread and wine; they give extreme unction, bless marriages, pray for the sick, make processions, honour the relics of their saints, have monasteries, and convents for young women; sing in their temples, observe fasts, use whips to discipline their bodies, wear rosary and cross, use sandals, consecrate bishops, and send out missionaries; they believe in God, a Trinity, Paradise, Hell, and Purgatory; they give alms, make prayers, and offer sacrifices for the dead.

The Lama priests have also long litanies, a sacred fire kept constantly burning, and a revolving prayer cylinder, a "facile form for making endless repetitions;" have vows of chastity and poverty in

convents; have confessors, and use holy water, the cross, and chaplets. (Quoted at second-hand from Father Gueber, who says he has seen all this; *Remains of Japhet*.) Compare this account with that given by the Abbé Huc (*Travels in Tartary*, A. D. 1844-6), wherewith it entirely tallies.

In India, and in ancient Greece, monasteries for monks and nuns are met with at a very early period. Pilgrimages in India have long been practised, and, singularly enough, the method of printing in stereotype has been known in Thibet from time immemorial, though confined to sacred books.

Similar accounts have been given of the Lamas in Siam. And in a recent work on Japan there is pictured a monk, who might well pass for one of those jolly mortals which our own old writers, painters, etc., have made us familiar with. Amongst Japanese monks, as with others, vows of chastity and poverty are taken.

LAMECH, לִמְכָךְ (Gen. iv. 19). This word is possibly a transposition of מֶלֶךְ, *melech*, "a king or ruler." Lamachus was a name borne by a Grecian general, who died B. C. 414. Lamech is said to signify "overthrower," or "wild man," by Fürst; but these are very improbable epithets. There is, however, an interpretation of this word proposed by the learned Dr. Donaldson,¹⁷ too important to be omitted here, and which I may thus summarise:—Assuming that the book of Jashar was put together about the time of Solomon, he enquires who those men were who

¹⁷ *Jashar*, by J. W. Donaldson, D. D., etc., second edition, pages 128, 9; Williams and Norgate, London, p. 390, 8vo.; and again in *Christian Orthodoxy*, pages 252, 3, 4, by J. W. Donaldson, D. D., Williams and Norgate, London, 1857, pp. 476, 8vo.

lived by their swords. He points out that the Philistines were a nation of warriors, and that David, when he came to the throne, had a band of mercenaries, which were called Cherethites and Pelethites, which scholars have identified with Cretans. These, like the Philistines, bore as their arms "swords," as well as spears. The former were known by the Greek word, μάχαιραι, the Hebrew form of which מִכְרָה, *mecherah*, appears in Genesis xlix. 5. If, he argues, the Greek sword then went by a Greek name, it is probable that a man who lived by fighting, might have a name of similar origin. Amongst the Greeks, λάμαχος, *lamachos*, was a well known name, from λα-μάχη, and signifying "very warlike," or "a great warrior or champion." He then analyses the word Tubal Cain, and shows reasons for believing that the name is one intended to represent the iron workers, who abounded in Crete, Rhodes, and other Mediterranean islands; and he concludes that LAMECH is a name of Pelasgic origin, and has reference to a warlike propensity, agreeing, in this respect, with Esau, of whom it was said, "By thy sword thou shalt live" (Gen. xxvii. 40). The same author also points out that one of David's mighty men was Hopher the Mecherothite (1 Chron. xi. 3-6), *i. e.*, Hopher the swordsman; and that no valid etymon can be found for LAMECH in the Hebrew. He has, too, some remarks which go very far to support the views which we have promulgated in the article KENITE, *supra*.

Assuming that there is a *vraisemblance* in the above hypothesis, we may fancy that in Lamech's wife Adah we can recognise Ἰδα, the central and loftiest point of the mountain range which traverses

the island of Crete; and in *Zillah* that we may recognise *Zilia*, a large Carthaginian colony.

In *Christian Orthodoxy*, p. 253, we read, "Ewald, who had previously made the most desperate attempts to find a Semitic etymon for לִיָּר, has lately arrived, independently, at the conclusion that this supposed antediluvian name is merely a Greek epithet from the coasts of the Mediterranean." He writes as follows; "The man's name, Λάμαχος, recurs in Pisidia, *Corpus Inscr.*, No. 4379; the woman's name, Ἀδα, likewise in that district; *Corpus Inscr.* iii. p. 333. This coincidence is all the more remarkable, as neither of the names occur again in the history of Israel." Again, at p. 254, Donaldson writes, "The Pyrgopolinices of Plautus was a later representation of these soldiers (swordsmen), properly so called, who raised *latrones* for the Eastern kings, and called themselves by the surname of *Lamachus*, the son of Mars and husband of Venus, or Ada the lovely."

LAPIDOTH, לִפְדוֹת (Judges iv. 4). It is said to signify "lightnings" by Fürst; but it is more consonant with ancient nomenclature to consider that it means "the luminous beings," *i. e.*, both sun and moon. The name is borne by the husband of Deborah, "a prophetess," and we thus find that she assumed to be the spouse of the rulers of the day and night.

LEAH, לֵאָה (Gen. xxix. 16). This word is translated "wearied" by Gesenius, and "weary, or dull," by Fürst; both however are singularly inappropriate to an infant. We may, more probably, consider that this word signifies "she languishes," and that it has reference to Astarte, or Ishtar. The idea of "languishment" appears to have been associated in all

hot countries with that of "desire"; indeed, we may see this union in the following lines from Spenser's *Faery Queen*, which I quote from memory. The scene is laid in the garden of bliss, in which a knight is subjected to a great variety of temptations, one amongst others being a lovely woman lying on a bank—

"As faint with heat, or dight for pleasant sin."

The word may be a variant of לֵאָה, *leah*, which signifies "vital force, freshness, and vigour;" the name being given with the same idea as was in the mind of Jacob, when he said, "Reuben, thou art my might, the beginning of my strength" (Gen. xlix. 3), or a variant of לֵיָהּ, *luh*, "he shines, glitters, or burns."

LEBAOTH, לְבָאוֹת (Josh. xv. 32). "The lionesses." As the lions were emblems of strength, so their females are emblems of salacity. We are told by naturalists, that in number the males far exceed the females, and when the latter are in heat, they remain at some spot in the forest and roar with a peculiar note. This being uttered, all the males who hear it make for the sound, and if there be more than one, a fierce conflict ensues, which generally ends with the death of the weakest. After the fight is over, the lioness becomes the mate of the strongest; and having brought forth, no animal is more careful in the manner in which it tends its young ones. She has been, therefore, adopted as an emblem of desire and maternal love, in some parts, like the cow in others. See *supra*, Vol. I., p. 54.

LEMUEL, לֵמְוֵאל or לֵמְוֵאל (Prov. xxxi. 1, 4). The etymology of this word, and its meaning, appear to me to be very doubtful; nor do I find any satisfactory explanation of the cognomen either in Fürst or Gesenius;

‘to God,’ or ‘towards him God,’ being somewhat barbarous. A reference to the chapter in which the name occurs (Prov. xxx. 1, 4), shows that its primary intention is to recommend kings not to drink wine or strong drink; and as the cognomen seems to be a “fancy” one, we may possibly find that it has reference to the precept inculcated. Now מַהַל, *mahal*, signifies “to dilute wine with water, so as to take away its strength;” and if to this we add לְ, as signifying “towards,” we shall get the meaning, “towards diluting wine.” This has been modified, sufficiently to suit the circumstances, by the narrator, and framed as we meet with it above.

LEVI, לֵוִי (Gen. xxix. 34). The word is usually said to mean “the adherent,” “garland or crown,” but the explanation is unsatisfactory. We may derive it from any of the following words without violating *vraisemblance*, viz., לָוָה, *lava*, “he joins closely, he unites,” or “winds in a circle,” or “writhes” as a serpent; or from לָוָה, *lah* or *luh*, “he lightens, shines, or glitters,” also “he cuts off,” “he separates.” The idea apparently intended to be conveyed is that the tribe of Levi were ‘cut off’ from the rest of the Jewish people, and consecrated to the service of religion; that they were to be a sacred caste like the Brahmins in India. This, of itself, leads us to believe that the names of the so-called Patriarchs were of comparatively late invention, and that some were given in reference to the times when the story was concocted.

There is very strong reason for doubt respecting the period at which the Levites were set apart for the priesthood as a separate class. In fact, an attempt to sketch their history shows how contradictory and meagre is the knowledge which we have respecting

them, and the difficulties which are inseparable from the Biblical history as it stands. The first point which strikes us is the close connection of the Levites with the Jews of Jerusalem and Judea, and their absence from Samaria. Yet, by the division of the tribes into two and ten, it is clear that Levi must have joined Jeroboam and his followers. We conclude, then, that the historian who recorded the division of the tribes, and he who recorded the origin of the Levitical priesthood, were not in perfect accord. Again, the institution of such prophets as Samuel, David, Abijah, Elijah, Elisha,¹⁸ and others, who fulfilled, to a very great extent, the office of Priests, seems to negative the idea that there was then a special family out of which all hierarchs were selected. Still farther, we find, upon making inquiry, that the Levites are only mentioned in one Psalm, and that of a late date, cxxxv. 20; and very rarely in the books of the Kings and of the earlier prophets. They are, on the other hand, constantly referred to in Ezra and Nehemiah, the later writers in Isaiah, Jeremiah, and Ezekiel, and also in Zechariah and Malachi. They are repeatedly referred to in the book of the Chronicles, perhaps the very latest composition in the Old Testament.

To this argument it will very probably be answered that the Levites are constantly spoken of in the Pentateuch, Joshua, and Judges. The fact no one can dispute, yet it is an open question whether this is not evidence of the late date of the composition of those books, rather than of the antiquity of the Levitical tribe. The moderns, who know how the Jesuits

¹⁸ See 1 Sam. xii. 9. xvi. 2, 3, 5. 2 Sam. xxiv. 25.

have falsified history, can easily imagine that a more ancient priesthood have done a similar thing. The question thus raised is one which cannot be answered categorically, it can only be weighed in the balance of probability; and every collateral evidence, either on one side or the other, must be duly sifted. After having ourselves gone through the process of judicial inquiry, we are inclined to believe that the institution of the Levitical class dates from the period of "the captivity;" that they were originally a set of men analogous to the modern "Scripture readers," visiting and ministering from house to house; that their utility was recognised by the priestly body, who finally incorporated them as a distinct caste, for whom subsequent hierophants made a literature, a history, and a set of laws, which were not introduced into the canon of scripture until about B. C. 300, a short time prior to the collection of the Jewish writings, which were then translated into the Greek for the benefit of Ptolemy Philadelphus and his magistrates. A period to which we may trace both the books of Leviticus and Chronicles.

Amongst the reasons which may be assigned for thinking that the Levitical or priestly caste is of comparatively modern origin, is one derived from the following episode in Indian history.

We learn from *The History of India from the earliest ages*, by J. Talboys Wheeler (London, 1867), that when first the Aryans invaded that country, the military class asserted and maintained their supremacy over the priestly class; or, in other words, the powerful, and the men of action, despised the drones. There, as elsewhere, physical and mental power came into collision. I may quote one passage from

Wheeler (p. 155), which shows that he entertains a similar idea to my own. "The Kshatriyas were a military class who delighted in war; and the blessings of peace, as enabling the people to perform their religious duties, is unlikely to have found a place in their traditions." On the other hand, *the performance of a ceaseless round of religious duties* (the italics are our own) *and the special observance of particular days, form the constant burden of Brahminical teaching; and the eulogies bestowed upon the Raja and his subjects, and the temporal prosperity which rewarded such piety, is precisely what might have been expected from a priest caste, labouring to enforce the duties of religion amongst an agricultural population.* For "Brahmin," read "Levite," and for "Rajah," read "Jewish King," and it will at once be seen how close is the resemblance between the Vedic and the Hebrew ideas on certain matters of religion.

Again, we find Spinoza, *Tractatus Theologo-politicus*,¹⁹ opening his book with the remark, "Did men always act with understanding and discretion, or were fortune always propitious, they would never be the slaves of superstition." "The main-spring of superstition is fear; by fear, too, is superstition sustained and nourished." "Alexander, for instance, first began to consult soothsayers when he learned to mistrust fortune by reverses in the Cilician passes. After his triumph over Darius, however, he no longer troubled himself about seers and oracles; but when again alarmed by the defections of the Bactrians, and the threatened hostility of the Scythians, whilst he him-

¹⁹ Translated from the Latin. Trübner, London, 1862.

self lay sick on his bed, disabled by a wound, he once more, as Q. Curtius says, returned to the superstitious absurdities of soothsaying, and ordered Aris-tander, to whom he had confided his own scepticism on the subject, to enquire into the course of events by sacrifice," &c. In other words, when ancient kings or generals were "at their wits' end," they called those men to their aid, whom they were ashamed openly to call into their councils, asking advice from knaves and fools when friends and equals were dumbfounded. Hence we conclude that the class of Levites were the legitimate offspring of the fears of the Jews; that this priestly caste had no acknowledged position in the early age of the monarchy under David and Solomon, which we may designate as the fighting and the prosperous period of the Jews; and that they gradually arose into notice and favour during the troublous times following the Grecian captivity.

LILITH, לִילִית (Isaiah xxxiv. 14). (Assyrian *Lilat*, e. g., *Sarrat ha lilat*, the Queen of Night, Talbot, *Journal Royal Asiatic Society*, new series, Vol. III., p. 9). This name occurs but once in the Old Testament, and is then associated with wild beasts and satyrs. In our authorised version, the word is rendered "screech owl." The context, and the termination of the word itself, indicate that Lilith is of the feminine gender, and associated with "satyrs." A friend has furnished me with the following information. The Lilith of the Rabbins is a spectre, under the form of a beautiful woman, well attired, who follows children in particular, in order to kill them, as the Lamiaë and Stuger. Lilith was Adam's first wife, with whom he procreated demons. She stands by the side of women

in child-bed, for the purpose of killing the infants. The amulet inscribed on the bed, or worn by child-bearing Hebrew women, is אָדָם הָיָה חוֹזֵן לִילִית, "Adam, Eve, get out Lilith."

Before we inquire into the meaning of the word in question, we will examine into the signification of שַׁעִיר, *sair*, which is translated *pilosus*, or "hairy," by the Vulgate; ὄνοκένταυροι, *onokentauri*, "satyrs," by the Septuagint. It is to be borne in mind that the latter read, for "the wild beasts of the desert," "devils." Now the word *sair*, radically, signifies "hairy." But there is reason to believe that it also signified a goat-shaped deity, which was worshipped on high places, and was associated with the calves. Allusion is made to it in Leviticus xvii. 7, where it is said they shall no more offer their sacrifices unto devils שַׁעִירִים (*seirim*), after whom they have gone a whoring; and again, in 2 Chron. xi. 15, where we are told that Jeroboam "ordained him priests for the high places, and for the devils (*seirim*), and for the calves which he had made." The same are mentioned again in Isaiah xiii. 21, where they are spoken of as "satyrs" in our authorised version. In all the other passages where the word שַׁעִיר, *sair*, is used, it is translated "a kid of the goats, a he-goat, or a rough goat."

Now we have already seen that the goat was deified by some nations as a representative of excessive creative power. In Egypt, we learn that it was venerated in a very practical way by some women, as well as by men (Herod. b. ii., c. 42, 46). We also learn that Jupiter was identified with the form of a ram; and we know from ancient coins, that many of the gods and kings of Greece and Asia were represented

with rams' horns. The cap of the Assyrian monarchs is represented as adorned by horns ; and in Daniel viii. 21, the king of Grecia is represented under the form of a rough goat ; and we may also notice that Moses is thus represented in mediæval art.

These considerations naturally recal to our mind the god which went amongst the Greeks by the name of *Pan*, and who was represented, by the Egyptians and Greeks, "with the horns, ears, and legs of a goat ; not that they imagine this to be his real form, for they think him like the other gods." He was also considered one of the eight original deities (Herod. b. ii., c. 46). Whenever Pan and the satyrs have been depicted, whether by the brush, pen, or chisel, they are always described as excessively salacious ; to such an extent, indeed, that "satyriasis" is the name adopted by physicians when describing male erotomania. The idea associated with the myth is, that the goat is excessively impetuous in love ; whilst amongst ourselves there is a connection between abundance of hair upon the face, etc., and masculine potency. As the eunuchs in Assyrian sculptures and elsewhere are always portrayed without any beard, whisker, or moustache, so are the men depicted with huge beards, etc. As man does not become hirsute until he arrives at an age in which his virile power becomes developed ; and as those who are effeminate have scarcely any hair upon the face at all, it was natural to conclude that a creature hairy all over, like the goat, must be endowed with marvellous creative energy. Hence we conclude, that Pan, the satyr, and the goat were nothing more than variants of Mahadeva.

We have next to explain why satyrs were supposed

to haunt woods, ruins, tombs, and places, where desolation reigned. The task is easy, to any one who remembers the episode recorded in Matt. viii. 28, Mark v. 2, Luke viii. 27, where we are told that Jesus was met by two men coming out of the tombs, exceeding fierce, so that no man might pass that way. In Mark we are told of only one man who had an unclean spirit, had his dwelling amongst the tombs, and was so fierce that no man could tame him; whilst in Luke we find farther, that he wore no clothes.²⁰ From the book of Daniel, we conclude, that those who became mad were driven from amongst men, and took refuge in desert places. Now, when men are driven from society, and are no more able to procure the necessities of life, they must either remain naked or procure the skin of some animals wherewith to clothe themselves, and it is probable that goats' skins could be more readily procured than sheep's skins, from the propensity of goats to wander. It is natural to believe, therefore, that such unfortunate maniacs as dwelt amongst tombs or ruins would be either clothed with goats' skin, or have a large development of their own hair, like Nebuchadnezzar. Still farther, we can well conceive that a fierce lunatic, when unable to buy food, would have to put up with any offal he could find, and might even prey upon the bodies of the dead. Hence a story would naturally arise of fearful Ghouls, such as we meet with in the "Arabian Nights." Still farther,

²⁰ I would notice here that a very common propensity during a paroxysm of acute mania, the most fearful of all the forms of insanity which we know, is to tear up all the clothes generally worn by the individual; both sexes are affected by it, and both are equally furious if they are interfered with. When the paroxysm is over, the patients keenly feel the cold and seek for garments, for, as a general rule, the lunatic enjoys warmth as does the dog, cat, or other domestic animal.

we can imagine that when a man has, through insanity, degenerated into a beast, he would have all his animal passions aroused at the sight of a woman, and would, whenever he had an opportunity of satiating himself, act as none but a maniac would. We can easily imagine in what manner a woman thus treated would describe her adventures, after escaping from such a creature.

From these considerations, we are led to believe, that the *seirim* were a mythological personification of the powers of Mahadeva; and that 'satyrs' was the name given to poor lunatics, who, driven from men by day, could only prowl about at night; or to marauders dressed in goats' skins, who only appeared when night would assist them in their attempts at plunder. Such being our opinion of *seirim*, we proceed to consider Lilith.

As the *seirim* were masculine demons, so Lilith was a feminine devil. This Lilith was supposed to haunt the same places as the Ghouls and Satyrs, and appears to have been sometimes considered as a Werewolf. By some, Lilith is identified with Lamia, "a female phantom, by which children were frightened; who is represented as having been robbed of her children, and revenging herself by robbing and murdering others."²¹ Lamiaë were also conceived of as handsome ghostly women, who, by voluptuous artifices, attracted young men, in order to enjoy their fresh, youthful, and pure flesh and blood" (L. Schmitz, in Smith's *Dictionary of Mythology*). From this account we turn our attention to a horrible anecdote recorded in 2 Kings vi.

²¹ Compare *Lady of the Lake*, canto iv., stanzas 21-27.

28, 29, whereby it appears that two women mutually agreed to kill, cook, and eat their respective offspring, and, so fierce was their hunger, that the son of the one woman did but suffice the two mothers for one day, and on the next, the one whose child had been eaten craved for the promised repetition of the meal.

There is a story still more painful told by Josephus, as occurring during the siege of Jerusalem (*Wars of the Jews*, b. vi. c. iv.), in which a woman again figures as having killed, cooked, and eaten her own child. Whilst I write, too, a weird picture rises before my memory, wherein is portrayed, by the marvellous brush of Wiertz, the talented painter of Brussels, a maniac mother preparing to cook her offspring. Such an one might well pass for a Ghoul. Now in the cases before us, the males, who are cognisant of the deeds, express unmitigated horror. It has not occurred to them to resort to cannibalism in order to support life, although we know that they have done so occasionally.

Let us now imagine a poor woman driven from the haunts of men by madness, or by any other cause. Hunted by day, she can only venture out at night. She must resort to tombs or ruins for a shelter, and seek for food as best she can. It may be that, with the artfulness of insanity,—for lunatics are often conspicuous for the cleverness of their devices,—she succeeds in inveigling a poor innocent to her cell, only to kill and devour its tender limbs, or in seducing with her wiles some hot-blooded youth, whose vigour she saps by her mad importunities.

It is not, however, necessary that we should consider that *seirim* and *lilith* are invariably persons affected by lunacy. They may equally be described

as individuals who so clothe themselves, as to impose upon others the idea of their being supernatural. Such were the *incubi* and *succubi* of the middle ages, males and females, who, entering the beds of young men and women under the guise of demons, invited them to have intercourse, which, under the influence of terror or other passion, was conceded. Such a *lilith* would as effectually drain the vital powers of a growing youth as would a genuine vampire. To such nocturnal sources, as those indicated above, it is, that most, if not all, of the ancient and modern myths respecting Vampyres, Lilith, Lamiaë, Dæmons, Fauns and Satyrs are owing. I find, from a “*charm*” in the Norwich Museum, that Hebrew parturient women still require protection from Lilith, and wear a talisman for the purpose, both during their confinement and the following month.

I would notice here that the stories of Ghouls, Satyrs, Werewolves, Liliths, and the like can only flourish when the minds of a people have been crowded with imaginary horror by the priesthood. The child has no feeling of horror until it has been taught to believe in fairies, bogies, or devilries of some kind or other. When, however, it has been so instructed, every thing which appears to be dreadful is supposed to be, or to have connection with, the mystic individuals of whom it has been told. In like manner, when the mind of a multitude is indoctrinated with the belief that every individual is surrounded by angels and demons; that lunatics are persons in whom reside numbers, it may be myriads, of good or of evil spirits, see Luke viii. 2, 30, and Mark v. 13; that not only the angels and demons, but that Satan, and the Almighty Himself, have become incarnate, and may do

so again ; when we are told that persons are to entertain strangers, because they may be angels in disguise, Heb. xiii. 2 ; that every individual has a guardian angel, Matt. xviii. 10 ; that women are not to uncover their head, when worshipping, on account of the angels, 1 Cor. xi. 10 ; that the devil goeth about like a roaring lion, seeking whom he may devour, 1 Peter v. 8 ; that the Virgin becomes incarnate, and appears as a lovely woman to the faithful ; and that the devil may assume the form of an engaging female or a frightful imp ; surely we cannot be astonished that the credulous should believe the stories so diligently impressed upon their minds, and, from feelings of reverence or terror, consent to that from which their senses revolt.

We can readily understand that such individuals would describe unusual occurrences in a method consonant with their current thoughts. Whilst we, whose minds are comparatively free from gross credulity, laugh at a ghost story, and set a watch to detect the practical joker, our forefathers held the imaginary individual in horror, never doubting his existence. There are abundance of old stories whose interest turns upon a human being, assuming to be an angel or devil, appearing to some individual, and thus obtaining, through reverence or terror, whatever he desired. It may also be noticed that *incubi* were at one time so numerous that physicians wrote long dissertations upon them ; and parties were formed which gravely discussed the question, whether such demons could impregnate human beings under any circumstances, and, if so, what those circumstances were ?

The philosopher of to-day is perfectly justified in descanting upon the ancient ideas which are described

in the text, for they serve to demonstrate the gross ignorance and degrading superstition common amongst the masses who believed, and the prophets and teachers who promulgated, stories of Seirim, Lilith, Devils, &c., and to show how foolish it would be for a rational theologian to accept such idle tales as the so-called inspired effusions of the only wise God.

LINGA. This is the name given in Hindostan to the symbol which characterises the male creator. If we examine the signification of the word by means of a Sanscrit Lexicon, we find that it is used as “a mark, spot, or sign, the phallus, Siva, nature, or the creative power and the primary body.” Associated with the word *stri*, as in *strilinga*, it signifies the *yoni*, *i. e.*, *quæ facit arrigere*. “The means by which the Linga, Siva or Mahadeva are symbolised are obelises, pillars of any shape, especially pyramids, upright stones, stumps of trees, trees denuded of boughs, any high trees, especially palm trees, poles, &c. Sometimes it is represented by an union of four human heads, the

Figure 9.




whole bearing a cap as in Fig. 13, and by a pillar encircled by a serpent as in Fig. 9. In some instances Siva is represented as an ordinary man. The frequency with which the Linga is associated with the cobra is very great, and evidently symbolises the active condition of the thing signified. The pillar is often of a red colour, as this is supposed to signify the creative power (Moor's *Hindoo Pantheon*, p. 6), equivalent also to Brahma, to the sun, and to fire, but the colour is not an essential part of the emblem, for in the golden temple at Benares it is pure white."

As far as I can learn from a study of Moor's *Hindoo Pantheon* and the accounts of those who have been long resident in India, the symbol is regarded with as great reverence, by men, women, and children, as is the cross in Papal Europe. Before it lamps are lighted in worship, and for it shrines are built, much in the same way as they are to the Virgin in Italy. Plate 22 in Moor's *Hindoo Pantheon* shows "Parvati," or some holy female, at worship before this symbol.

Now, although Siva is represented as a stone standing alone, the Linga is almost invariably represented as standing in the yoni; yet, notwithstanding the ideas thus suggested, Moor tells us that he never saw the group, under any form, which would force an indelicate notion into the mind of an adorer. Associated with the two is often seen the Argha, or sacred vessel used in making offerings, whose shape

Figure 10.

is  and which at once reminds the reader

of the handles of the *crux ansata*, and the *systrum* of Isis. See Vol. I., Figs. 52, 54, 63. Two Arghas,

copied from Moor's *Hindoo Pantheon*, are seen below.

Figure 11.

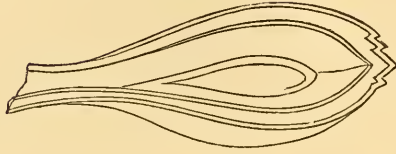
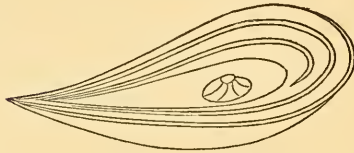


Figure 12.



The Linga is, moreover, repeatedly associated with the image of the Bull, the Lion, the Elephant, and other symbols of great power and strength.

Figure 13.



When worshipped, it is presented with various fruits and flowers, water is poured over it, repetitions are made of the sacred names of Siva, giving to each name the attribute assigned thereto, *e. g.*, “constant reverence to MAHESA, whose form is radiant as a mountain of silver, lovely as the crescent of the moon, resplendent with jewels,” etc., etc.; then follow invocations and specific prayers for blessings.

The Linga worship is spoken of in the Puranas, and there can be no doubt of its antiquity, nor of the extent of surface over which it prevails. It is, however, a moot point whether the original Vedas sanction this form of worship, or indeed if their writers knew of its existence. This point is one of great interest, for upon it hangs to a great degree the solution of the question, whether reverence for the Creator, under sexual emblems, has been anterior or posterior to other forms of faith. Indeed the primitive Hindoo writings point to a deification of the elements, especially fire; and the Linga is not spoken of until later periods. Some observations by Wilford in *Asiatic Researches*, and quotations by Moor in his *Hindoo Pantheon*, would lead to the inference that sects of Lingacitas and Yonijas have sprung up almost simultaneously within the historic period of India, and have carried on bloody wars. Representatives of both these divisions still exist, each bearing about the person or dress some emblem of their respective deities. Whilst reading over the remarks of Wilford here referred to, the reader cannot fail to be struck with the strong resemblances which are to be found in the Hindoo and Greek fables respecting the gods of their Pantheon; resemblances in many instances so very striking as almost to com-

pel the inquirer to believe in their common origin. This observation is pregnant with results, some of which Wilford ably follows out, and we feel sorely tempted to supplement his labour by pointing to other results of equal interest; but we refrain at present from meddling farther with so intricate a subject.

Now, it is remarkable, that the worship of the Linga is not attended with any indecent rites or ceremonies; nor is there anything, so far as I can learn, which would indicate to a bystander an indelicate idea in the mind of the devotee.²² In this, the Hindoo worship differs very greatly from that of the more Western Orientals, the Greeks, Romans, and probably the Egyptians. It is clear, therefore, that a reverence for the Creator, under the symbol of a pillar, is not essentially an impure one, nor conducive to impiety. On the contrary, it is associated in the Hindoo with deep devotion and childlike faith; nor can the most fastidious traveller demonstrate that the Lingacitas of India are morally worse than the Christians in Europe and America.

LOOKING-GLASSES, מְרִאָת, *maroth* (Exod. xxxviii. 8). When the student of ancient faiths is anxiously examining every source which is likely to give him information, he very naturally fastens upon a statement so singular

²² One of the Puranas is called the Linga Purana. It consists of eleven thousand stanzas, and was called the Lainga by Brahma himself. The primitive Linga is a pillar of radiance, in which Maheswara is present. (Compare the pillar of fire in which the Jewish writers represented Jehovah to be.) In the book, Siva takes the place of Vishnu in creation; and when Vishnu and Brahma are fighting for supremacy a fiery Linga springs up and puts them both to shame, as, after travelling upwards and downwards for a thousand years, neither could approach to its termination. Upon it the sacred monosyllable *om* was visible. The spirit of the worship is as little influenced by the character of the type as can well be imagined. There is nothing like the Phallic orgies of antiquity; it is all mystical and spiritual. Adapted from *The Vishnu Purana*, by H. H. Wilson. Trübner & Co., London 1864.

as that given in Exod. xxxviii. 8, viz., "he made the laver of brass, of the looking-glasses of the women assembling, (הַיִּצְבֹּאֹת, *hazzoboth*,) which assembled at the door of the tabernacle of the congregation." With this we associate the statement that the two sons of Eli were in the habit of having intercourse "with the women who assembled at the door of the tabernacle of the congregation" (1 Sam. ii. 22), a circumstance which was regarded as peculiarly sinful. We hear again "of women sitting (יֹשְׁבוֹת, *yshboth*) before the gate of the Lord's house, which was towards the north," where they are seen in a vision by Ezekiel (chapter viii. 14), "weeping for Tammuz." Since, in the cases first mentioned, we do not find that the women are blamed, but only the priests, we presume that their assembling was not a matter which called for reprobation.

Having, on many occasions, seen reason to doubt whether a custom, mentioned in the earlier books of the Bible, is not really of late origin, we shall examine, in the first place, the probable period when the verses in Exodus and Samuel were written. By investigating the use of the word מְרִאָה, *mareah*, "looking-glass," we find it once in "Genesis," once in "Exodus," once in "Numbers," once in "Samuel," but four times in "Ezekiel," and three times in "Daniel." Except in "Exodus," the word is always translated by *vision*; a fact which reminds us of the story of Dr. Dee and his serving-man Kelly, who saw all his visions reflected in an orb of crystal. The word זָבַח, *zaba*, "to assemble," as a verb, occurs six times in "Exodus" and "Numbers," and seven times in the later writers, "Isaiah," "Jeremiah," "Zechariah," "second Kings," and once in "Samuel." Again the

words אֹהֶל מוֹעֵד, *ohel moed*, “the tabernacle of the congregation,” quite disappear after 1 Sam. ii. 22, until we meet with them once in 1 Kings viii. 4, and six times in “Chronicles.” From these data we infer, that the accounts in Exodus and Samuel were penned by some one after the period of the captivity, during the reign, or after the time of Amaziah, which is described at length in the Article on OBADIAH. As we are distinctly told, in *Joel*, that Jews were sold to the Grecians, we turn to Greek authorities, to ascertain if there was a ceremony in which women assembled before the doors of a temple, with whom intercourse, on the occasion, would be a sin, and who bore looking-glasses whilst worshipping; further, we may add, *who fasted*, inasmuch as the Septuagint or Greek version of Exod. xxxviii. 8 renders the passage quoted above, “the mirrors of the fasters, who fasted by the doors of the tabernacle of witness.”

Now we find, on inquiry, that there was a festival at Athens called Thesmophorion, in which are to be found the matters in question; and for the benefit of our readers, we will give a condensed account of the feast, as described by Meursius, Tom. ii. (*Opera Omnia*, Florence, 1741), p. 1176, *et. seq.* “The name of the festival is derived from one of the cognomens of Ceres, who first gave laws and made human life orderly, and who is essentially the same as Isis, or female nature. Orpheus is said to have been the founder of the ceremonies, though this is doubted by others. The Thesmophoria were imitated from rites common in Egypt. The festival lasted either four or six days, and it was celebrated in the month corresponding to our October. It was kept sacred by women or virgins (παρθέναι γυναῖκες) distinguished for

probity in life, who carried about in procession sacred books upon their heads. It was, however, absolutely necessary that they should abstain from all sexual enjoyments for some days previously. But when a celebrated Pythagorean was asked how long the abstention should be, he replied to the effect, that no time need be noticed by the married, who were faithful, but that infidelity to the husband was a perpetual bar. When performing the rites, the women used to lie during the night upon the leaves of a plant named *lugos*, also called by the Latins *vitex agnus castus*, being a tall willow-like tree, which had the reputation of removing any brute desire from those who used it. Or, as was said in the customary veiled language of writers, it was inimical to the serpent tribe (see SERPENT, *infra*). The pomegranate was to be carefully avoided during the rites. On the third day the women fasted entirely,²³ mourned and wept for some imaginary loss. On the fourth, they were joyful." According to one authority, the feminine emblem received homage by the initiated women. The balance of testimony is in favour of four days being the duration of the festival; and I the more readily adopt the idea, as it is consonant with that which makes the godhead to consist of four (see Vol. I., p. 89). The food which was eaten by the women were cakes, very similar to those offered to the queen of heaven, (see BUNS, Vol. I., p. 378, and JEREMIAH, Vol. I., pp. 638, 9); and cakes were offered by others, who came to witness the festival. From Aristophanes' *Thesmophoriazuzæ* we find that

²³ *Medium vero diem quem jam ante tertium dixi totum jejunio transfigebunt atque inde Νηστεία ille dicebatur.* Meursius, tom. ii., p. 1182. Dr. Smith's *Dictionary of Antiquities* is incorrect on this point.

Demeter is the first named by the females, in their invocation to the deities in whose honour the festival is kept.

If we now turn to Lucian, who gives us a tolerably full account of the procession which was undertaken in honour of the Queen of Heaven, whose manifold names he enumerates, we find the words, "the procession proper of the guardian goddess now advanced. Females, splendidly arrayed in white garments, scattered flowers. Others, again, with mirrors placed upon their backs, showed all who followed to the goddess" (Book XI). Again, Procopius says (I quote on the authority of Spencer, *De Legibus Hebræorum*, Cambridge, 1727), that in Egypt the women who are consecrated to, and called after, the goddess (Isis), enter into the temple clothed with white robes, bearing a sistrum in the right hand, and a looking-glass in the left. Lajard and others tell us that the looking-glass was one of the emblems of the Celestial Virgin. Again, Spencer, *De Legibus Heb.*, quotes an oracle of Apollo, to the effect that Rhœa, the Mother of the Blessed and the Queen of the Gods, loved the assemblages of women, the box-tree, and the tambourine." Once more, he quotes from Seneca, who describes the worshippers of Juno and Minerva as if they were dressing hair and ornamenting it, adding, "there are others which bear mirrors." Again, the same authority, quoting Herodotus, states "that the men and women who took part in the sacred rites, in honour of Isis, were accustomed to prepare themselves for the festival by fasting." Without going into the subject farther, we have given sufficient reason to show that the

captive Jews, in Greece, would see an annual festival, in which women with mirrors played an important part; and that during the ceremonies, these women were required to be corporeally pure, and on one day at least to remain fasting. We are justified, therefore, in believing the story, about the assembling of women with mirrors, which is mentioned in Exodus, as being a common occurrence in Moses' time, to be an anachronism, which was fabricated between the "Confederate" and the Babylonian destruction of Jerusalem. We are also equally justified in regarding the story of Eli's sons as a composition of late date, probably of a time when some dissolute priests of the Jewish temple, violated the chastity of the women who were engaged in the worship of the Queen of Heaven. We are bound also to conclude, that the writer of the two passages in question, resembled the Papal Christians of to-day, and favoured the worship of the Celestial Virgin, "the Mother of gods and men," in preference to, though in conjunction with, an adoration of the Heavenly Father. We shall show many more proofs of the Grecian influences to be met with in the Old Testament in subsequent articles.

LUZ, לֹז (Gen. xxviii. 19), "To bend or curve, to enwrap, to veil;" "an almond or nut tree." It is possible that this word may have been originally לֹשׁ, *lush*, "the strong or powerful one," or לֹז, *luz*, "the wanton, or loose one." It is to be noticed that the place originally thus called became afterwards BETHEL, *i. e.*, the house or temple of EL, a masculine God. In Assyria, the name Laz is given to one of the many female incarnations of the Deity.

CUNEIFORM.

LI OBED-ELA' BIN SHEB'AT OBED MITIT BIN ZIDQA'. Inscription on Phœnician seal found in Ireland, = "belonging to Abdallah (or the servant of Allah), the son of Sheb'at, the slave of Mitinta the son of Zadek."²⁴ This seal is now in the British Museum, and affords an apt illustration of the extent of Phœnician traffic. Some years ago, I remember to have read an account of certain China cubes, covered with very ancient Chinese writings, being dug up at a great depth at Kilmainham, near Dublin; and that the old ring money, so often found in ancient bogs, is identical in form and composition with the old ring money so highly valued in Western Africa. When such strong evidence appears of extended trade and travel in ancient times, we are prepared to see other testimony to the same effect in monuments, names, language, &c.

LAM-GU, an ancient name for the moon.

LULIAH, the name of a King of Sidon, whose name is apparently compounded with JAH.

LORD. This word is rendered in the Cuneiform by *hu*, which appears also in Allah-*hu*, Eli-*hu*, &c.

LUQU, a learned man, or doctor. Compare LUKE.

LASH was one of the names of an Assyrian god = The Lion, whence, probably, came the Palestinian LAISH.

LI HUD-KASPAR, "The glory of Caspar, the Omniscient," is an Assyrian name; and Caspar, or Gaspur has been a very common Eastern name from the earliest times. It still survives in Germany.²⁵

²⁴ Rawlinson, in *Royal Asiatic Society's Journal*, Vol. I. New Series, p. 237.

²⁵ *Ibid.*, p. 241.

M, called *mem* in the Hebrew, and written as \beth at the beginning, and \beth at the end of words, signifies “a wave;” but by no possibility can the letters be said to resemble in shape a billow of the ocean. “In the forming of stems from simple organic roots, *m* is applied, like other mutes, as an addition at the commencement or at the end, though the meaning as modifying the idea has not been ascertained as yet.” Fürst, *s. v.*

M is interchangeable with \aleph , \beth , \daleth , κ , and ι rarely.

This letter was represented in the ancient Hebrew by \beth ; in the Phœnician, by \aleph , \beth , \daleth , κ , ι ; in the Carthaginian, by \aleph , \beth , \daleth ; in the ancient Greek as \aleph , \beth , \daleth , κ , ι ; in the Etruscan as \aleph , \beth , \daleth ; in Umbrian as \aleph , \beth , \daleth ; in Oscan and Samnite, \aleph , \beth ; in Volscian M; in Faliscan as \aleph ; in Superior Italian, \aleph ; in Roman as M; and in modern Greek M and μ .

MAACHA, מַעֲכָה and מַעֲכָת (2 Sam. x. 6). This word is said by Gesenius to signify ‘oppression,’ and by Fürst, “depression;” but the latter adds, that it may be a contraction from מַלְכָּה, *malchah*, the “queen or princess.” The explanation is, however, unsatisfactory. The name was a popular one, and borne by both males and females; and as we find a shrine called Beth Maacha, it is to be presumed that the name was borne by a deity. It may be derived as a

participial noun, from the root נָכַר , which signifies "to smite, or to strike," and in this way would be identified with Hercules, the hammer that breaketh the stony rock in pieces, or the club-bearing Baal.²⁶ From this word, we have probably the cognomen Maccabeus, while, from the idea, we see springing the celebrated *Martel*, the hammer which broke the power of the Moors in their advance upon northern Europe. It is possible that MAACHA is from מָאָח , *maach*, and יָהּ , *jah*, the ' being dropped; and if so, it would have the signification of "Jah pierces, compresses." See Ezek. xxiii. 3.

MACHIR, מָכִיר (Gen. i. 23). "He pierces, bores, or pushes into or through," variant of מָכַר , *macar*; one of the instances in which a cacophonous word has been changed into a more decent one. The meaning assigned by Gesenius is "sold;" by Fürst, "procurer."

MADMENAH, מַדְמְנָה (Is. x. 31), "a dunghill."²⁷ Though both my authorities coincide in giving this curious signification to Madmenah, it is difficult to believe that any priest, or people would give such an opprobrious name to any of their own towns. It is much more in consonance with the style of nomenclature common amongst the Benjamites, (and the last named town was in the territory of that tribe), to consider that the word is a compound of מְאוֹד , *méod*,²⁸

²⁶ See Fig. 83, Vol. I., p. 343.

²⁷ There is evidently a pun in the passage where Mahmenah is mentioned, which indicates that the dunghill idea existed in Isaiah's time. That prophet says, when speaking of the agitation caused by the Assyrian invasion, "Mahmenah is removed."

²⁸ "In Sanchoniathon's *Cosmogony* (Cory's *Ancient Fragments*, p. 3), it is stated that Chaos embraced the wind, from which was generated Môt (Móτ), which some call *Ilus*, ἰλύς . If it is allowable to consider that Môt is a corruption from or a variant of מְאוֹד , *mod*, or *maut*, and 'ilus,' the same as *Asshur*, *Ail*, or *Allah*, we can readily recognise the fact that the myth of Sanchoniathon closely resembles the Hindoo account of the creation, where everything proceeds from Mahadeva and his Sacti.

which signifies “power,” “strength,” “firmness,” and מְנַחֵם, *mna*, “to split, to divide, to separate;” the whole word would then mean “strength divides,” an interpretation which is all the more probable, as it seems to veil a *double entendre*.

MAGDIEL, מַגְדִּיֵּל (Gen. xxxvi. 43). “El is renown.” We may notice here that El and Ilos were Babylonian names for the sun, and that *Ilinos* was another of his titles; and as we have MAGDI-EL for a prince amongst the ancient Edomites (Gen. xxxvi. 43), so we have MAGDA-ELENE (Μαγδαλενή) amongst the later Jews. In like manner, we find Helena (Ἑλένη), associated with Ilios (Ἴλιος), and Helenus (Ἑλενος or Ἐλενος), a common Greek appellative for kings or princes.

MAGUS, מַגּוּשׁ from מַגּוּשׁ (Jer. xxxix. 3); under these two forms Fürst gives a great amount of valuable information, leading us to believe that the origin of the word is to be traced to the Aryan or Sanscrit *magh* or *magha*, which signifies power and riches; or to an old Persian word, *mag* or *maga*, whose meaning is “might,” “force,” in a religious aspect. The word was known amongst the Phœnicians, in whose tongue מַגּוּשׁ, *magon*, was “a priest or wise man.” In the Greek, we find that Μάγος, signifies “one of the priests and wise men in Persia who interpreted dreams,” whilst μέγας, signifies “big or great.” The juxtaposition of these words carries us on to the time of Simon Magus (Acts viii. 9–11), who is described as “using sorcery, and bewitching the people of Samaria, giving out that himself was some great one; to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God,” etc. From Simon we are again carried on to the false pro-

phet, described so graphically by Lucian ; and the mind then wanders to Jannes and Jambres, whose enchantments were said to have rivalled, for a time, the superior performances of Moses, to the ancient priests of Egypt, to the oracle-giving hierarchs of the Jews, the sybils of the Italians, the miracle-working saints, virgins, images and pictures of the modern Roman Church, and to the pretensions of the Brahmins, Fakirs, and Maharajahs of Hindostan. As the past can be best interpreted by the present, in so far as relates to human strength and weakness, we may examine, with our modern lights, how it came to pass that power and the priesthood have been, and still often are, so firmly united.

In the first place, the hierarchy asserted that their order was of divine appointment ; in the second, they attempted to demonstrate that it was so, by the study of astronomy, and of those arts which are now usually relegated to jugglers, chemists, prestidigitators, ventriloquists, and such charlatans as Davenport brothers, Home, and others of a like stamp. In the third place, they studied human nature in the mass, and especially every individual with whom they came in contact ; thus endeavouring to ascertain in what manner his hopes or fears could be operated upon, whilst they endeavoured to repress in every way, even with the force of anathemas, the influence of those who refused to join their body, and who persisted in throwing ridicule on their claims. The power of cursing is undoubtedly a mighty weapon for the coercing of men, since fools and bigots are far more plentiful than philosophers. The first are always a ready tool in the hands of an unscrupulous priesthood, for they gladly

lend themselves, as did the Spanish magistrates in the palmy days of the Inquisition, to exterminate from the face of the earth, all those against whom the Magi point the finger. Man, like the brute, delights in fighting; and it is a fine thing for his animal propensities, when what is called a heaven-sent religion enables him to commit murder, theft, adultery, to break the Sabbath, to dishonour parents, to bear false witness, and to covet and obtain his neighbour's houses, lands, wealth, etc., in the name of the Lord. Was there a single known crime in which the Crusaders did not indulge, or a single commandment which the Spaniards did not break in their wars against the Protestants in the Low Countries?

But of all the plans used by the hierarchy for establishing its power over the people, the most useful is that which is called, in the language of the day, religious education. By this means the priest becomes a sort of necessity to every individual's existence. A layman or woman may be allowed to enter into trade or commerce, to undertake any enterprise requiring skill and judgment of the highest order; he may investigate the secrets of nature, analyse the various substances of the globe, and speculate upon the condition of the stellar orbs; but on no account must he be allowed to use an independent mind upon religious matters. In the affairs between man and God, each is educated to believe that he must entirely be guided by some other man, one who in no respect differs from himself, save that he has chosen, or been compelled to enter into a particular profession, which is characterised by its assertion that it has a divine commission,

and which, like mesmerism, is communicated from man to his fellow, by placing the hands of one upon the head of another; an imposition, in more senses than one, which serves for all time.

There is no hierarch, of any discrimination, who is not aware, that his chance of inculcating a belief in his pretensions would be small, unless he were able to instil it into the mind of the young, ere it had attained its manly vigour. How true is their conclusion we may see, from the tenacity with which the majority hold to the faith which, as children, they were taught to embrace. The brilliant orator, the careful statesman, the consummate general, the erudite scholar, and the learned critic alike acknowledge the trammels of early religious teaching, considering that faith in what they have been taught, will cover breaches in all the commandments, if only they have been effected in the interests of their own creed. So long as the hierarchy have publicly practised what they preached, and have refrained from showing, in their own lives, an utter disbelief in the efficacy of the laws which they lay down for others, they have almost invariably retained their influence. When, on the contrary, assuming to be ministers of a holy God, they act as the most sinful of men, and indulge themselves in malignity, intolerance, cruelty, murder, and a host of other crimes, they lose their power, only, however, to be superseded by others of a more judicious stamp.

To every set of hierarchs there must come a time, when it is questionable whether it is the most judicious to oppose violence to heretics, or to adopt their creed. Simon Magus is a wonderful example of one who gave up his own pretensions, and adopted

readily a system antagonistic to his own. St. Paul is perhaps a still more extraordinary illustration; but such instances are rare. If our priests were really as great in mind, as they assume to be by office, there would be an end to all religious feuds, for His ministers would recognise the fact, that He does whatsoever pleaseth Him, and cares not for the opinion of any man, whether His sun is to shine benevolently, or act destructively upon this nation or upon that.

MAHADEVA. This name, — or, as we may put it in another form, a deity under this name, — is so frequently referred to, both in this volume and the preceding one, that it is advisable to give some detailed account of the way in which he is regarded by the Hindoo theologians at the present time. In the following remarks, the sentences between inverted commas are quoted from Moor's *Hindoo Pantheon*. “When they (the Hindoos) consider the divine power exerted in *creating*, they call the deity BRAHMA, in the masculine gender also; and when they view him in the light of a *destroyer*, or rather *changer* of forms, they give him a thousand names, of which MAHADEVA or MAHESA, *i. e.*, the Great God, or the Great Lord, is one of the most common.” “BRAHMA is sometimes called KAMALAYONI. *Kamal* is the *lotos*, *Yoni* the *puendum muliebre* (a type of BRAHMA, or the creative power), the mystical matrix into which is inserted the equally mysterious Linga of Siva,” or Mahadeva (page 9). It would be impossible to quote any passage which shows more completely the hopeless entanglement of the ideas of those who have attempted to explain the general creation on the basis of mundane reproduction than the preceding passage from the pen of Sir

William Jones. In it we see that Brahma is male, is female, and both combined; that the maker is the same as the destroyer; and practically that the Linga and the Yoni are equal, though not identical.

This idea Moor refers to thus, "In any lengthened description of a *Hindu* deity, it is almost impossible to avoid touching on the character and attributes of another. Siva (or Mahadeva) personifies *destruction* or rather *reproduction*," for the Hindu philosophy enunciates that "to destroy is but to *change*, to *recreate* or *reproduce*." "Siva represents also Fire" (p. 35). "He is also Time, and the Sun; his type is the *Linga*; he rides a bull, which is white like himself; he is abundantly bedecked with serpents, and bears a crescent on his forehead, or in his hair; he frequently holds a trident in his hand" (p. 36). The Ganges, the fertiliser of a large part of India, is supposed to flow from him; and the myth is still further carried out by the fact, that "towards its source the river passes through a narrow rocky passage, which pilgrims who visit the sacred cleft (see חַיָּה, *charach*, Vol. I. p. 496, EVE) imagine resembles a cow's mouth" (p. 38). "Other mythologists make the Ganges arise from water poured by BRAHMA on the foot of VISHNU; others, directly from the feet of BRAHMA" (p. 41). These legends, which Moor speaks of as varieties, are in reality all the same; for amongst the Orientalists "water" signifies, not only that which falls as rain, and forms rills, rivers, lakes and oceans, but that which flows from MAHADEVA. When the word is used alone, it signifies the fructifying fluid; and when "water of the feet"²⁹ is spoken of, it means that which

²⁹ The Keri of 2 Kings xviii. 27. has מימי רגליהם instead of שיניהם. Ditto, Isa. xxxvi. 12.

we speak of as in the same way, without adding "of the feet."

Those who are able to penetrate this mythos can readily understand why the Ganges is considered a sacred river. Practically, we may say that bathing in its stream conveys the same idea of regeneration as possessed the mind of Nicodemus, when he asked, "Can a man enter a second time into his mother's womb, and be born?" (John iii. 4.) The Jew thought of being regenerated in the body of the mother, the Indian wishes to be regenerate by bathing in the water of life which proceeds from the father. We may, indeed, even go still further than this, and enquire how far the idea of baptism, or regeneration by water, has been founded upon the double meaning of the Hebrew מֵי , *me*, one which is not, as I understand, confined to the Shemitic languages alone.

In illustration of the remarks above made, we may quote Moor still farther; "One of the holiest spots of the *Ganga*," he says, "is where it joins the *Yamuna* (*Jumna*). The *Saraiswati* (a name indicative of the spouse of Mahadeva) is supposed to join the two rivers underground. The confluence of rivers is a spot peculiarly dear to *Hindus*; and this more especially of the *Ganga* and *Yamuna* is so highly esteemed, that a person dying there is certain of immediate beatitude" (p. 43), *i. e.*, he is "born again," in a fiction, by the commingling as is supposed of the paternal and maternal מֵי , *me*.

"Obelises and pillars, of whatever shape, are emblems of MAHADEVA; so are the pyramids" (pp. 45, 46). "Mahadeva, in pictures and sculptures, is frequently associated with Parvati, much as

Jove is sometimes called mother as well as father” (p. 46).

“To Mahadeva is given three eyes; he has a crescent on his forehead, a serpent for a necklace, a trident in one hand, and a sand-glass in another” (p. 48).

The name of his spouse is PARVATI, which signifies “mountain-born;” she is sometimes called DEVI; and it is to be remarked that in every representation of Mahadeva, whether he is depicted alone or with Parvati, there is nothing whatever to offend the most fastidious eye. In some pictures, however, of Devi, her waistcloth is furnished with a diamond-shaped brooch, and she is associated with a rudely formed linga yoni, and a fruit not much unlike the Pine-cone offered by Assyrian priests to the “Grove.”

MAHAVITE, מַחַוִּים (1 Chron. xi. 46). There is no meaning attributable to this word, unless we consider that the מ, *m*, has the signification of מִן, *min*, ‘from,’ or ‘out of,’ and take מַחַוִּים, *havim*, as the plural of מַחְוֶה, *hivch*, “a village or hamlet.” The name would then signify, “of or from the hamlets,” and be a variant of “Hivite.” The name occurs in 1 Chron. xi. 46, and in the same chapter it will be found that David drew his mighty men from all sources, Moabite, Hittite, Asterathite, &c., and therefore there is no *à priori* objection to the interpretation suggested.

MAHATH, מַחַת (1 Chron. vi. 35), “Seizing,” or “taking hold of” (Gesenius), “death” (Fürst). Both these interpretations are unsatisfactory, for it is not probable that either of these ideas would make a name popular. We can scarcely believe it possible that any one would give so ill-omened a cognomen as

“Death” to an infant, although it has happened that England once had a captain of that name, who was renowned for bravery. Now *MOHATH* is still a current name amongst the Arabs. Southey has made us familiar with it in his *Thalaba*, and we naturally expect that it will have some pleasant signification. We therefore consider that it is an irregular plural, from the verbal noun מַחֵה, *mahah*, and is equivalent to “the tender ones,” and therefore a variant of *Astoreth*, &c. Possibly the original form of the word was מַחֵהָ, which signifies, “she is tender.”

MAHLAH, מַחֵלָה (Num. xxvi. 33). The usual interpretation of this word is “sickness,” or “disease,” an explanation which at once leads us to seek for another etymon.

Now מַחֵלָה, *mahal*, and יָה, *jah*, signify “Jah is soft, mild, or tender.” But this is scarcely a probable epithet for Jah, a male god. But if we consider that the ה is simply a mark of the feminine singular verb, we extract the meaning, “she is tender, soft, mild, merciful, or forgiving,” the name evidently having reference to *Astarte*. The last derivation is by far the most probable one, inasmuch as the name was borne by a female (Num. xxvi. 33), whose grandfather was called *Hepher*, and whose sisters were *Noah*, *Hoglah*, *Mileah*, and *Tirzah*. The names *Mahl/on*, *Mahl/i*, *Mahl/ath* show that the word *mahl* was a popular one, which “disease” certainly would not be.

If this signification of the word be allowed, we must consider that the cognomen in question indicates, that the celestial mother was worshipped by some Jews, at the period of their history when this word was current.

MAKKEDAH, מַקְדָּה (Joshua x. 10), "Place of shepherds" (Gesenius and Fürst). This derivation seems to be preposterous; for a city can scarcely be called by any such title. The town was originally Phœnician, and we presume that its name had some reference to the religious belief of that people. Finding that מ is a letter interchangeable with ק, we turn to מַגִּיד, *magid*, which signifies, "to be noble, or distinguished." Adding now the ה as a feminine suffix, we get מַגִּידָה, *magidah*, which may be translated, "she is honourable;" a title which certainly might be applied to Astarte. Another derivation is from the root מַקֵּר, which indeed Fürst adopts; the word would then signify "spotted."

MALACHI, מַלְאָכִי (Mal. i. 1), "Messenger of Jah," from מַלְאָךְ, *malach*, and יָהּ, *jah*, the ה being as usual elided.

Although there is nothing positively known respecting Malachi, there is great reason to believe that he was the last of the prophets in Judah whose works were collected. We may therefore examine his writings, in the endeavour to ascertain in what respect he differed from those who lived before the Captivity.

The most conspicuous idea which he presents to us is, that Jehovah is as particular in His eating as if He were the governor of a province, and is offended when one sacrifices upon the altar anything but the very best. Now we cannot ourselves entertain such a belief respecting the Almighty, one of whose Apostles declared, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. viii. 12). It is clear, however, that such an idea was current in Babylon, for not only was a feast of full-grown sheep and sucklings prepared for Jupiter Belus,

but a beautiful woman too (Herod. b. i., c. 181-183). The advantage to be derived from sacrificing the best of every kind is seen in the Apocryphal story of Bel and the Dragon, wherein Daniel shows that the offerings to the god are really consumed by the priests who minister at the altar. We can readily understand that the hierarch would grumble when he did not get the daintiest food in the land, but we do not believe that Jehovah would care whether a true worshipper brought to His altar a perfect or imperfect lamb.

We next find that Jehovah is represented as jealous of His great name; and we see that it is to be so far respected, that incense is to be offered unto it in every place (Mal. i. 11). It is difficult to understand how a name can be venerated without becoming an object of idolatry, and equally difficult to comprehend how the Almighty should think more of His name than of Himself, but He is frequently described by the prophets as doing so.

Throughout the whole book of Malachi the Almighty is represented as if His law was a *lex talionis*. Because the people have not given the best of their flock for offerings, and also "will not give glory to my name, I will curse your blessings, corrupt your seed, spread dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it" (ch. ii. 1-3.) Then, again, "if ye will bring all the tithes into the storehouses, that there may be meat in my house, prove me now herewith if I will not open unto you the windows of heaven," &c. (ch. iii. 10.)

When we find that the prophet was so intensely human we cannot accept his utterances as divine; nor

can we allow ourselves to believe that the words, "Behold, I will send my messenger," &c. (ch. iii. 1); and "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord," &c. (ch. iv. 5-6), are more divinely inspired than the vaticinations of the Rev. Dr. Cumming, of which we have had not a few. We are surprised that there are so many modern theologians who can discern the fulfilment of the above prophecies in the coming of John Baptist and Jesus Christ. If John really were Elijah, certainly he was not followed by any great and dreadful day of the Lord.

MALCHAM, מַלְכָּם (1 Chron. viii. 9). "The Queen of Heaven." Ishtar, the Celestial mother (= מַלְכָּם and מַלְכָּה, *malchah* and *em*), equivalent to the "virgin of the spheres," "the mother of all creation." Cuneiform, MALKAT, who was the greatest in the Assyrian pantheon; she was represented as the wife of Ashur, and is the same as Sacti, Saraiswati, Ishtar, Maia, and the Yoni.

This word is analogous to, and almost identical with, Milcom and Malcham (Jer. xlix. 3), which is written Melcom in the margin of the Bible. She was also the spouse or Sacti of Molech, with whom she is identified (1 Kings xi. 5, 7). The celestial goddess seems to have had this name amongst the Ammonites. - The cognomen attracts our attention from the very strong anachronism which exists in it, the preceding, and the following verses. The name was borne by a Benjamite, who lived apparently a very few generations after Benjamin, consequently, during the time covered by Joshua and the Judges, when the Moabites are said to have been detested, and to have been destroyed by Ehud; yet the representative of Benjamin goes to reside amongst this people, and

there begets children who are named after very modern gods; Jeuz, (יְעוּז), being evidently a Hebraic form of the Greek *Zeus*; whilst amongst the descendants of these is a "Sheshak," a variant of the name of the king of Egypt who conquered Rehoboam. We may, therefore, safely assume that the genealogy of Benjamin given in Chronicles is factitious.

MAMZER, מַמְזֵר (Deut. xxiii. 2). The opening of this particular chapter of Deuteronomy is one which is very disgusting to the thoughtful mind. It thrusts upon us the belief that the Almighty thought more of the representative triad, the emblem under which He was worshipped on earth, than He did of the feelings of the heart. To our ideas, it is repugnant that one, who from the greed of parents, or from the misfortunes of war and slavery, has become an eunuch, should by that very fact be deprived of all spiritual comfort. The notion is itself contradicted by other portions of the Bible, and we shall not greatly err if we attribute the law thus enunciated to human rather than to divine agency.

We are fortified in the view thus taken by the consideration of the second and third verses, wherein it is enacted, that a Mamzer, an Ammonite, and a Moabite shall be excluded for ten whole generations from the congregation of the Lord. Modern Christians believe that the Almighty rejoices to receive into His fold all or any who were outside; not so, however, the Jews. They had been told so constantly by their teachers that they were a chosen people, specially beloved of God, as to believe thoroughly that they stood in the position of His earthly spouse. They were, therefore, as jealous of admitting any one into their number, as a wife would be if she

saw another woman trying to steal her husband's love.

We shall see still farther reason to believe in the human origin of the law, when we have ascertained the real signification of MAMZER. In our Bible, the word is translated "a bastard," but this, as Spencer very justly remarks,³⁰ is evidently incorrect; for bastards, such as were Pharez the son of Judah by Tamar, Jephthah the son of a strange woman, and Amasa the son of a strange father (2 Sam. xvii. 25), who seems not to have been married to Abigail, were not excluded from the congregation. Still farther, we are distinctly told, that there was a portion of the Mosaic law, which prevented children from suffering for the sins of the fathers. And to exclude nine generations from participation in religious worship, because a parent had been adulterous, was contrary to the spirit of the Jewish institutions. To obviate the difficulties involved by the ordinary interpretation, Spencer inquires closely into the real signification of the word, and concludes that it really signifies "a stranger," "a gentile," "an alien," or "a foreigner." With this meaning, every difficulty vanishes. We see, as it were, the ancient Jews reproduced in the modern Arabic Mahometans, who consider their temples to be defiled if entered by a Christian. Amongst the one, there is as much fanatic belief that they are the exclusive people of the Almighty, as there was amongst the other; and both Jews and Arabs show a similar impatience of foreign invasion of their sacred soil or holy places. Doubtless, many a giaour, and many a Mahometan, during the wars of the Crusades, bemoaned them-

³⁰ *De Legibus Hebræorum*, pp. 105, et seq.

selves in the words of the Psalmist, "Oh God, the heathen have entered into thine inheritance, thy holy temple have they defiled, and made Jerusalem a heap of stones" (Ps. lxxix. 1).

We can now readily understand the signification of the Lament of Jeremiah (Lam. i. 10), "she hath seen that the heathen entered into her sanctuary whom thou didst command that they should not enter into thy congregation;" and the words of Ezekiel (xliv. 6, 7, 9), "And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it." "Thus saith the Lord God; No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel." The same idea is again referred to by the second Isaiah, who is attempting to modify the cold literality of Deut. xxiii. 1, 2, thus, "Neither let the son of the stranger that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree; even unto them will I give in mine house and within my walls a place; also the sons of the stranger, that join themselves to the Lord, even them will I make joyful in my house of prayer" (Is. lvi. 3-7). In the same way we can understand the verse, Zech. ix. 6, "And a bastard³¹ shall reign in Ashdod," as signifying

³¹ The Mishnah, במסור, 4, 13, says, "What is a במסור, *mamzer*? Every child born in that degree of parentage in which cohabitation is forbidden;" but there are many reasons for rejecting this explanation.

simply a stranger monarch, such as reigns in Algiers and China at the present day.

The learned Spencer, whose works have only recently come to my knowledge, then proceeds to show the reason why MAMZER became translated by the Seventy, and by the later Hebrews themselves, by the word "bastard;" and the explanation is equally interesting with the rest of his dissertation. He shows, and I have already deduced the same conclusion from my own investigations (see מְזֻזָּה, page 176, *supra*), that amongst the Hebrews, prostitutes were strangers, so that "a strange woman" was synonymous with "a strumpet." This explains the reference, in Proverbs ii. 16, v. 20, and xxii. 14, to strange women and strumpets, and in xxiii. 27, where the two titles are put in apposition.

But when we have reached this point, the mind reverts to the story told in the book of Numbers, wherein we find that the Jews were permitted to take virgin Midianite women for their wives (xxxii. 18); again, to the injunction that they were not to intermarry with the people of the land of Canaan; and once more, to the orders of Ezra and Nehemiah, to those who had married "strange wives," that they should separate themselves from them. Putting all these considerations together, we conclude that the relationship between the Jews and "strange women" was very much the same as that existing in days gone by in the slave states of America. The offspring of a white man and a black woman was a sort of pariah, and usually a slave, even to his tenth generation. And the constant intermingling of his offspring with white blood could not wear off the shame of their being black, and, as it was thought,

having degraded blood in their veins. Such people, under the title of "coloured persons," were excluded from all places where the whites congregated; and even if by dint of beauty, or other attraction, one such female attracted a white man for a husband, it was not without great difficulty that she was allowed even to enter the congregation of the white man's God.

We can easily understand that the son of a degraded mother would naturally partake of her shame, and that he would be shunned in direct proportion to her infamy, or to the estimation in which her countrymen were held; we can also readily imagine that where the mother was a slave by the accident of war, and was in her own country of good blood, perhaps of royal birth, all her offspring would be recognised by the father so long as his paternity was undoubted. We think that if any sons had been born, in consequence of Alexander taking the daughters of Darius into his harem, none would have ventured to offer any slight to them. Nor do we think that any of the few children that Solomon had by his strange wives would have been forbidden to enter the temple which he built. In like manner, in more modern days, the Russian nobleman consorted, if he chose, with any of his serfs; all being of the same nation, the difference between them was one of station only; and the master could emancipate his children or retain them in serfdom according to his own pleasure. If he elected the former alternative, the offspring were regarded according to the wish shewn by his own method of treating them; and if he elected the latter, they were as much despised as if they were mere slaves, and without a

drop of his blood in their veins. When all whores were strange women, and despised as such, we can readily understand the law that no daughter of Israel should ever enter the sisterhood.

MAN, מַן, in Ahiman = “Mḥy, the male divinity of Mḥyḥ, מְחִי (Isa. lxx. 2). The Goddess מְחִי was amongst the Phœnicians called *Onka*, and was also worshipped as a male deity, מַן, *man*. MENE represented “fate or destiny.” She was worshipped by libations, and was an associate of Bel and Gad. It is supposed that this was one of the many names for the moon.” (Fürst *s. v.*) It is curious to find an *Onchan* in the Isle of *Man*, whose emblem is a singular triad of legs, similar to that used by Sicilia in the time of the Etruscans.

MANDRAKES, מַנְדְּרָאִים, *dudaim*. These are chiefly interesting to us as an illustration of the close attention paid by the ancients to those edibles which had, or were supposed to have, an influence upon the organs which are concerned in the creation of a new being. *Dudaim* are only twice mentioned in the Bible, *i. e.* in Gen. xxx. 14, 18, and in Song of Sol. vii. 13. In both instances they are connected with scenes of love. We may, indeed, consider that their name is derived from מַנְדְּרָא, *dud*, “love, that which unites together,” &c. As the word is indicative of the effect produced, rather than of the appearance of the thing, there has been some difficulty in ascertaining the real plant intended; but I find from Royle, in *Kitto's Cyclopædia*, that the “*atropa mandragora*” is the one generally identified with “love apples.” He says, “the root is generally forked, and closely resembles the lower part of the body of man, including the legs; that its fruit is about the size of an apple, very

ruddy, of an agreeable odour, and is still often eaten as exhilarating to the spirits, and provocative to vengery."

Let us now for a moment or two recall the name of Issachar to our mind, and the precedents of his birth. Reuben finds mandrakes, and brings them to Leah, the neglected wife of Jacob. With the tempting fruit the patriarch becomes exhilarated, and, as we conclude, unusually tender to his ugly spouse. Under the influence of the charm, we must also imagine that the husband was prodigal in payment of the duties of marriage, and to such a degree that the delighted wife names the son who resulted from the union ISSACHAR; not because she had received her hire, שָׂכָר, *sachar*, but because "she had had her fill, had drunk to her satisfaction, or very abundantly," שָׂכָר, *shacar*. David, the son of Jesse's old age, was probably called *dudai* originally, on account of his existence being attributed to *dudaim*, and his name was subsequently changed, by transposing Dudai into Dauid, or David.

So far as we can learn, there was in ancient times an idea that any plant or animal, whose colour, appearance, and sometimes even whose name resembled that of any part of the body, was sure to be useful in affections of those parts. For example, the "euphrasia," or "eye-bright," was thought good for ocular complaints, because its spots resemble the "pupil" and "iris" of the eye. Saffron was equally used for jaundice, because it is yellow. In like manner, the "orchis mascula," whose roots are very remarkable in their shape, was used whenever there was "maleficia," or "impotentia"; and the mandrake was employed for a similar purpose.

Amongst animals, the ass was eaten on account of the strength of a certain propensity; snails, which are hermaphrodite, and whose sexual organs are enormous compared with their size, and fishes, whose fecundity is amazing, were all introduced into the list of edibles. Nor can we wonder at all this, for the Jewish religion held out no hope of happiness in a future state; on the contrary, it steadily taught its believers that all the rewards of God to man were received in this world; consequently the Jews were encouraged to indulge in all those instincts which man shares with brutes, and to cherish their carnal appetites. The philosopher may well doubt whether such a religion emanated, as it professes to do, from the Almighty, and was the only worship He would recognise.

MAOCH, מַעַךְ (1 Sam. xxvii. 2). This name was borne by a Philistine king, and its signification is to be sought in some word which tallies with the Phœnician cult. We find that מַעַךְ, *maach*, signifies "he presses upon or into;" an epithet applicable to Baal. It is possible that the word *maachah* is a variant from this.

MAON, מַעוֹן (Jos. xv. 55). Amongst the Hebrews this word signifies "a dwelling-place," whether of the Almighty, of men, or of beasts. But the word was current amongst the Phœnicians and Arabians, and with them it appeared to have had two distinct significations, one, "the throne of Bel in the heavens," the other, "the habitation frequented by the emblem of Bel on the earth."

MARS. Whilst passing in review the names of many of the comparatively modern Gods of Rome and Greece, it has been my endeavour to ascertain whether they could be traced through the Hebrew to a Phœni-

cian source. Now the God in question was essentially a warrior, the impersonation of manly vigour, and as such the favourite of Venus; for in all the ancient, and in most of the modern myths, Beauty, personified, is ever represented as attaching herself to strength. Even our own Shakespeare makes the lovely Desdemona fascinated with a Moorish warrior, not because he is handsome, rich, or noble, but from the dangers he has met boldly and overcome bravely. In seeking for a word to fit this character, מַרְצָה, *maraz*, suggested itself to my mind; if we write it without the modern vowel points, its pronunciation would probably be “*marz*,” and the assonance with *Mars* is as close as can be desired. The word thus selected signifies “to press in,” “to break with violence,” and yet, though it has so fierce a signification, it has also a gentle meaning, viz., “to be eloquent, lovely, or pleasant.”

It is probable that *Marutz*, the name given by Arabs to one of the Judges of Hell, who figured as an angel, ere he was seduced by a daughter of earth to tell to her the incommunicable name of the Almighty, is equivalent to the Roman Mars.

MARY, *Μαρίας*, *Μαρία*, *Μαρίαμ* (Matt. i. 18). This name demands our closest attention. Though borne by the mother of Jesus, a woman who has replaced in Christendom the celestial virgin of Paganism, it was borne by many others, both in Palestine and elsewhere. We find *Mariamme* or *Mariamne*, *Μαριάμμη* and *Μαριάμνη*, B. C. 41, *Mariandynus*, *Marianus*, *Marica*, *Maridianus*, *Marius*, B. C. 150, etc. MYRRHA was, moreover, the name of a celebrated mythic female, the mother of Adonis, impregnated by her father Cinyras, long prior to the Christian æra. We have already noticed the fact that Miriam was the

female associated with the Hebrew triad of Moses, Aaron, and Hur. (Vol. I. p. 95.)

In seeking an etymon for the name, we are assisted by noticing its connexion with *am*³² or *amme*, the more modern way of spelling *ummah*, which was the Phen name for "mother," or, as we have it, "woman" = "umman" or "mamma," whose modern Syriac is *emma*.³³ It seems clear that Mary is synonymous with "maternity;" but not with the ordinary maternity occurring on earth, inasmuch as throughout the ancient mythologies the celestial mother was represented as a virgin, and the Mary of the Roman Catholic Church is to this day worshipped as a virgin pure and immaculate, although she had four sons, James, Joses, Simon and Judas,

Figure 14.



by her husband Joseph, and some daughters as well (Matt. xiii. 55, 56). Still farther; Ishtar was adored in Babylonia much in the same manner as the Virgin is now, and as amongst her other titles was "The mother of the Gods," so it is probable that Mary is, under one form or another, an appellation bearing a similar meaning. See Figure 14, which is copied from a figure of Ishtar, in Rawlinson's *Ancient Monarchies*, vol. i., p. 176.

When seeking for a Hebrew etymon, which may

³² AM-ASTARETH, or "Ashtoreth is her mother," is a name of a Carthaginian woman, who is commemorated in Davis' *Carthaginian Inscriptions*, No. viii, as offering a vow to Tanith, or Anaitis. "A similar name is found on the Sidonian inscription as that of the mother of Asman Azer, the King of Sidon." Davis, *loc. cit.*

³³ It is from this root doubtless that the Christian name *Emma* has sprung.

be a clue to others of Shemitic origin, we find with the following, from which to make a selection —

מָאוֹר, *maor*, “A light, or light as of the sun or moon;”

מָרָא, *mara*, “He is fat, well nourished, full of food.” With the addition of ה, as *marah*, the same would signify “she is fat,” &c.; מָרָא, *marah*, also signifies “she is hollow, or bellied,” and with the addition of אַם, *am*, we should get, as the signification of MIRIAM, “the mother is fruitful.”

מָרִיא, *mare*, and מַר, *mar*, in the Chaldee, signify “Lord, the Lord or master;” and *ri* signifies the Celestial Mother; which would give to Mary the idea of “the lady mother,” which is nearly identical with the title given to the Virgin by Romanists.

מַעַר, *maar*, and מַעוֹר, *mauor*, signifies “the pudenda,” and מַעְרָה, *marah*, is “a cave, or hollow place.”

מַעַ, *mea*, is equivalent to “the womb.”

מַרְיָא, *m'ria*, is the name given to a certain “sacrificial heifer.”

Μηροί, *meroi*, signifies “the pudenda,” a portion of the victim which seems always to have been burnt whenever a heifer was sacrificed to the great goddess.³⁴

In the preceding etymons, the first element of MARY, viz., *mar*, has been chiefly spoken of; we have now, therefore, to trace the second syllable *ra*, *ri*, *re*, or *ry*.

³⁴ Few persons, unless they have gone through a course of investigation similar to my own, can have an idea of the curious punning contrivances resorted to by the hierarchy for the invention of particular modes of worship. The discovery of these “plays upon words” goes far towards the identification of the hidden meaning of a name. Just as, when offering bonbons to a lady, we might say, “Sweets to the sweet,” so *Meria* would be offered to *Miriam*, and *Meeroi* to *Mary*.

Amongst the Assyrians, *Ri* was a great goddess (see Rawlinson's *Herodotus*, vol. i., p. 497, and the *Journal of the Royal Asiatic Society*, vol. i., New Series, p. 194, note). Her name appears to be the equivalent of the goddess 'Péa of the Greeks. In the *Transactions of the Royal Society of Literature*, p. 243, vol. viii., Second Series, Mr. Fox Talbot presents us with an Assyrian line, "*in Ri ummu banit*," which he translates, "in the holy name of Ri, the mother who bore me;" and adds, in a note, "the king is not speaking of his real father and mother, but of the god MARDUK, and the goddess Ri, whom he calls his father and mother." The concluding words of the translation of an inscription of Khammurabi, by Fox Talbot, quoted just above, are too important to be omitted. I italicise some parts, to call attention to the ideas which presided over nomenclature, &c. "That citadel I named," the fortress of *Ri-marduk*, "thus uniting *the names of the mother who bore me and the father who begot me*. In the holy name of *Ri*, the mother who bore me, and of *the father who begot me*, during long ages may it last." The father thus spoken of was Ashur, or *Mar*, the mother was *Ri*, the two united formed the name *Mar-ri*. No wonder then that such a name was popular amongst those who respected Babylonian or Assyrian lore; and that it was said to have been the name of the mother of one, to whom his followers gave the title of the Son of God, which mother some ancient and modern Christians designate by the title, "Queen of Heaven," "Spouse of God," and other epithets resembling those borne by the *Ri-umma* of Mesopotamia. *Bar Muri*, or the son of *Muri*, is the name given to one of the Assyrian deities.

By fitting together the information thus obtained, we come to the conclusion that the word MARY signifies "the Mother," who, when associated with "the Father," were represented by those organs from which all created beings spring. Mary is the spouse of Asher. She embodies also the idea of the Celestial Mother, who produces everything by her own inherent power, and is a virgin, though a prolific parent. In Hindoo myths, she is *Maha-Mari*, *Mrira*, and *Maia*.

Amongst the adornments of the virgin Mother is a mural crown, which signifies in one sense that she is virgin, and, like a fortress, impregnable to temptation; ³⁵ while in another it recalls *Myrrha* the father of Adonis. Mary unites in herself the ideas of purity, joyousness, fecundity, gentleness and maternal love. Amongst the titles of Ishtar, in Assyria, were "the celestial mother," "mother of the gods," "the great goddess," "the beginning of heaven and earth," "the queen of all the gods," "goddess of war and battle," "the holder of the sceptre," "the beginning of the beginning," "the one great queen," "the queen of the spheres." Amongst the titles of Mary, the celestial mother in the Roman Church, are "empress of queens," "mother of God," "morning star," "temple ³⁶ of the Lord," "*virgo ante partum, in partum, post partum*," etc.

In Egypt the Virgin and Child (Isis and Horus), were associated with the fish, as the reader may see in the frontispiece, on the cover, and on page 530 of our first Volume. There are, however, very few that have

³⁵ See Ginsburg's *Song of Songs*, p. 189, note, 9, 10; also Figures 14, 15, p. 105, Vol. I., *supra*.

³⁶ See MAON, *supra*.

an idea of the depth of meaning which is associated with the figures of the mother and the son, which have been so common in every age, from the earliest times of Egypt to the present day. Probably many are now wholly ignorant of the black depths from which modern christianity, as professed in the Roman Church, has emerged, or how completely it represents, in a modified form, the degrading ideas of heathendom. Perhaps the best method of demonstrating this will be to quote from Suidas, who states, *s. v.*, Πρίαπος, that "amongst the Egyptians, Priapus is called Horus, who is represented in the human form, holding in his right hand a sceptre, because he bears sway over everything on land and sea. In his left hand he holds the "fascinum," because this being buried in the earth brings forth seed; he also bears wings, to show the rapidity of his movements; and he also bears a disc, or circle, to show that he is identified with the Sun." This child was also called σωτήρ κόσμου, *soteer kosmou*, the Saviour of the world, a name borne alike by Christna in India, and Christ in Europe, and by the fascinum. Wherever, then, the worship of the Yoni has dominated over that of the Linga, the former is represented as a Virgin nourishing and cherishing her son. Whenever, on the other hand, Mahadeva has been considered the supreme origin of everything, the woman is represented as coming from him, as Eve did from Adam, and Minerva from Jupiter. I cannot conceive that the adoration of the Virgin would be tolerated by a modern Mariolater, however devout, if the real origin of the supposed sanctity was generally known.

As MARY represents the virgin, so MOLLY may possibly represent the matron, from the word מלא, *mala*, "to be full," "to have abundance."

In the following Figures, 15 and 16, we see the

Figure 15.



Figure 16.



Virgin, or the Queen of Heaven, associated with the father, or the king. As these have been derived from ancient Babylonian sources (Lajard, *sur le Culte de Venus*), we see that modern ideas of the Roman Church are in consonance with very ancient ones. In one of the Figures, 16, it is clear that the Virgin is identified with the moon, and her spouse with the

sun. Just so we see the Virgin associated both with the sun and moon amongst modern Romanists, as in Figure 17.

Figure 17.



In Plate III., Vol. I., she is surrounded with such symbols as the grape, the wheat-ear, the fig and the pomegranate, precisely in the same manner as was Venus, Isis, Rhea, Ceres, or any other goddess of ancient Greece, Rome and Asia.

If there were any other evidence required to prove the identity of the modern virgin and child with the Ishtar of Babylon, the Ri of Assyria, the Isis of Egypt, the Sara of Hindostan, the Ceres of Greece, and the Venus of Cyprus, we should find it in the style of ornaments which crowd the Romish churches

on the Continent. Amongst others, the most conspicuous are the sun and moon in conjunction; precisely as we see them on the ancient coins of Greece and Babylon, thus:—wherein the sun represents the triad of Mahadeva, and the moon his natural consort.

Figure 18.



Compare also Figs. 1, 7, 8, 9, 10, 11, 12, 13 (Vol. I., pp. 98–102), none of which are Christian, with those that are so common in Romish books of devotion. See also Fig. 64, p. 159, Vol. I., which is the shape of a medal used in honour of the virgin at Amadou; also BUNN, Vol. I., pp. 378–380.

Captain Wilford, in *Asiatic Researches*, vol. iii., p. 365, remarks, “When the people of Syracuse were sacrificing to goddesses, they offered cakes called *μυλλόσι*, shaped like the female organ (compare *μυλλόσι*, *pudenda muliebria*, and *μύλλος*, the mullet); and in some temples, where the priestesses were probably ventriloquists, they so far imposed on the credulous multitude, who came to adore the Vulva, as to make them believe that it spoke and gave oracles.”

We have already mentioned that *מְעָרָה*, *m'arah*, signified “a cave.” We have now to observe that these cavities were considered to be the *מְעָרוֹת*, *maroth*, or pudenda of mother earth (see CUNNI DIABOLI), and were used for curative and fortune-telling purposes. It will be remembered that the celebrated Cumean sybil dwelt in a cave; that caves were frequently resorted to for purposes of incantation; and Grey, in his *Travels in North-west Australia*, has described some caverns which had evidently been used for a similar purpose. In Ireland, up almost to the end

of the last century, there were three Christian churches, over whose entrance-doors might be seen the coarsely sculptured figure of a nude woman, exposing the מַיִץ , *maar*, in the most shameless manner, the idea being that the sight brought good luck. The horse-shoe is the modern representative of the organ in question. King (*Gnostics*, p. 219) gives the copy of a gem, in which a figure sits, much in the same way as the Irish females. She is stated to be Athor, one of the Egyptian goddesses. In the explanation given of the plate, the position is said to be assumed in order to show the androgynous nature of the divinity.

Fig. 19, a Buddhist emblem, represents Mary as a horse-shoe, instead of a crescent. The whole figure indicates the mystic four, the *Mar* and *Ri* of the Chaldeans.

Figure 19.



I must now again call my readers' attention to Fig. 1 (p. 53, Vol. 1.), Fig. 6 (p. 90, *ibid.*) Figs. 16 and 17 (pp. 106, 107, *ibid.*) Fig. 62 (p. 159, *ibid.*) and Fig. 5 (Plate iii., *ibid.*)

There is yet another subject connected with Mary, the modern virgin, and the ancient celestial goddesses, which is as curious as it is significant. The old

Egyptians, Hindoos, Greeks and Romans represented certain deities as black. Diana of the Ephesians, whose figure is represented on page 105, Vol. I., was black. Juggernaut's face, Narayen and Cristna, in India, are painted black, and Cneph, Osiris and his bull, Isis and Horus, Buddha, Mercury and the Roman Terminus were also typified by black stones. The Thespians had a temple to Jupiter the Saviour, and to Venus Melainis, who were represented by black stones. Ammon's oracle was founded by black doves, and one founded a shrine at Dodona. There was a black Venus at Corinth. Venus, Isis, Hecate, Diana, Juno, Metis, Ceres, and Cybele were black; and the Multimammia, at the Campidoglio at Rome, is so too. "In the Cathedral at Moulins; at the chapel at Loretto; at the churches of the Annunciation, St. Lazars and St. Stephens, at Genoa; of St. Francisco, at Pisa; at Brisen in the Tyrol; and in one at Padua; in St. Theodore, at Munich; in the cathedral and the church at Augsburg; in the Borghese chapel of Maria Maggiore; in the Pantheon, and in a small chapel of St. Peter's," are to be seen (in Augsburg, as large as life) a black virgin and a black child.

The much revered "Bambino" of Rome is also black. To this we may add that Jupiter and Venus were both at one time represented as black.

Figure 20.



This cut, in which the faces and feet should be black, represents the celebrated black Virgin and Child at Loretto.

Christna, in his mother's arms, was sometimes white, but mostly black. Buddah and Brahma were both represented as black more frequently than white, possibly from the idea that they were coloured by the sun. The Roman and Grecian Emperors, who claimed to be gods, had their statues made in black marble, with coloured drapery.

To this we may add, that at the Abbey of Einsiedelen, on Lake Zurich,—which is the most frequented pilgrimage church in Europe, 150,000 being the annual average,—the object of adoration is an ugly black doll, dressed in gold brocade, and glittering with jewels. She is called, apparently, the Virgin of the Swiss Mountains (page 29, *Swiss Pictures*, by Tract Society, 1866). My friend Mr. Newton also tells me that he saw, over a church door at Ivrea, in Italy, twenty-nine miles from Turin, the fresco of a black virgin and child, the former bearing a triple crown. We have already referred to another Black Virgin, at Amadou, Vol. 1., page 159, where the emblem pretty plainly shows that the surmise in the following paragraphs is a correct one.

The conclusion which Higgins, who is my authority for the foregoing statements, draws from the facts above mentioned⁸⁷ is, that a negro nation, at one period, reigned over all the countries where black gods are to be found; but the philosopher who has studied human nature as it is, will doubt whether any negro race has had power to cultivate art, even if it could effect a conquest. Ancient as the African tribes may be, they have neither managed to learn sculpture nor painting, nor to write nor read largely.

⁸⁷ See *Anacalypsis*, pp. 135-7.

Until they come into contact with the white man, they are little better than brutes with human form, having wisdom below that of the elephant. But, even if they were at one time powerful, we should still demur to the idea that Roman Emperors and Greek gods would be fashioned after a manner resembling Nubians or negroes. We must look farther, then, for an elucidation of the mystery involved in the colour. We may possibly find it in the fact, that meteoric stones are generally black upon the outside, and coming, as they seem to do, from heaven direct, it is natural that the dark hue should be thought propitious to the celestial Court. It may be doubted whether this is an adequate reason for the selection, and we naturally seek for another. Now the experience of those concerned in opening Etruscan tombs shows that whenever the phallus is found therein it is painted *red*. *Adam*, means to be *red* or ruddy. "Brahma is often painted red, being the colour supposed to be peculiar to the creative power" (Moor's *Hindoo Pantheon*, p. 6); *i. e.* his image is painted *red*, as being the natural hue of the organ which represents paternity or creation.

The *vulva*, on the other hand, the portal through which life passes in, and emerges out into the world, is black amongst all Oriental nations. Its colour, therefore, is appropriate to the female creator, the mother of gods and men, from whom all things spring. If we turn to the Hebrew, we see that it supports us in the idea. We find the word, שָׁחַר, *shahar*, or *shachar*,³⁸ which signifies "to be black;" and

³⁸ Purchas, in his *Pilgrimage* (third edition. London, 1617), quoting D. Willett's comment upon Daniel, and apparently Justin Martyr, says, *inter alia*, "the first goddess (of the Babylonians) was *Shacha*, which was the earth. In

with a slight variation in the pointing, *shahar* is the “dawn,” “morning;” *shahor* also means “black” (used of hair); also “to break forth as light.” As Aurora emerges from “black night,” so does each child from “the black forest.” Our investigation, however, does not end here. The word *shahar* has reminded us of *Sheruha*, the Celestial Princess,—the Sara or Sarai of old times, and the Sarah of to-day. We find שַׁעִיר, *sair*, “hairy,” “a he-goat,” “wood satyrs;” as *seir*, the meaning is “hairy,” “rough;” שֵׁעַר, *sear*, signifies “hairs;” שַׁעֲרָה, *saarah*, is “a hair,” and *seorah* is “barley,” so called from its “hairiness;” שַׂרָה, *Sarah*, is “a princess or noble lady,” and שַׂרַי, *sarai*, means “my nobility;” שֵׁאֵר, *sheer*, is “flesh,” and with the addition of ה, we have *shareeh*, “female relations by blood;” שֵׁעַר, *shaar*, is “to cleave,” or “divide;” differently pointed, but still *shaar*, it means a *gate*; שַׁרַי, *sharai*, means “beginning.” In all these we see a connection of ideas between ‘blackness,’ ‘hairiness,’ a ‘cleft,’ ‘a gate,’ ‘a beginning,’ and ‘a princess;’ and when we remember that “Saraïswati” was the wife of Mahadeva, we are constrained to believe that the black hue represents the female, as the red does the male creator; and we thus find another proof of parts pertaining to the renovation of mankind being introduced into the religious mysteries of ancient faiths.⁸⁹

the honour of this goddess they used to keep a feast five days together, in Babylon. This festival time was called *Shache*, whereof Babylon was called *Sheshach* (Jerem. xxv, 26; li. 41).” I am wholly unable to verify this statement, but I am disposed to refer my readers to the “*Sacrum Festa*,” or Saccæan festivals, observed for five days by the Persians and Syrians in honour of the goddess Anaitis (Lemprière, *Clas. Dict.*, quoting Berosus’ *History of Babylon* (Athen. 14, c. 44), *Cæl. Rhod.*, 18, c. 29). Compare also the names *Sichæus*, *Zaccheus*, and *Sicca Veneria*.

⁸⁹ Long after the preceding article was in manuscript, and whilst these sheets

MASCHITH, מַשְׁכִּית (Lev. xxvi. 1). This word, which is used in connection with a stone, occurs only six times in the Old Testament. In Leviticus, it is translated, "image of stone," "picture," or "figured stone"; in Numbers xxxiii. 52, it is translated, 'pictures'; In Psalm lxxiii. 7, it is translated, "could wish," or "the thoughts"; in Proverbs xviii. 11, "in his own conceit," xxv. 11, as "pictures"; and in Ezekiel viii. 12, "imagery." This word attracts our attention, because we find it used in a particular sense in "Leviticus," "Numbers," and in "Ezekiel" only, and we infer from the fact, that, another signification being given in other parts, there are two roots for the word, one Hebraic, which gives the meaning found in Proverbs and Psalms, the second Grecian, which gives the signification of something idolatrous. We

were passing through the press, I met with the following passage in "The Gnostics," by C. W. King, London, 1864, which singularly confirms my views. Speaking of an engraved gem, he says, p. 71, "Before Serapis stands Isis, holding in one hand a sistrum, and in the other a wheat sheaf, with the legend, in Greek, Immaculate is our lady Isis; the very terms applied afterwards to that personage who succeeded to her form, titles, (the black virgins so highly revered in certain French cathedrals during the long night of the middle ages proved, when at last examined critically, basalt figures of Isis), symbols, rites and ceremonies even with less variation than in the interchange above alluded to. Thus her devotees carried into the new priesthood the former badges of their profession, the obligation to celibacy, the tonsure, and the surplice, omitting unfortunately the frequent ablutions prescribed by the ancient creed. The sacred image still moves in procession, as when Jumeval laughed at it (vi. 530), *grege linigero circumdatus et grege calvo*, escorted by the tonsured, surpliced train. Her proper title, Domina, the exact translation of the Sanscrit *Isi*, survives with a slight change in the modern Madonna (Mater Domina) The tinkling sistrum is replaced by the Buddhist bell. It is astonishing how much of the Egyptian and the second-hand Indian symbolism passed over into the usage of following times. Thus the high cap and hooked staff of the god became the bishop's mitre and crozier; the term *nun* is purely Egyptian, and bore its present meaning; the erect oval, symbol of the Female Principle of Nature, became the Vesica Piscis and a frame for divine things; the Crux Ansata, testifying of the union of the Male and Female Principle in the most obvious manner, and denoting fecundity and abundance, as borne in the god's hand, is transformed by a simple inversion into the orb surmounted by the cross, and the ensign of royalty."

may pass by the first, to concentrate our attention on the last. We find that $\mu\acute{o}\sigma\chi\omicron\varsigma$ signifies, amongst other things, “a calf, or young bull,” the form of which the god Apis was wont to assume. We find also that $\delta\sigma\chi\eta$, which is the same as $\mu\acute{o}\sigma\chi\omicron\varsigma$, signifies, “a young branch, also the scrotum.” We presume, therefore, that the word in question might refer in Ezekiel’s time to small images, which were intended to represent Apis, or the bull, with which the Jews became familiar in the last days of the monarchy; when Pharaoh Necho took Jerusalem, and, very probably, introduced Egyptian worship; inasmuch as we find that the inhabitants of Jerusalem, in every instance which we can trace, were very apt at embracing the style of worship, and the gods, of those who conquered them. If our surmise be correct, it would go far to demonstrate that the parts of Leviticus and Numbers in which “Maschith” is spoken of, were written after the Grecian captivity, and probably after the second Egyptian conquest of Jerusalem. It is very probable that the stone image, or cut stone, had reference to the Hermai, which were very common wherever the Greeks penetrated. These were invariably emblematic, and often very coarsely so, of the male creator, and were particularly abundant on high roads; they also served as termini, or landmarks. *Ebn Maschith* would then be equivalent to the graven image (*pesel*) of Exod. xx. 4.

MASHI, מַשִּׁי (Gen. x. 23), called מֶשֶׁךְ, *meshech* (1 Chron. i. 17), the name given to a son of Aram, and to a city in Assyria, for which no etymon can be found. It is possible that the word is formed from מַשִּׁי, by dropping the initial מ.

Kalisch (*Historical and Critical Commentary on*

Genesis, London, 1858) considers that MASH is a Hebraic form of Mysia, or Mœsia; and if so, the name affords us another evidence of the Greek influence which is perceptible in *Genesis*.

MAZZAROTH, מַזְזָרוֹת (Job xxxviii. 32). This word is essentially the same as מַזְלוֹת, *mazzaloth*, and we may treat the two as one. There seems to be no doubt that the words signify the twelve signs of the Zodiac (see ZODIAC, *infra*), the habitations or palaces of the sun, in his journey through the heavens during the year. But Selden (*De Diis Syriis*) and Fürst show reason to believe, that, in the passage where Mazzaroth is named, reference is made to some particular constellation, in which when the sun remained he was supposed to be especially lucky. Selden considers that there is a connection between Gad and Mazala, both signifying good fortune; and it is possible that one signified the planet Venus, and the other Jupiter; the one being the lesser the other the greater bestower of good fortune. "Hence we find מַזְזָרָךְ, *mazzarach*, "thy lucky star," on Cilician coins. Sanchoniathon makes mention of Misor,⁴⁰ *i. e.*, מִזְר, *mizzar*, a brother of Sadyk (צָדִיק = צִדְקָה) or Jupiter. In like manner, מַזְזָרוֹת, *mazzaroth* (= Phœnician מַזְר, *misor*, or צָדִיק = צִדְקָה), appears to have been worshipped under the name כּוֹכַב, *cocab*, "a star," as a deity, coupled with כִּיּוּן, *chiun*, and others (Amos v. 26), which was all the easier, since כּוֹכַב, *cocab*, also denotes "a prince" or "ruler" (Num. xxiv. 17), as in Arabic and Ethiopic." (Fürst, *s. v.*)

Selden states, that the name MAZALOTH is given by the Cabalists to a certain order of angels, and

⁴⁰ Cory's *Ancient Fragments*, p. 8.

quotes "*Dogmata Cabalistica*, ii., vii. and xlvii., *et in ea Archangeli Commentarios*" (*De Diis Syriis*, Leipsic edition, 1672, p. 78).

MATTHEW, *Ματθαῖος* (Mat. ix. 9). Under the word AHIMOTH, we stated that there was some reason to believe that "death" was deified in the Hebrew mythology, for the word Ach is considered by Fürst to be one of the names of the Creator. In the word before us, Ach is replaced by the Greek Θεός, *Theos* = god; and AHIMOTH and MATTHEW signify "Ach is Moth," and "Moth is God." In the Arabic, the word MOATH is, I understand, a common one; and from these considerations we are led to infer that מוֹת, *moth*, was a name which was held in much reverence.

When we investigate the word, we find that there is a Sanscrit root, *mâth*, *mâth*, *mith*, *mêth*, 'to kill;' that in the Phœnician, מָתִי signifies death; and that in Hebrew, מוֹתִי, *maveth*, has the same signification. In the fragment attributed to Sanchoniathon, we have the statement that Μούθ, *mouth* or *muth*, was a son of Cronus by Rhea; and that the Phœnicians esteem him the same as Death and Pluto.⁴¹ Bunsen remarks (*Egypt*, vol. iv., p. 274), "MUTH is the word for death. In the previous case, it was a daughter; and, without doubt, the Phœnician Persephone, the queen of the lower world. ΜΥΤΗ in the masculine gender expresses the same idea; the god become man is the mortal king of the spiritual world." In Vol. I., p. 366, we find ΜΥΤ is one of the eight gods of the first order, and that she is "the mother," "the temple consort of Khem and Ammon."

⁴¹ Cory's *Ancient Fragments*, pp. 15 and 1. We also find, in the same authority, that Chaos and the wind generated Μῶρ, *mot*, which some call *Ilus*.

In p. 378, we find that another of her names is Amenti, one of the words expressive of the lower world and the west; but the name Mut is given to all the goddesses; again, she is the only one who has the title of "the mistress of darkness." In the Greek we have *μυττός*, *muttos*, = 'mute' or 'dumb.' On the other hand, we find Plutarch, *de Iside et Osiride*, ch. 56, remarking, "As to Isis, she is sometimes called by them *muth*, sometimes *athyri*, and at other times *methuer*. Now the first of these names signifies *mother*; the second, Osiris' mundane habitation (or, as Plato expresses it, the place and receptacle of generation, otherwise *maon* or *meon*); and the third is composed of two other words, one of which imports *fullness*, and the other *goodness*." King, in *The Gnostics, and their Remains*, remarks, p. 104, that *muth* was originally the same as our *mud*, and contains an evident allusion to the earth out of which man was formed. Again, we have "mata" (Sanserit), "matu" (Pali), "matha" (Russian), "mathair" (Irish and Gaelic), "mater" (Greek and Latin), "mader" (Persian), "moder" (Swedish and Danish), "mutter" (German), and "moeder" (Dutch), to represent the word which we know as "mother." From these considerations, we conclude that there is some connection of ideas between death and maternity.

Now Bunsen shows, in his work on *Egypt*, vol. v., *Introduction to Ritual for the Dead*, that the death of an individual was considered as equivalent to the going down of the sun, and that as surely as that luminary rose again so would regenerated man. It is evident that the sun goes down apparently into the earth, and it was thought that it traversed the dark

unknown regions of Erebus, or night, ere it rose again. As the sun at the dawn appears to rise from the earth, so man was supposed to rise again from the earth in some new form. Death thus became a return to the bosom of the mother, viz., the earth. Hence the declaration in Eccles. v. 15, "As he came forth from his mother's womb, naked shall he return to go as he came;" and the remark in Job i. 21, "Naked came I out of my mother's womb, and naked shall I return thither." In Job. xv. 22, death and darkness seem to be associated. Death, moreover, is usually represented as a female; and in some Gnostic gems, figured by King, it would be easy to mistake Death for Venus. She was sometimes depicted as transformed into a Cupid holding a reversed torch; and sometimes she was typified under the symbol of a horse's head, a pair of legs crossed, or the soles of two feet.

Having then gone far towards demonstrating the relationship between death, the earth, and the mother of all, we may proceed to investigate the associations of death. We first notice that amongst the Egyptians sacrifices were offered to the dead very frequently during the year (Bunsen, *l. c.* ii. 69). We then find a very remarkable passage in Psalm cvi. 28, "They joined themselves unto Baal-Peor, and ate the sacrifices of the dead." When we turn to the account given in Num. xxv. 2-8, we find no mention made of any special sacrifices to the dead, and we should be tempted to consider that 'the dead;' in the verse alluded to, are dumb idols; and the idea is the same as that conveyed in Isaiah viii. 19, where "the dead" must be taken as the opposite to "the living God." But it is more probable that it refers to some custom

analogous to the Irish “wakes,” to which we referred in Vol. I., p. 641. See also Jeremiah xvi. 6–8, and 1 Cor. xv. 29.

Talbot, in *Journal of the Royal Asiatic Society* (vol. iii., New Series, p. 37), states that in the Assyrian *mut* signified “a man,” and especially “a husband.” This would make it equivalent to the *מת*, *math*, of the Hebrews, and the analogue of Osiris, Asher, Asshur, Adam, and the like. Indeed Fürst quotes (*s.v.* *מת*), two Phœnician names preserved in Polybius, MATH-BAL and MATGEENOS, in the first of which Math is put into apposition with Baal, and in the latter with *gan*, ‘a garden or a virgin.’ But *מת* and *מות* are similar, the one signifying ‘a man,’ the other ‘death;’ which would lead us to believe that Death was personified as male by the Hebrews, Arabs and Phœnicians. But as the word Matthew is more likely to embody Grecian than Chaldean ideas, we conclude that the *math* therein was one of the names given to the Earth, and to Death, as god or goddess, and that the name Matthew signifies that belief.

MENI, מְנִי (Isa. lxxv. 11). This word does not occur in our authorised version, being rendered therein as “that number.” The verse runs thus, “But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for *that troop*, and that furnish the drink-offering to *that number*.” The words in italics are in the Hebrew “Gad” and “Meni.” The Seventy replace them by τῶ δαιμονίῳ, ‘to the demon,’ and τῇ τύχῃ, ‘to fortune,’ and the Vulgate renders them ‘Fortune,’ and ‘her,’ respectively. The word מְנִי, *manithi*, in the next verse is a punning allusion to מְנִי, *meni*.

That Meni was a divinity we infer from the fact

that worship was paid to her. That she was a Babylonian deity we also conclude from her being spoken of by the second Isaiah as familiar to the Jews in Chaldea. Fürst remarks (*s. v.*) “ that Meni was a female Babylonian deity, representing fortune and fate. By it is understood *the moon*, as the goddess of fortune, called in Isaiah xvii. 8, מַשִּׁיטָה, *ashair*, and worshipped with חַמַּן, *hamman*. The Egyptians also called the moon ἀγαθή τύχη (Macrob. i. 19). Perhaps it should be combined with Μήνη.”

Taking up the name at a more recent period, we find Strabo, when writing of Pontus, saying, “ She (the queen Pythodoris) has also the temple of Meen, Μήν, surnamed of Pharnaces, at Ameria, a village city inhabited by a large body of sacred menials, and having annexed to it a sacred territory, the produce of which is always enjoyed by the priest. The kings held this temple in such exceeding veneration, that this was the royal oath, ‘ by the fortune of the king and by Meen of Pharnaces.’ This is also the temple of the moon, like that amongst the Albani and those in Phrygia, namely, the temple of Meen in a place of the same name,” pp. 556–7, book xii. c. 3, sec. 31. We find also, that at Antioch, near Pisidia, “ there was established a priesthood of Meen Arcæus, having attached to it a multitude of sacred attendants, and tracts of sacred territory.” *Ibid.*, Casaub., p. 577.

MENES is the name assigned to one of the earliest monarchs of Egypt, and MENDES was a god in that country; and Homer (Hymn xii. 50), speaks of Meene being a female deity, presiding over the months.

Now Μήν, *meen*, is a month; and Μήνη, *meenee*, is

the moon in the Greek language; and we may readily conceive how great was the reverence in which she was held, by finding her name entering freely into compound Greek nomenclature.

From these considerations, we conclude that MENI was one of the names given to the moon, the celestial virgin, queen of heaven. If we allow the Vedic origin of the name, it becomes associated in our minds with NEBO, whose name and worship came into Babylonia from India. Still farther, we notice that the Sanscrit *mina* enables us once again to see the close resemblance between Fish and the Virgin, the same name positively describing them both. It is quite possible that the fish became worshipped in consequence of this identity, rather than because of its fecundity, which would be scarcely known to the inhabitants of Babylonia.

When once we have identified MENI with Ishtar, we endeavour to ascertain what association there was between her and Gad. We have already seen that Gad was considered amongst the Phœnicians as the goddess of good fortune, and that she was also identified with Venus. The star called Venus, amongst ourselves, is the one which next to the moon shines the brightest during the long night. We who live in England can scarcely appreciate the wondrous beauty of this lovely planet; but I can well remember the first time it dawned upon me. Weary with many a day's previous journeying, I rose grumbling from my bed one morning, in Italy, and stumbled sleepily into our dark breakfast-room, to await the advent of the carriage which was to take us onwards. Mechanically, I groped my way to the window, to take a farewell look at the lovely bay of

Spezzia, and as I drew the curtains asunder, I almost shouted with delight on seeing the planet Venus a few degrees above the horizon; its brilliancy was more that of a small sun, or of a shining diamond, than that of a miniature moon, and I felt that it would be impossible for any warm-hearted Oriental not to speak of such a sight with rapture, and think of that lovely star as an object of adoration. If we turn our attention to such Babylonian gems as contain more than the two great luminaries, we find that one star is associated with them, and there is every reason to believe that it represents Gad or Venus, that star being still considered by the Arabs as the star of good fortune.

Figure 21.



The accompanying woodcut, is copied from Lajard, who states that the medallion was found at Cnidus, and is now in the Imperial Library at Paris; we conclude that Venus is the star which appears between the sun and moon; under them is an inscription in Phœnician characters, which may be

read thus:—






ננברב,

lnbrb, which I take to denote, “at the high place, or

sanctuary, (of) the great



inscription are the bull and cow, emblems of the sun and moon, Osiris and Isis.

But this inscription may be read in another way, if we give a literal rather than a figurative meaning to the lozenge. The letters of the inscription are Phœnician, yet there is not in that old language a single sign  doing duty for a letter; but if we turn to the ancient Hebrew alphabet, as given by Gesenius in his *Monumenta Phœnicia*, we find that  stands for ע, and that another form of the same letter is , which is sometimes used, though not a typical form of the same letter, in the Phœnician. U is its most common form in the Carthaginian inscriptions. Assuming, then, that the lozenge represents the ע, the inscription reads לנברבע, *lnbrba*, which, taking the Hebrew for our guide, we read "at the high place (Nob) of the four," רבע, *rabba*, being equivalent to ארבע or ערבע, *arba* or *erba*. RABBAH, we remember, was the name of a capital city of the children of Ammon.


A reference to Fig. 3, Plate III., Vol. I., shows that the lozenge is the emblem of the female; the same is also typified in Fig. 51, Vol I., p. 156. We notice the same emblem in the accompanying design, found sculptured on an agate, which is copied by Lajard from the original in Calvet's Museum, at Avignon.

Figure 22.



In this design we see the sun and moon in conjunction, and the priest adoring the male trinity, in the form of a triangle; whilst on either side the sacred chair are the mystic palm tree and the lozenge,

together forming the great four, the male and female creators. Having prosecuted our enquiries thus far, we find that there is no very essential difference between the reading “at the high place or sanctuary

[of] the great  ” and “at the high place of the

four.” We may remember, too, that the Venus of Cnidus was not only represented as the personification of all the charms of woman, whose emblem is to be

Figure 23. recognised as an object of worship in Fig.



23 (or 95, Vol. I., p. 497), but also as androgynous (see Fig. 3, Plate III., Vol. I.); and the idea of a double-sexed being involves the idea of the triune male

and the female single, which together make the sacred four. Hence we conclude that in the inscription which we have examined, there is an intentional pun, in which the designer has used a rare form of a particular letter to enable the reader to understand the motto in whichever way he chose.

We thus have been led to the belief that *Meni* was one of the many names of the moon, who divided with Venus, the star, the empire of night. We believe the name to have been originally Vedic, in which we are confirmed by finding the name אָבַד מְנִי , *Abad meni*, borne by one of the Armenian Persian satraps of the Achemænidæ (Fürst, s. v. מְנִי .) From the Aryans it passed both to the Phens and to the Greeks, and finally to the English, where *meen* has become month, and *munce* moon. By the fact that the moon is still, as it always has been, a measurer of time, we can understand how the root מְנִי , *m n*, or

men, became associated with 'weighing and weight,' 'measuring, sharing, treasuring,' &c.

By identifying the moon with Astarte, Venus, &c., we comprehend the nature of the festivals to her honour, and the reason why they were denounced by the pure-minded prophet; and we may compare the words of Isaiah which stand at the head of this article with Jeremiah vii. 18, *et seq.*, and xlv. 9-19. See BUNS, Vol. I., p. 378.

MERI-BAAI, מְרִי בַעַל (1 Chron. ix. 40), the first half of this word is also spelled מְרִיב, *merib*; and the interpretation given by Gesenius is, "contender against Baal," and by Fürst, "strife of Baal." Neither of these can be considered as correct, and in seeking for the original etymon, we may select between מְרִיא, *mare*, "a lord or ruler;" מְאוֹר, *maor*, "light or brightness," and מְרִיא, *mere*, "he is powerful, or strong." It is possible the particular word was selected, because it might mean "Baal is strong," or "is light," or "is lord."

MERODACH-BALADAN, מְרֹדַךְ בַּלְאֲדָן (Isa. xxxix. 1), signifies "Marduk Bel," or "Bel Merodach is my lord." *Marduk* or *Merodach* seems to have been an Assyrian god, and is supposed to be equivalent to the Latin *Mars*. There is great difficulty however in finding a satisfactory etymon for the name. In the place of those suggested by others, the following may be proposed: מְרִיא, *mare*, in the Chaldee, signifies "Lord," "the great or high one;" and דוּךָ, *duch*, signifies "he pounds or beats to powder;" and דוּק, *duk*, may be interpreted "he looks around," "he sees about." Since it is quite clear that many other names were of a punning character, we conclude that MARDUK is equivalent to "My Lord the ham-

mer," also "My Lord the sun." His memory will readily furnish the reader with a number of biblical instances in which the idea of 'bruising,' 'breaking,' 'destroying utterly,' 'beating to powder,' is associated with the Almighty; and of other passages in which His omniscience is spoken of; *e. g.*, "The God of peace shall bruise Satan shortly" (Rom. xvi. 20); "Thou shalt bruise them with a rod of iron, and break them in pieces like a potter's vessel" (Ps. ii. 9, Prayer-book version); "Break their teeth in their mouth" (Ps. lviii. 6); "He shall break it as the breaking of a potter's vessel" (Isa. xxx. 14); "Is not my word like a hammer that breaketh the rock in pieces?" (Jer. xxiii. 29.) Even the very Babylon, whose king was Merodach Baladan, and one of whose deities was *Marduk*, is spoken of by a contemporary thus, "How is the hammer of the whole earth cut asunder and broken" (Jer. l. 23). Respecting the all-seeing power of God we need not quote a single sentence. If our surmise be correct, Marduk would be the equivalent of Siva the terrible.

MICAH, MICAIAH, מִיכָהּ, מִיכָיָהּ (Jud. xvii. 5; 2 Kings xxii. 12). "Who is like Jah?"

There are two individuals bearing the name of Micah, who figure conspicuously in the sacred writings. One is mentioned as having a house of Gods, and a Levite for his priest. The narrative is curious, from the peculiarities of its details. We find that a mother blesses, in the name of Jehovah, an only son, who, having restored her stolen property, enables her therewith to make an image. Micah appears to have had the power of consecrating priests; and a Levite, having entered his service, undergoes consecration; and when this ceremony is over, Micah

claims good from the hand of Jehovah, inasmuch as he has a Levite for a priest. (See Jud. xvii.) We need not pursue his story; we prefer rather to examine the writings which pass for those of a prophet bearing the same name.

This individual seems to have been born shortly after the fearful devastation of Judah and Jerusalem on which we commented under JOEL, and shall more fully refer to under OBADIAH. The three first chapters are almost incomprehensible. There seems to be some reference to the captives sold into slavery in ch. v. 5-9, but even this is doubtful. The rest is very like the scoldings which we get from pulpits now, but far more incoherent. The fourth chapter opens with the often repeated assertion, that all will come right in the end, that Jerusalem shall be the cynosure of every eye, and that a town which could only number some thirty thousand inhabitants shall be superior to every other capital city in the world. Of the truth of the prophecy we can judge, when we find that the Jews number only three-tenths per cent. of all the faithful in the religious world. To say that the prophecy will certainly be accomplished some time or other, is only the same figure of speech which assures us, that if a stone is boiled long enough it will become as soft as a potatoe. In the fifth chapter we meet with an utterance, which is said to indicate the Saviour Jesus Christ; it is indeed quoted as a fulfilled prophecy, by many divines of the present day. But if we examine closely what Micah means, when he says, "But thou, Beth-lehem Ephratah, though thou be little amongst the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler

in Israel ; whose goings forth have been from of old, from everlasting" (ch. v. 2), we find that he refers to some one who is to relieve the Jews from the Assyrians, and to waste the land of Nimrod. Then follows a promise that the Hebrew slaves shall be lions, their masters sheep, and as a result, that the Jews shall be victorious. After this comes another scolding against the sins of the people, which are much the same in every nation, whether victors or vanquished ; and again, an assurance that all will come right in the end.

The more we examine the writings which are attributed to Micah, the greater difficulty we find in understanding their drift. When we endeavoured to ascertain the signification of the allusions contained in the book of Joel, we compared them with those of Amos, and with the historical account of Judah and Jerusalem given in "Chronicles." It will be remembered that we found that the annalist's record told of triumphant victories, whilst the prophetic narratives told only of despair, and of the passion for revenge. Our necessary inference was, that either the one or the other account of the events described must be untrue. In the same way it will now be our business to collate the book of Micah with that of Kings and Chronicles.

The prophet tells us that he saw his visions in the days of Jotham, Ahaz, and Hezekiah. Of these monarchs, both "Kings" and "Chronicles" remark that Jotham was a good king, but that in his reign the people still sacrificed and burned incense upon high places.

Respecting Ahaz, both books tell us that he was a bad man, sacrificing *on high places and on the*

hills,—apparently proving that a high place was not necessarily a hill; and, as we also meet elsewhere with the fact that high places were built, we conclude that they had some similarity with the round towers, which are now recognised as ancient creative emblems. We are also informed that Ahaz sacrificed under every green tree. “Chronicles” informs us that he caused his children to pass through the fire, and imitated the heathen in their abominations. As the consequence of such disorders, the same book tells us that Ahaz was delivered into the hands of the King of Syria, who smote him, and took a great multitude of captives, and brought them to Damascus (2 Chron. xxviii. 5). The same king was also delivered into the hands of the King of Israel, “who smote him with a great slaughter; for Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day, and the children of Israel carried away captive of their brethren two hundred thousand women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria” (2 Chron. xxviii. 5–8).

After this we learn that Ahaz sacrificed unto the gods of Damascus, which smote him (a very natural process, and one arising, necessarily, from the doctrines inculcated upon the Jews, that power and prosperity are the tests of true religion, and of the favour of the true God); for he, like other persons under similar circumstances, said, “Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. And Ahaz gathered together the vessels of the house of God, and shut up the doors of the house of the Lord, and

he made him altars in every corner of Jerusalem" (2 Chron. xxviii. 23, 24).

The same authority informs us that in the time of Ahaz the Edomites came and smote Judah, and carried away captives, and that the Philistines had successfully invaded the low country and settled therein" (2 Chron. xxviii. 17).

We are then told that Ahaz applied to the kings of Assyria for assistance, and that Tiglath Pileser came to him and distressed him, but strengthened him not (2 Chron. xxviii. 16-20).

When we turn to the writer of the book of Kings, we find (2 Kings xvi. 5) that "Rezin, King of Syria, and Pekah, the son of Remaliah, King of Israel, came up to Jerusalem to war; and they besieged Ahaz, but could not overcome him!" Still farther, the same authority informs us that Ahaz induced Tiglath Pileser to assist him; that the King of Assyria took Damascus, and carried its people away to Kir; that Ahaz went to the captured city to meet the monarch of Nineveh; that he saw there a curious altar, whose model he sent to Urijah at Jerusalem for adoption in the temple. We notice also that in the reign of Ahaz over Judah the whole of Israel were carried away captive into Assyria by Shalmaneser. When we find two such discordant accounts of the events occurring in the reign of one king, it is quite impossible to give implicit credit to either, unless one or other of them be corroborated from other sources. Whether we can believe the account of the deportation of Israel from Samaria is discussed elsewhere. For the present, we content ourselves with investigating the testimony of Micah. We find him saying (ch. i. 6, 7), "Therefore, I will make Samaria as a heap of the field,.....

I will discover the foundations thereof. All the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned in the fire, and all the idols thereof will I lay desolate; for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot."

There is something remarkable in the expressions here made use of, and it is difficult to understand whether they are wholly symbolical or coldly literal; the words in the original (Micah i. 7) are *מִצְחָתָהּ זֶבֶחַ*, which signify "the price paid to a harlot as a fee by her client"; but in some passages it would appear to designate "any offering made to a god whom the writer called a false one." Whenever a congregation of people are spoken of, by their priests, as "espoused" by God, or as the bride of the Saviour, all rebellion against its hierarchs is designated adultery or whoredom. If the phrase were not scriptural, it would be called coarse, perchance blasphemous. If we appeal to the experience of the past, we are not relieved from our dilemma; for we find there were in ancient days courtezans, whose charms were purchased so largely, and at so dear a rate, that one could build a pyramid, and another a splendid portico for the citizens of Sicyon. Cnidus was enriched by the charms of the temple "Kedeshoth," whose beauty was as renowned as the Venus of Praxiteles, to whom they devoted themselves; whilst Delphi was enriched by the gifts of those who sought the oracle for its prophetic powers.

It is probable that Micah is in reality referring, in the expression, "hires," etc., to worship of the false gods in one sense and the nature of that worship in another. So long as men partake of the nature of

the lower animals, they are more readily captivated by sensual than by mental attractions; and those shrines are generally the best paid, and commercially most successful, which attract votaries by the physical beauty of the kedeshoth, the grandeur of the temple, the charms of the sacred music, the gorgeousness of the priests, and the comforts of the doctrines they teach. In days gone by, the hierarchs of one temple looked upon and acted towards those of another, as a tradesman of to-day regards an opposition shop across the road, or near his door.

We may fairly conclude, from the preceding paragraphs, that Samaria had not been destroyed in the time of the Prophet, for if it had, he would assuredly have added a note of exultation as a postscript. The last verse in the same chapter indicates that many captives had been taken from Jerusalem. Beyond this it is impossible to get any definite idea of what the prophet Micah intends to signify. His effusion resembles the confused rhapsody of one who is just touched by insanity without being wholly mad; or we may liken it to the books collected from that machine invented in the kingdom of Laputa, wherein words were so manipulated as occasionally to produce sentences, every one of which was recorded, and from them the history of art, science, and religion was to be compiled. It is true that there are isolated passages in Micah of great beauty and depth. For example, there is scarcely an utterance in the whole of the Old Testament more sublime in its simplicity than the following (ch. vi. 6-8); "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, and calves of a year old? Will the Lord be pleased

with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

As a contrast to this, let us take ch. v. 8, *et seq.*; "And the remnant of Jacob shall be amongst the Gentiles in the midst of many people as a lion amongst the beasts of the forest, as a young lion amongst the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver. And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots; and I will cut off the cities of thy land, and throw down all thy strongholds; and I will cut off witchcraft out of thine hand, and thou shalt have no more soothsayers. Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities." In this passage, the prophet declares that Hebrew slaves shall become lions, and their masters lambs, and that their prowess shall be rewarded by a destruction of their horses, chariots, and cities, possessions which none of the captives can have!

There is a curious coincidence to be found in Micah and in Chronicles, to which attention should be directed. With the exception of four passages in Deuteronomy and Joshua, all of which seem to be the production of some very late writer, Balaam is not mentioned after "Numbers," until the time of

Micah, who refers to him. The peculiarity of Balaam's offering was, that it consisted of "seven bullocks and seven rams." This was also characteristic of the sacrifices in the land of Uz, at the time when Job was written. But it was nowhere ordained in the Mosaic law that such should be the number; yet such were said, in 1 Chronicles xv. 26, to have been offered by the Levites at the dedication of the ark; and on the occasion of the re-opening of the temple by Hezekiah (2 Chron. xxix. 21). Hence we conclude that the story of Balaam and that in the Chronicles were written about the period when seven bullocks and seven rams were considered an appropriate sacrifice. We find that they were so in Job's time, and in the time of Ezekiel; and Job is supposed by Sir H. Rawlinson to have been written during the time of the Archæmenian dynasty of the Persians, and Ezekiel wrote only a short time before the rise of the Persian power under Cyrus.

If we entertain the idea that the effusion of Balaam is the composition of an individual living about the time of "the captivity," there are many things which strengthen the belief. We have already seen that in the time of Joel, Jerusalem and Judah had been conquered by the Philistines, Tyrians, and others; and the inhabitants sold to the Grecians and Edomites. The former were scarcely in a position to be buyers in the Tyrian market, unless they had come thither in ships. Very possibly their sailors or marines assisted in the expedition against Jerusalem. To this we may fairly refer the saying, "And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber;" a verse which is rendered by the Septuagint, "And one shall come forth

from the hands of the Citians, and shall afflict Assur, and shall afflict the Hebrews, and they shall perish together ;” and by the Vulgate, “They shall come in triremes from Italy, and shall overcome the Assyrians and lay waste the Hebrews, and in the end they also shall perish.”

From this we infer that Grecian mercenaries took part in the war that eventuated in the destruction of Nineveh, much in the same way as the celebrated Ten Thousand Greek soldiers served with Cyrus, before Babylon, some two hundred years later ; and, with that revenge, which seemed more than any other spirit to inspire the Hebrew prophets, the soldiers from Citium, and the whole nation of Javan, were consigned to the same fate which they had brought upon Nineveh and Jerusalem. This consideration seems to limit the composition of the story of Balaam to a period subsequent to the destruction of Nineveh. This occurred, so far as we can judge, during the reign of Josiah, king of Judah, and whilst Jeremiah was assuming to have prophetic powers.

When we have arrived at this conclusion, we remember that Balaam is mentioned incidentally in Numbers, and is referred to subsequently only in Deuteronomy and Joshua, books whose authorship is attributed to the era of Jeremiah, if not to his own hand. It is not impossible that Micah and Jeremiah were for a time contemporaries, and the former may have heard the story of the son of Beor from the latter. We do not think Micah clever enough to have invented it ; but, it may be that the short allusions to Balaam, Mic. vi. 4, 5, are interpolations by a later hand, as indeed they appear to be. Which-

ever of these hypotheses we adopt, it is not incompatible with the conclusion that the story of Balaam was fabricated, or at least promulgated, about the period of Hezekiah or Josiah.

Whenever the school-boy wants to prove the correctness of his results, he reverses the order of his former proceedings, and works back to the point from which he started. The theorist, if he professes to be a philosopher, attempts to do the same thing. In the case before us he asks, What were the motives for the promulgation of the fable of Balaam? He then sees that the moral of the story is, that Israel is certain to be victorious over all enemies some time or another. The writer knew that the people around him were depressed by the blows which they had met with on every side, and he wanted to inspirit them, by showing that all had been foreseen from the beginning. If this was once credited, the prophecy of ultimate glory would be readily believed. But the story-teller had himself a theory. He held that public misfortunes are a punishment for public sins; and he looked around him, striving to recognise the particular offences against morality which had called down the vengeance of the Almighty. He saw that the Jews, once powerful heroes under David, had become enervated and cowardly. He found the cause of this, in the gross excesses to which the religion that they adopted drove them. "A people of unbridled lust" (Tacitus, *Hist.* b. v., c. 5), they had brothels at every street corner (Ezek. xvi. 24, marginal reading), and had Sodomites in their land, and even close to the house of the Lord (2 Kings xxiii. 7), with whom resided the sacred women who prostituted themselves for the benefit of the temple. (See *KADESH supra.*)

Judea abounded with pillars, or phallic emblems of every variety. The great men of Jerusalem "were as fed horses in the morning; every one neighed after his neighbour's wife"; "they fed themselves to the full, committed adultery, and assembled by troops in the harlots' houses" (Jerem. v. 7, 8). Here then was the sin that made the people weak, deprived them of power, and sapped the foundation of their manliness. This was represented as the habit into which Balak once inveigled their forefathers. To worship Baal Peor reduced a hero to the condition of an eunuch. It was then a sin to be denounced. It was a crime which a holy man was justified in punishing by transfixing the members which offended. (See BAAL PEOR, Vol. I., p. 325, and AHOLAH, Vol. I. p. 211.) Having put all these considerations before himself, I think that the philosopher is perfectly justified in believing that the exigencies of the fable or story of Balaam and Baal Peor are completely fulfilled by the theory, that it was written about the time of Ahaz, Amon, or Manasseh, when the strength of Judah was at its lowest ebb, and its licentiousness at the most fearful height.

MIDIAN, מִדְיָן (Gen. xxv. 2). This name, borne alike by one of the sons of Abraham, and a nation of formidable size, is most probably derived from מֵי, *mi*, water or "seed," and דָּן, *dan*, "the judge," which was one of the names of Eshmun, one of the chief Phœnician deities. Thus it signifies "the seed of Dan." See MOAB, *infra*.

MIRACLES.—So much has been said and written concerning miracles, by writers who have preceded me, that little is left for me to remark. Yet I cannot pass the subject by without a reference to it. It is one which

must constantly thrust itself on the notice of him who investigates Ancient Faiths. To a great extent he recognises that it forms a sort of turning point, on which each individual must oscillate ere he adopts faith or reason as his guide. The philosopher, in the first place, allows that miracles (in the usual acceptation of the word) may have occurred, and may occur again; he may, in the second place, concede the point that they are required, when any new revealed religion is propounded by a man to other men. The enthusiastic person, on the other hand, who is guided by faith alone, *i. e.*, who believes, unhesitatingly, everything which he is told to believe, by those whom he considers to be guides sent specially to instruct him, crushes all mental freedom, and boldly asserts that miracles have happened, happen still, and will happen again. To such an one, "wonders" are a proof of direct interference with man's affairs on the part of the Almighty. Such as we here describe, the majority of mankind are found to be. It is far pleasanter to be led, than to lead; to be fed, than to raise our own food; and to trust our salvation to others, than to work it out for ourselves.

So far as I am able to observe mankind, the bigots (*i. e.*, those blindly attached to some special set of opinions, inculcated rather than adopted), never attempt to convince, by argument, the philosophers (*i. e.*, those who habitually exercise their reason upon everything which comes under their notice). On the contrary, they support themselves in their own faith, by reviling, persecuting, tormenting, and if possible killing, those who disturb their complacent repose, by denying the truth or value of their creed. When

such appeal to the public, they claim the position of rulers. They assume still farther that the axiom, "the king can do no wrong," is true. These two assertions are supposed to be sufficient for the discomfiture of their opponents. But the philosopher is not content to adopt his faith without inquiry, and, when he is not assailed by others, he argues with himself. He first examines the ideas with which, as a Christian youth, and one reverencing the Bible, he was brought up, and then carries his inquiry to the utmost limits of his power.

1. He finds that all recorded miracles have their value established, by the capacity of their historiographer to collect and sift evidence, to report facts truly, and to abstain from all colouring or invention. This capacity must necessarily vary according to the scientific knowledge current amongst men at the time when the writer lived. To many, for example, who only knew of "ships," "steam-boats" moving against the wind were "wonders," though they are not so to us. There can be no doubt that a similar result would follow if the recorder of a marvel had little analytical power; *e. g.*, some distinguished literary men amongst ourselves have described, in forcible language, clairvoyance, mesmerism, spiritualism, etc., as real miracles, although they have been disproved and derided by men of science, accustomed to rigid investigation, and ascertained by them to be nothing more than tricks, feats of sleight of hand, etc.

Consequently, we may affirm that evidence to prove the actual occurrence of a miracle is of little value, when the recorder of it is weak in intellectual criticism, and uneducated in science.

2. The philosopher notices that all recorded miracles have occurred a long time ago, or else a very long way off. In neither case is there any opportunity, for one who doubts the story, to examine into its reality. Even if, by chance, a reputed wonder of modern date, happen under circumstances when it can be enquired into, and an investigation is made, the report will be believed or disbelieved, according to the prepossessions of the individual who hears it. Thus, for example, it was stated in the newspapers that a certain man at Oxford, standing in front of upwards of a thousand scientific men, members of the British Association, turned a lump of ice out of a red hot crucible, into which he had a few moments before thrown water. Having heard of this miracle, a lady once inquired as to its probable truth, and the experiment was described to her by one competent to do so. Yet unable to believe that a hot vessel could have water frozen within it, she asserted as her belief that the phenomenon was unreal, and due to a species of ventriloquism!⁴² Of similar stuff the majority of dupes are made.

If, then, the philosopher finds that miracles on which a certain faith has been apparently established, are distant in point of time and geographical space from those who hear of them, he is unable to accept them as reliable evidence.

3. The philosopher observes that almost every religion has been originally based upon miracles reported by writers who have adopted the faith propounded. Hence it is thought (*a*) that every

⁴² A fact.

religion supported by the occurrence of wonders is God-given, and consequently true — a conclusion impossible to be upheld when the religions so based oppose each other; (b) that miracles are valueless; or (c) that some miracles are truly sent from God, and others are lying wonders, sent by the Devil. Possibly he may observe, by the way, that the very existence of the Devil is a miracle; but as the fact of the existence of such a being is doubtful, the philosopher reverts at once to the argument before him. He then inquires if it be possible to distinguish between one set of miracles and another. If two individuals, for example, “cast out devils,” is there any means by which bystanders can tell who invoked God and who appealed to Beelzebub? — clearly not; (d) the philosopher believes that the nature of things requires that a religion founded upon miracles shall be supported by a repetition of them, so that all its votaries may have the same opportunity as the first believers of recognising the divine finger. Now it is a very remarkable fact that the priests of some religious systems have practically given evidence of their belief in this dogma, by assuming the power to perpetuate miracles throughout all time. Thus, for instance, the Papal hierarchy contrive that St. Januarius shall annually cause his blood to be liquefied in Naples. Up to a few years ago, the Saints Cosmo and Damian asserted their power to heal the infirm, once every year, at Isernia. Another good example is the continued miracle of transubstantiation, wherein every Romish priest habitually asserts his power to convert bread and wine into flesh and blood, by the simple utterance of a few words.

This miracle of transubstantiation is rendered yet more wondrous, by the bread and wine appearing to have undergone no change; *à propos* of this we may mention, that a preacher in Liverpool designated the ceremony of the Mass as a miracle performed to enable all good Roman Catholics to become cannibals!

Popish records abound with accounts of miracles performed by such holy men as Francis of Assisi, Ignatius Loyola, Francis Xavier, Charles Borromeo, and others. Indeed there is scarcely a saint in St. Peter's calendar whose power to work wonders, against the course of nature, has not been proved by evidence satisfactory to "the faithful." We ought to conclude, therefore, that the Church of Rome is superior to that of England, from the fact that miraculous powers are possessed by the former, and not even claimed for the latter. But this conclusion is seen at once to be unsatisfactory. Consequently, the Anglicans deny the authenticity of the Roman miracles; and they do so effectually. Yet there is not a single miracle recorded in our Bible which is based upon evidence superior, in any way, to that which attests the genuineness of the miracles narrated of Roman saints by Papal writers.

From these premises the philosopher draws the conclusion that miracles, to be of real and substantial benefit to religion, must be rigidly investigated and perfectly authenticated.

4. The inquirer into the facts of reported miracles finds that those who have recorded them, have an idea of the reason why each particular wonder was performed. For example, we are told distinctly why the Egyptians were plagued; why

various and great miracles were performed in the desert in the sight of all Israel; why Elijah did wondrously in the Samaritan district; why Daniel was such a marvellous example to the kings of Babylon; and why Jesus Christ did, amongst the Jews, things which no man had ever done before. The philosopher then asks himself, Were the desired results obtained? for it is self-evident, that if the end designed by the subversion of nature's laws (to use a common phrase, without intending to dogmatise thereby) was not attained, either the designer was a bungler, or the chronicler of the so-called miracle was a fabricator.

In other words, we believe that a marvel inefficient to bring about the end desired, is not of divine, but of human origin. Their own history informs us that the intention of the miracles in the wilderness was never effected, for the Jews were never convinced by them of the superiority of their God over all other gods; consequently, the rigid inquirer is driven to select one or other of two propositions, either that Jehovah did not know the best means of effecting His designs, or that he who narrated the miracles, and assigned them to divine agency, was an untruthful or a fraudulent historian. I conceive that no one would adopt the first horn of the dilemma, or refuse to choose the second. By this test every miracle which has been reported may be judged.

We must add, however, that there is another way by which thaumaturgy may be judged, viz., the comparison of one miracle, which is of very doubtful character, with another which would be unquestionably a contravention or alteration of nature's laws. For

instance, let us examine into the reputed wonder of a donkey talking to a human being, and of an angel twice opposing himself to the same individual, seen by the ass, yet unnoticed by the man.⁴³ Here we find three distinct miracles, whose aim is to persuade a prophet to renounce a design offensive to God, yet they fail in their purpose. Now all who have a reverent idea of the Creator, feel that it is as easy for Him to do one thing as another, and that He has power to mould the intentions of His creatures according to His will. This would as assuredly be a miracle, as would be the directing an ass to talk Hebrew or another language. God might then, without any effort whatever, have accomplished His purpose with Balaam, by an unseen yet deeply felt mental influence. When, therefore, He is represented as choosing an inadequate rather than a certain means to an end, it is clear that the reputed miracles had no existence, save in the mind of a clumsy inventor, who was unable to concoct his stories with even the appearance of truth. It is impossible for a thoughtful mind to read this and other wonders recorded in the Bible, without believing them to have been invented, and described by individuals who thought that the Almighty was a Being of like passions to themselves, and only differing from men in the extent of His power of indulging His wishes.

To all these considerations, the man who "walks by faith," instead of by reason, replies with the question, "Do you think to persuade any one that the stupendous miracles which established Christianity were nothing more than fables? or the fond invention

⁴³ Numbers xxii. 22-34.

of writers who resemble early, mediæval, and modern Romanists?" To this query, we respond by another, in which we use precisely the same form of words, but substituting Brahminism and Buddhism for "Christianity," and Hindoos for "Romanists." The thaumaturgy of the Indian religion is far more wonderful than that of the Christian, and based on evidence equally good, or bad.

The philosopher, passing in review the preceding and many other considerations which have been urged by writers more systematic than myself, concludes that there is no real evidence in support of the existence of, what may be called, genuine miracles in ancient times. There is not a single argument adduced by divines, in favour of the truth of the Biblical stories of thaumaturgy, which does not beg the whole question at issue. For example, when theologians lay stress upon the statement that Moses and Christ performed their wonders in the sight of the very people and their descendants who read habitually the books wherein an account of those miracles was written, they assume (*a*) the existence of Moses, etc. (*b*) that the Pentateuch and Joshua were written in and just after the time of that lawgiver, (*c*) that the original writing has never been altered, (*d*) that the gospels were written and generally read amongst the contemporaries of Jesus, and (*e*) have never been altered since.

Having at length arrived at this conclusion, the inquirer examines the subject from another point of view. He fully allows the possibility that miracles may occur; for he is profoundly impressed with the truth of the first aphorism of Bacon's *Novum Organon*, "*Homo nature minister*

et interpres, tantum facit et intelligit, quantum, de naturæ ordine, re vel mente observaverit; nec amplius scit, aut potest;" which we may fairly paraphrase thus: "No man ought to jump to conclusions about nature, but must reach them by the bridge of close observation and thought." Granting this, the philosopher inquires, secondly, what the conception of a miracle comprehends. He sees at once that it involves the idea of an alteration, temporary or otherwise, of the *laws of nature*. But the words which we italicise arrest his thoughts, and he seeks to understand them. In attaining to a comprehension of their meaning, his mind follows probably this course. There is, he will say, an universe which exists in and around us; human knowledge cannot tell whence it came: but our reason recognises that everything, which we are able to examine, was made with a definite purpose—lions to eat lambs, sheep to eat grass, and men to do and be, what? A plan necessarily involves a belief in a designer. The idea of the existence of a designer carries us farther still, for we know that there are on earth, silly bungling inventors, and consummate geniuses, whose schemes are all but perfect. The human mind cannot conceive of an Almighty Creator who has not been perfect throughout eternity. A perfect Being who is imperfect, an Almighty who is not mighty in all, a Being who is Omniscient yet ignorant of the results of His designs, are contradictions in terms, and the mind refuses to recognise the possibility of such existences. Hence the reflecting man concludes, that God made all things with a definite object; that every form of matter, and every "force" associated therewith, have been deter-

mined by His perfect intelligence. Into the designs of that Essence man cannot penetrate. "Who hath known the mind of the Lord, or who had been his counsellor?" (Rom. xi. 34, Is. xl. 13-17.) Yet though man can only look below the surface of creation, he recognises the fact that a study of the universe is an attempt to penetrate into the mind (the infirmities of language obliging us to speak anthropomorphically) of the great Originator of all things. An investigation, then, into the designs of the Almighty, as exhibited in the world around us, is an attempt to fathom, however imperfectly, the counsels of the omnipotent. The philosopher uses the terms, "counsel," "decrees," "purpose," "design," "intention, of the Creator," and the like, as synonymous with the terms, "laws of nature." For instance, man sees, as a result of observation, that no creature is born in that perfect condition which it afterwards attains. This, he concludes, is an expression of the divine will, which is said in other words to be "a law of nature," expressed thus, "the germ must appear before the perfect being."

When the "law of nature" is thus recognised as a term equivalent to "the design of the Creator," it will be seen that "a contravention of the laws of nature," or "a miracle," is equivalent to "an imperfection of purpose in a perfect Creator." And we are forced to the deduction, that to believe in a real miracle is to believe that the Creator is not perfect; that He has been a bungler in His designing; One who did not know His own mind -- a proposition blasphemous in the extreme. By no possible logic can we refute the assertion, that every

change in plan indicates a change of purpose in the original planner, and, consequently, ignorance of the future.

These arguments are fully upheld by the fact, that we find our Bible abounding in passages which tell us of change of purpose in the Almighty. Hence we recognise that a belief in miracles has been associated with the very weakness, which we allege that it involves, viz., a gross anthropomorphism. In other words, a credence in thaumaturgy is the expression of dissent from the dogma expressed in 1 Cor. xiv. 33, "God is not the author of confusion." It is the distinct assertion of the votary of the Christian faith, that He who is the same yesterday, to-day, and for ever (Heb. xiii. 8) is repeatedly changing and altering His plan; and this, too, it must be observed, not in consequence of something which has occurred in His own intention, but in the persons or circumstances of those whom He has designed; in other words, the Creator is influenced by the creature.

Without giving up, then, our belief that the Omnipotent can do anything He pleases; without resigning the idea that we do not know the plans of the Almighty; without denying that we are His creatures, upheld by His hand and dependent upon Him for all things, and with the full notion that men are like clay in the hands of an Almighty potter, we still adhere to the conclusion which philosophy and reason alike compel us to adopt, viz., that no miracle hitherto recorded is anything more than a libel upon the Creator. Each one bears the stamp of human invention, and all are equally tainted by an anthropomorphic idea of the Maker of the Uni-

verse, which has flowed from the tainted mind of some scheming man.

It is difficult for an author, who has been brought up by religious and sensible parents in his young days, by a devout relative in his maturer time, and who has for many years listened to the discourses of men of high intellectual attainment in theological literature, to write thus, without a qualm of conscience. It is indeed quite possible that the depth to which the writer felt himself drawn, by the blind faith which was once inculcated in him, has been one of the elements that made him wish to rise above the low mean level of Christianity, as soon as he felt impelled upwards by the use of his own reason. The issue raised in the mind of faith-guided youth, and of age led by reason, it would be improper to disguise, to neglect, or to misrepresent. Of its momentous character none can doubt. Such an issue I have mentally tried, and I now assert my conviction that the interests of morality, Christianity, nay, even the fundamental points of the teaching of Jesus (by which I do not mean the religion taught by Roman, Anglican, or Scotch divines), require us to remodel our sacred books, upon a plan in which the occurrence of apocryphal miracles shall hold no place whatever.

But with this conviction there arises the thought, that a radical change in the mind and practice of professed theologians would be a miracle, the like of which has never been heard of, and one which would be as much opposed to "the laws of nature" as the sun appearing to stand still, or to go backwards. It is indeed remarkable how completely, yet how innocently, all the upholders of miracles have

recognised the hopelessness of converting their priestly or official opponents. The Moses who could turn a stick into a serpent, who could convert the waters of the mighty Nile into blood, could make frogs spring up from the earth like mushrooms, and cause the air to swarm with flies, — as an American wood does occasionally with moths, — who could direct the cruel lightning to fall upon his enemies and to spare his friends, and who, finally, could destroy hundreds, and perhaps even thousands of men and animals by a word or a gesture, — such an one, I say, could not alter the mind of one single being who was professionally antagonistic. So powerful an influence over nature, and so small a potency against man, attracted the minds even of the Jewish writers, who invented, as an explanation of the phenomenon, that the same God, who enabled Moses to perform miracles, hardened the heart of Pharaoh, so that no effect should be produced upon his mind (Exod. ix. 16). In other words, it is a harder task for the Great Creator to modify the spirit of man than to reverse the laws of nature!

Again, let us stand in imagination beside Jesus of Nazareth. We see him heal the sick, give sight to the blind, restore the dead to life, conquer the emissaries of Satan, order the winds to obey him and the waves to bear him. In his company we see Moses and Elias (men of whose existence there is strong doubt), who have left the realms of light above (a region whose existence the orthodox Sadducees denied), to converse with him. At his death we find the sun in mourning, the temple rent, and sundry graves open. After a time (Matt. xxvii. 53) we hear of his resurrection, and that many of the

saints who slept have risen too, and gone into the city, and been recognised by their friends. When a few days more have passed we are told that the Christ who has risen from the tomb rises still higher, until his shape is lost in the empyrean. Yet this man, who was, we are told, "Very God of very God," who could direct the spirits sent from Satan to leave man and to take up their residence in pigs, cannot change the bent of the minds of his opponents. With such examples before us, it would be absurd for a modern philosopher to hope for success in opening the minds of professional opponents, who refuse "to listen to the voice of the charmer, charm he never so wisely." When thaumaturgy is powerless, logic is not likely to prevail.

Yet,—and the thought is somewhat reassuring,—sons will entertain and reason upon facts which their fathers very determinedly ignore; and that which would appear as a miracle in the present generation may be a 'thing of course' in a succeeding one. Jesus, who could not during his lifetime attract more than a few hundred followers, has now millions, calling themselves Christians, who hail him as Lord and Master; and Buddah, who was despised and rejected by men, can now, if he exists in any form, boast of a larger following than Jesus.

The increase in numbers of any religious body follows natural laws, and is not the result of divine intervention; consequently we must admit that law is more powerful than miracle; a conclusion precisely similar to the one which was drawn before from another train of reasoning.

MIRIAM, מִרְיָם (Exod. xv. 20). The signification which we assign to this word depends entirely upon the

etymology supposed ; if with Fürst we consider it to be correctly spelled as it is, the meaning is simply “the fat or strong one;” if we spell it מַרִּי אֵם, *mari em*, we may consider that the first part is equivalent to מַרִּי, *mare*, or מִרִּי, *mire*, “to be well fed and powerful,” also “the Lord,” whilst in the Chaldee מַרִּי, *mari*, would signify “my Lord.” The final syllable אֵם, *em*, represents the celestial mother, or “the mother.” We may then interpret the word “my lord’s mother,” or ‘the powerful mother.’ At the present day the Virgin Mary receives both appellations, for she is the Queen of Heaven, and “Mother of the Creator;” at least that is the title given by the devout, to a picture of Raffaele’s, in which the Virgin is represented as praying to her infant.

Or we may derive it from מַרִּיָּא, *meria*, a word surviving to the present day under the form MARIA, a cognomen of “the Virgin.” The name in the Hebrew signifies a particular kind of heifer, supposed to be of the buffalo tribe, and remarkable for its strength. The final ם may represent either an elided form of אֵם, *em*, the mother, or it may be simply a formative letter. If this last etymology be acknowledged, we then recognise that Miriam is identical with Isis, who was represented as a cow caressing her calf; she is equally to be identified with the celestial Virgin of the ancient faiths, and that of modern times, to whom the Romanists still address devotionally “Ave Maria.”

We have already called attention to the fact, that the Jewish Miriam is represented as a virgin, amongst a people, too, who thought perpetual virginity was a thing to be deplored.⁴⁴ It is clear, from the Bible, that

⁴⁴ See Judges xi. 37, 38.

the Hebrew laws did not attempt to promote celibacy amongst the priests. That those who aspired to be prophets, were equally free to marry, is certain from the book of Hosea. There is, therefore, reason to believe that Miriam was associated by the narrator of the story of the Exodus, with Moses, Aaron and Hur, from an idea that it was advisable to make the great leaders of the people identical with the Assyrian *Arba-il*, the four lesser gods. See Vol. I., pp. 95-97.

MISHAEL, מִישָׁאֵל (Exod. vi. 22, Dan. ii. 17). "El is firmness, or is powerful," or "El is Mish, or the sun." See Vol. I., p. 96. The name of this man was afterwards changed to MESHACH, "properly a *ram*, Sanscrit *Mêshah*, then the name of the sun god of the Chaldeans," Fürst, *s. v.* MESHACH is brother of Malcham and Jeuz (Zeus?), 1 Chron. viii. 9.

This word has a still farther interest for us, as it serves to indicate the possible time when certain portions of the Pentateuch were written. The name first appears in Exodus vi. 22, and is borne by a cousin of the lawgiver, Moses; and it never comes before us again until we meet with it in the time of Nehemiah (ch. viii. 4), and in the canonical story of Daniel (ch. i. 6), wherein the name is assigned to one of the Hebrew princely captives. An isolated fact like this proves nothing when it stands alone, but it arrests the attention of the inquirer, and ultimately forms a link in that chain of evidence which proves the Pentateuch to be a comparatively modern composition.

MISSIONARIES. Whilst investigating the characteristics of ancient faiths, amongst which that entertained by the Jews holds a very prominent place, the inquirer

cannot fail to be struck with many considerations which jar upon the prejudices sedulously instilled into his mind by his early Christian instructors. One amongst the dogmas which he has been taught to believe is, that the Jews were the peculiar people of God, especially selected by Him from amongst all other nations, to be the depositaries of His commands, and the custodians of the only Revelation of Himself, which He has vouchsafed to make to man. It has been farther taught, and many divines still teach the same doctrine, that the descendants of Abraham have ever been, and yet are, tenderly watched over by the Almighty; that all their triumphs and trials have been rewards and punishments for religious constancy, or infidelity; that the Jews are now scattered in consequence of their denial of Jesus, but that in the end they will be restored to God's favour and to their own land. It is moreover held, that when the Israelites become Christians, and again form an independent race in Palestine, the millennium, the long talked-of era of universal happiness, the real golden age, will arise for all the earth.

Thus we see, that in the mind of a great number of Christian divines, the condition of the whole habitable globe is thought to be dependent upon the now scattered race of Israel. Statesmen are encouraged to build their policy upon the certainty of the restoration of the Jews, and to anticipate the mighty influence of Abraham's race, when once more they dwell in the small territory, which erst they owned on the banks of the Jordan. The momentous nature of this consideration has not, it is alleged, been recognised by potentates, who generally prefer

to trust their own observation and judgment, more than that which they consider as the ravings of Hebrew visionaries. But the idea has been recognised by the religious world from the times of St. Paul until now, forming an incubus upon the minds of the pious, preventing them from soaring to the sublime heights of true piety, and clogging them with the dead weight of an effete Hebraism. To these we now address our observations.

There can be no doubt that the idea of the Jews being "an holy nation" rests upon their own assertions (Exod. xix. 5, 6, Deut. xiv. 2, xxvi. 18, Psalm cxxxv. 4).⁴⁵ The presumption that they alone are depositaries of a direct revelation, can be tested readily and satisfactorily by a logical method. It is clear, if the Hebrew claims, thus indicated, be tenable, that the theology, theosophy, divine nomenclature, style of worship, nature of emblems, character of festivals, and the like must be peculiar to the children of Abraham; or, if the same religion is to

⁴⁵ I am quite aware that some reader may allege from the texts quoted, that God Himself gave the title in question to the Hebrews. That the passages do so I readily allow. I join issue with such an one, upon the identity of "reality" and "appearance," and of "assertion" and "proof." I may refuse to believe an emissary who comes to me without any other credentials than his own word; another may credit the same man implicitly, because the message brought, tickles his own vanity. I decline to see, in the verses quoted, any divine stamp, for every part is intensely human; another may recognise the Creator's very words, because he is intensely human, and therefore vain-glorious. I have seen a poor lunatic make a telegraph with his arms, legs, and a bedstead, and heard him declare that he received thereby telegrams from the Queen, and the Governor of the Bank of England, to the effect that he was heir apparent to the throne, and might "draw" upon the national coffers to his heart's content. On the same day, a true message came by an actual telegraph to A. B. that he was to honour the "drafts" of C. D. The maniac believed the imaginary missive, the banker refused credence to the real one until it was confirmed. The caution exhibited by the financier, respecting money matters, may be adopted judiciously by the devotee, when receiving messages alleged to be sent by the Almighty. I have looked in vain for confirmation of the *aviso* contained in the texts quoted, and consequently disbelieve their divine origin.

be found in other countries, and amongst distant nations, we must be able to show that it was taught to those individuals through Jewish means. This, therefore, involves two distinct inquiries, (1) Does the Israelitic religion, so far as it and others can be examined, resemble that of other nations? and (2) If so, (a) did the Jews derive that faith from their neighbours? (b) did they and their neighbours derive it from a common source? or (c) did the Jews instruct their neighbours in the tenets of their own theology? or, in other words, "were the Hebrews at any time a missionary race?"

So far as I am able to ascertain, there is not, amongst the learned in such matters, any doubt that the religion of the Jews did not differ, materially, from that held by the Tyrians, the Carthaginians, the Babylonians, the Assyrians, and the Persians. The reverence for EL, IL, ELOHIM, BAAL, AZER, MELECH, ADON, JAH, JEHU, JAHO, JAO, or JAHVE, which was shown by the Hebrews, was not perceptibly discordant with that entertained by the other Shemitic races. The men of Palestine, like those of Egypt, Mesopotamia and Hindostan adored an ARK. All equally recognised the existence and potency of ANGELS, or of inferior deities; all equally trusted in the efficacy of SACRIFICE, to turn away, from themselves on to other creatures, the wrath of an offended God; all equally depended upon omens, oracles, prophets, priests and miracles, for direction in worldly and spiritual matters. All believed in a direct, constant interference with mankind of a Creator, who parcelled out gifts or losses to men according to the piety or otherwise of each individual. All had a similar respect for certain celestial changes, and

commemorated them by festivals, in which all the Shemitic nations performed analogous rites. In fine, it is difficult to discover any observance, of a religious nature, amongst the Jews, except the sanctification of the Sabbath, which is not found to be identical with one of heathen origin.

If this point be conceded, we are forced to the conclusion, that the religious faith and practice of the Hebrews were not unique. We pass by the question, whether all the Shemitic races derived their theology from sources common to all, and proceed rather to ask ourselves, "Did this community in theosophy arise from the descendants of Abraham being missionaries, anxious to diffuse their own God-given faith to others, who were said to be benighted Gentiles, or from an adoption by the Jews of the religious systems of their neighbours?" The last part of this enquiry will be treated in subsequent essays; I now attend to the first part, and endeavour, from their own writings, to ascertain if the Hebrews were at any time endowed with a missionary spirit.

To the Bible reader it is clear that Abraham, who was directed to go out of his own land into another, was not 'called' with the intention of converting the Palestinians; and we do not find a single attempt on his part, nor on that of Isaac, nor Jacob, to convert the Canaanites to the knowledge of Israel's God. Joseph, again, with all his power in Egypt, never endeavoured to spread the knowledge of the 'Elohim' of his fathers. Moses, the alleged law-giver, was equally reticent, and made no attempt, either to convert Pharaoh's household in Egypt, nor his own in Midian. Throughout the code which has been assigned to him, a broad demarcation is habitually

drawn between the Hebrews and the heathen, and all intercourse between the one and the other is rigidly prohibited. The latter, indeed, are invariably spoken of as if they were without the Jewish pale, and only existed to be plundered and exterminated by the race of Israel. Even when foreigners, slaves from other nationalities, or hired servants resided amongst the Hebrews, they were not allowed to share in the holy mysteries, until they had become, as it were, incorporated into the Jewish community.

Again, at a much later period, we learn that the Samaritan woman was astonished that Jesus spoke to her, for, as she remarked, "the Jews have no dealings with the Samaritans" (John iv. 9); and, as if to make this matter still clearer, St. Peter says, "Ye know that it is an unlawful thing for a man that is a Jew to keep company, or to come unto one of another nation" (Acts x. 28); and when the Apostle returns to Jerusalem, he is rebuked because he went in to men uncircumcised, and did eat with them (Acts xi. 3); clearly referring to Deut. vii. 1-5, in which the Hebrews are commanded to destroy, and not to try to convert, the heathen around them.

Yet it would appear, from such passages as those recorded in Matt. xxiii. 15, Acts ii. 10, vi. 5, xiii. 43, that some sort of missionary zeal had become developed about the time of Christ; but, so far as we can learn, it expended itself upon Jews living in distant lands, and perhaps upon those who had made affinity by marriage with the heathen, or upon others who were descendants of mixed unions.

The evidence, then, against the Hebrews being disseminators of their own religious tenets, is overwhelming, and we cannot, with any show of reason,

assign the faith and practice of the Carthaginians, Tyrians, Babylonians, Assyrians, Persians, and Greeks to the missionary enterprise of the Jews. We realise this fact more strongly, when we contrast the Hebrews with the Buddhists, who sent messengers from their seat in Hindostan to almost every part of Eastern Asia, and won millions to believe their teaching.⁴⁶

When it has been ascertained that the descendants of Abraham had identity of faith and practice with other nations, and that the former have not taught the latter, it must follow, either that all, holding the same religion, have been taught of God, or have obtained their religion through human agency. It is utterly impossible to believe, that only a small section of worshippers are the recipients of a Divine revelation, when there is no perceptible difference between the religion of that section and the rest of the faithful.

Once again, this subject may be followed up by an enquiry as to the estimation in which the Jews

⁴⁶ There is much reason for the belief that Buddhist missionaries found their way to Alexandria, following in the track of Grecian commerce with India, in the time of the Ptolemies. It is probable that the Essenes were Jewish Buddhists. It is certain that the asceticism of the later Jews, differed materially from the sensuality of their fathers. This change may be traced to the time when the traffic between Greece and India was at its height. Many think that Jesus was an Essene; if so, we can understand both the self-denying nature of his doctrines, and the zeal which he showed for missionary labour. Of the similarity between pure Buddhism and Christianity, as regards moral teaching and religious practice, none can doubt; and although the direct evidence of the advent of missionaries from India to Grecian Egypt is small, the indirect proofs that Buddhism was imported into Alexandria are very numerous. We cannot dwell upon the subject at greater length here, but we may state our conviction, that the religion which passes under the name of Christianity, was in its origin very closely allied to Platonism, or Grecian philosophy, on the one hand, and to the doctrines of Buddha on the other. We cannot be surprised that the offspring has been as successful in its missionary zeal as the parent was.

were held, by those nations who came into contact with them. "Did the Jews," we may ask, "when amongst the heathen, possess such a character as would lead those who knew them, to pay heed to their preaching, supposing that they had discoursed of Israel's Jehovah?" We will not answer this query at length, but refer our readers to *Heathen Records to the Jewish Scripture History*, by the Rev. Dr. Giles (London and Liverpool, Cornish, 1856, 8vo., pp. 170), wherein it will be seen that the Hebrews were esteemed in old, as they are in modern times. They have been despised, hated, and reviled by turns; persecuted by the many, encouraged by the few; the majority of the people being enslaved and miserable, the few being honoured, as were Nehemiah, Ezra, Esther, Mordecai, and Josephus. Perhaps indeed we ought to add to these names the apocryphal Daniel, Shadrach, Meshach, and Abednego. Then, as now, the influential Jews looked after their poorer brethren, but never attempted to make converts. They had in former days no "Association for promoting Judaism amongst the Christians;" nor have they yet, although during the Apostles' times there were individuals who attempted the task.

Finally, let us pause awhile, to ponder over 'missionary enterprise and success,' as evidence of the divine origin of the religion thus propagated. We have often, in our younger years, when listening to the discourses of men "who have been labouring in foreign lands to spread the knowledge of a crucified Redeemer," heard 'the zeal with which our Lord ordained the necessity for extending his teaching over all the world,' given as an argument for the truth of Christianity, and all its tenets; and the fact

that 'his name is now revered wherever a white man lives, and amongst nations of varied hue, whose very locality was unknown when that teacher lived,' is used in the same manner. For a long period we saw no objection to the evidence thus advanced, nor to the conclusion drawn. Yet when, in the course of time, we found that Buddhist missionaries had been quite as zealous, and even more successful, than Christians, in making and preserving converts, we recognised the weakness of the logic. For the two sets of facts prove, either that Buddhism is equally divine with Christianity, or that missionary zeal and extended conversion are no mark of the divine origin of a religion.

The considerations here advanced have a wider application than appears at first sight. If, for example, the current idea of our enthusiastic theologians,—that the course of events as foreshadowed by Hebrew vaticinators must be, (1) the conversion of all the world to the Protestant faith of England, (2) the restoration of the Jews to their own land, (3) a reign of perpetual love and harmony, in which wolves will eat grass, lions will eat straw, and serpents content themselves with dust (Is. lxx. 25),—be incorrect in every detail, it should induce our philanthropists to adopt an entirely different style of missionary labour to that adopted now, and one more consonant with common sense. Into this part of our subject, however, it would be injudicious to enter farther.

MITHREDATH, מִתְרֵדָת (Ezra i. 8), "given by Mithra;"⁴⁷ a name

⁴⁷ I have not dwelt upon Mithra and the religion of the Ancient Persians, firstly, because the subject has already been widely discussed by others, and, secondly, because it would indefinitely expand this volume. A short reference will be made to Persian faith in the article of RELIGION.

known to the Romans as "Mithridates." Cognomens like these introduce us into the epoch when Persian or Aryan myths and literature began to mingle with those of Phœnician origin amongst the Romans and the Greeks.

MOAB, מואב (Gen. xix. 37). As this word stands, it signifies "the seed of the father," and the word is clearly associated with the legend of Lot impregnating his two daughters on two successive nights, himself being on both occasions insensible from intoxication. There are many reasons for discrediting the story of Lot and his children, and the most prominent of them are the details which envelop the main facts. The Bible tells us that when the occurrence took place, Lot and his remaining offspring had just escaped with their life from Sodom; all their wealth was destroyed; the country around them was burned up; the family lived miserably in a cave, yet the daughters could find wine enough to make the old man drunk! This involves the necessity of their having had their own wine-store, or money to buy wine of the merchant,—and certainly for their purpose a goodly quantity would be required.

Moreover, the story tells us that women, without means of sustaining their own life, endeavoured to increase their burdens by having a family to rear; for we are distinctly told that they desired intercourse solely for the purpose of having offspring. Again, it is certain that the daughters believed their father would not knowingly consent to their proposals; and we learn from the proceedings of Judah (Gen. xxxviii. 24), that a pregnancy by whoredom was punished, in Patriarchal families, by burning to death. If, then, his offspring became pregnant, and

Lot knew nothing about the paternity of the expected son or daughter,—and we are told that he was totally ignorant of the actions of his children,—it is certain that he would adjudge them worthy of death. And if Lot's daughters lived alone with their parent, they could not reasonably hope to elude his wrath; for if they contrived to escape his notice during the period prior to their confinement, they could not possibly do so afterwards. Coupling these considerations with the doubtfulness attaching to the occurrence in a physiological point of view, we draw the conclusion that the tale was invented by some historian as a means of throwing discredit upon Moab and Ammon; and that the celestial father, whose seed the Moabites claimed to be, was replaced by Jewish writers with a drunken Lot.

Mr. Talbot, writing in the *Journal of Royal Asiatic Society*, vol. iii., New Series, p. 33, states, that Moab is mentioned by Sennacherib, and that its king at the time was Kammuzinatbi, which Mr. T. translates as “Camus spoke a prophecy,” Camus being the name of Moab's god, which is ordinarily rendered in our version, Chemosh, Hebrew כְּמוֹשׁ, Greek Sept. χαμῶς, Vulgate Chamos. The interpretation of the king's name is analogous to such other names as *Ikbi-Bel*, “Bel spoke,” and *Nebo-titsu-ikbi*, “Nebo spoke good luck.” Another similar name is “*Camusu - sarus - sur*,” *i. e.*, “Camusu protect the king.”

MOLADAH, מוֹלָדָה (Josh. xv. 26), “properly ‘birth,’ hence *Mylytta* (*i. e.*, ‘dedicated to her’; from Hif. of יָלַד) n. p. of a city of the south of Judah . . . מוֹלָדָת or מוֹלָדָה is the name of a Babylonian goddess (Herod. i. 199), as well as of a Carthaginian one, symbolising the

procreative principle, for which תַּלְיִטָּה,⁴⁸ Tylitta, was also said. The city names, מוֹלֵדֶת Moledeth, מֶגַר-מוֹלֵדֶת, Megar moledeth. Mulita and Megarmelita in Libya (Harduin, *Acta Conc.* i., p. 1103) confirm the fact that cities were consecrated to the goddess" (Fürst *s. v.*). To this we may add that *Huldah* the prophetess has a name suspiciously similar to the same goddess, the ת being used in place of מ, and that the Turkish priests are still called *mollahs*. It is also a fact worthy of remark, that the modern name for "Kedashim" is "Mollies," and MOLLY is a name given to a well-worn woman; that *mollis* in Latin signifies "effeminate," and that *μυλλάς*, *mullas*, is "a prostitute," *μυλλός*, *mullos*, is "the female organ," and *μούλλος*, *mullos*, "the mullet" (compare *mulier*), a fish whose name is associated with Mylitta, with the origin of her name, and with the signification of the fish as an emblem. Whilst from the word *μούλλω*, *mullo*, Latin *molere*, we have the obsolete form "mell," which is occasionally used by Shakespeare to indicate *actio futuendi*. The town of Melitus and the island of Malta or Melita take their names from the goddess Mylitta, to whom cakes, *μούλλοι*, were offered in adoration, shaped like the pudenda. See MYLITTA, *infra*.

MOLECH, מוֹלֵךְ (Lev. xviii. 21), "The King" (of Heaven). The fire-king, in whose worship children were made to pass through or between fires, and sometimes were really sacrificed. We find that the practice of immolating living offspring was common to the Hebrews and to the heathen around them. Abraham appears to have been the first to prepare such a sacrifice,

⁴⁸ This word literally reads *Toledeth*, at once recalling the Spanish city *Toledo*, which, like Cadiz, was probably of Phœnician origin.

though he did not carry it out; Jephthah was the second; a certain King of Moab the third. In the days of some of the later kings of Judah, such occurrences were not uncommon. Micah, who wrote in the time of Ahaz, Jotham, and Hezekiah, evidently has in view these human sacrifices, when he says (Mic. vi. 7), "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"

It would be useless to reproduce here the labours of W. A. Wright, who has written a most able article on Molech, in Smith's *Dictionary of the Bible*, and of Nicholson, who has penned an interesting essay upon the god in Kitto's *Cyclopædia of Biblical Literature*. I prefer rather to summarise the conclusions which they have drawn, mingling them with such considerations as have suggested themselves to my own mind, when thinking upon the matter and perusing the accounts of previous authors. In acting thus I must necessarily pass rapidly over from one point to another, without laboriously proving that every step taken treads upon perfectly stable ground.

MOLECH is a name essentially the same as MELECH, MILCOM, and MALCHAM, and it simply signifies "the king."

The deity passing by this name was extensively worshipped amongst the Phœnicians and the Shemitic races generally. He represented the destructive attribute of the Almighty, and may be regarded as analogous to the Hindoo "Siva the terrible."⁴⁹ As the heat of the sun and fire are the most destructive

⁴⁹ Although the god bears this name, he is not generally regarded with fear. On the contrary, next to Vishnu or Christna, he is the most popular of the Hindoo deities.

agencies known to those living in hot countries, it was natural that they should be personified as a dreadful deity. Amongst the Parsees, to the present time, a bright-burning or luminous object is used as a means of kindling reverential thoughts respecting the power of the Almighty, which is quite as rational as to regard a statue, a crucifix, or a morsel of bread with adoration.

As fire and heat burned up the crops in hot countries, it is natural that the god who was so destructive should be propitiated. To effect this, he was personified as an image which was associated with material fire; and was, still further, worshipped by the actual destruction of life, even of human life. Of the adoration paid to Molech by the Jews, we have in the Bible many evidences, which would be largely increased, were we able to restore all the passages that have been altered, to obliterate the idea that the god was widely regarded as a deity by the Hebrews. Molech may be called essentially the fire-king. But fire is not only a destructive agent, it is also a "purifier," a word which embodies the idea that we wish to convey. As heat brings the pure metal from the ore, so it was supposed that it would sublime the soul from the human clay. Yet, when there was no thought of futurity, the notion of distilling an eternal principle from man's mortal elements could not have existed. That the Hebrews had no idea of a life after death is clear from their writings. Sacrifices to Moloch, therefore, had only two ends, one of which was to propitiate the "terrible" god, the other to get rid of those who might prove to be, or really were encumbrances on the living. For the present we shall postpone what we have to say upon sacrifices in

general, and confine ourselves here to the immolation of children.

Now, so far as we can learn from the Bible, the Hebrews disposed of their dead, by deposition in caves, by sepulture in the earth, or by burning. We have evidence of this in Gen. xxiii. 3-19, 1 Kings xiv. 18, 2 Chron. xvi. 14, xxi. 19. It is possible, therefore, that burning infants in the fire to Molech was a form of sepulture. This involves the idea that the innocents were, in some way or other, killed before being sacrificed. It is quite consonant with our knowledge of Grecian usages to assert that all animals, whether brute or human, that were used in sacrifices, were slaughtered prior to incremation. Death by fire was reserved as a punishment for criminals. In this belief we are confirmed by the passage, "slaying the children in the valleys under the clefts of the rocks" (Isa. lvii. 5), wherein the murder of babies is unconnected with the ceremony of burning the bodies. I can find no reliable evidence that infants were ever burned alive to Molech. There is, I know, a story to that effect, but it is apocryphal.

Let us now turn our attention to the condition of Palestine generally, and of the Jews in particular, as recorded in the sacred writings. Lawgivers, prophets, priests, diviners, &c. all promised to their votaries abundance of children, as a reward of their faithfulness to the god whom they worshipped. The Old Testament teems with passages in which a large family is spoken of as a special mark of divine favour. To procure the desired end, or rather under covert of obtaining fertility, the form of worship adopted was eminently sensual. Men and women were encouraged

to indulge in frequent intercourse, and, as a natural result, the number of births was in excess of the means for their support.

When once a man finds that his family is so large that he cannot procure food for the mouths which are dependent upon him, he has the option of starving himself to feed them, allowing them to starve, or making away with the superfluous young ones. The Jews, whose country was extremely small, whose personal fertility is represented as having been very great, and whose land could not by any possibility support an ever-increasing population, must have been particularly pressed by hunger whenever the population materially increased.

No sooner do the directors of the public mind see that abundance of offspring becomes a curse upon parents, and upon the state generally, than they consider whether it is desirable to prevent the union of the sexes, to kill off the old folks, or to make away with the very young ones. The first alternative is opposed by all the instincts of our nature; the second is equally opposed by the old, although in many instances adopted; the third may be accomplished either by procuring abortion, — the plan adopted by ancient Roman and modern American ladies, — by wilfully preventing conception, as was practised of old by Onan, and is in modern times by the French and others,⁵⁰ or by making away with the children after birth, (a) by sending them to a foundling institution or

⁵⁰ In the present year (1868), and in the presence of a certain scientific society, Lord Amberley, the eldest son of a distinguished British statesman, propounded as his opinion that it was desirable for men whose means were limited to take steps for insuring to themselves a small family, and that it was the duty of physicians and surgeons to assist them in their efforts!

parish workhouse, where they are almost sure to die, a plan adopted in Christian Europe; (b) by killing them outright, a plan adopted in China, India, England, and elsewhere, with or without the sanction of the law; or (c) by sacrificing them devotionally to the god of the land, as was done by the Phens generally, including the Hebrews; see *Wisdom of Solomon*, ch. xiv. 23-27. The philosopher is equally horror-struck at the mortality amongst infants which is brought about by the profligacy of our countrymen, and that induced by the religion which ordained sacrifice of superfluous offspring to Moloch.

Were I to write metaphorically, and as strongly as the subject deserves, posterity would see that we have in Europe, and even in the very metropolis of Christian England, a Moloch as horribly destructive to infant life as the idol to which Solomon gave a local habitation, viz., baby-farms, wherein children are expected by their parents slowly to pine away to death.

The idolatrous Jews, when children were born too fast, were encouraged by the Priest⁵¹ to kill and burn them, as "innocent blood," fit for a holy sacrifice. El the creator had given them, and the Great King asked for them back. It was easy for a lawgiver, who directed warriors to spare virgin women amongst their enemies, that they might be used in the harem, to invent a religious form of infanticide, by which the superabundant family

⁵¹ There is no doubt, from Jerem. xxxii. 34, 35, that the worship of Moloch was not opposed by the Temple Priests, although it was denounced by the prophets. It is very probable that the law forbidding the sacrifice of offspring, Lev. xviii. 21, xx. 2-5, was introduced into the Pentateuch with the express intention of opposing the practice. The modern Jews do not require such a command, for they are peculiarly tender and loving to their children.

ensuing might be duly pruned to a convenient dimension. The Jews, during the later part of the monarchy, when they were very heathenish and very poor, their territory being exceedingly small, appear to have made child-murder a pious act or a *quasi* religious duty. We execrate it publicly, but too many encourage it privately.

It would be well if those who, professing to hold the doctrines of Christ, think it right to abuse, as foul idolaters, the nations whose practice differs from their own, would remember the teachings of Jesus, who, when the woman, found in the very act of adultery, was brought before him for judgment, said, "He that is without sin amongst you, let him first cast a stone at her."

And ye who execrate Moloch, remember that he reigns supreme yet! We do not subscribe to pay for fires wherein the innocents can be burnt, we only patronise burial clubs, and houses where unwelcome children may die, and where others may be blighted ere they see the light. Moloch is simply the avenger of lust and luxury, and it matters little whether he is represented by the bonfire or that premature grave which wilful neglect prepares.

MOLID, מוֹלִיד (1 Chron. ii. 29) "a begetter." This word reappears in another form in *μυλ-όδους*, *mulodous*, "one who grinds in a mill." It is possible that it is an altered form of מוֹלָדָה, *moladah* = Mylitta. In the Assyrian, *alad* signifies "to beget or bring forth," and **ALITTA** frequently replaces **MYLITTA**.

MONTHS. See **TIME**, *infra*.

MOON, יָרֵחַ *yareah* (Gen. xxxvii. 9), *i. e.*, "that which makes a circuit, or walks majestically;" she is also called לְבָנָה,

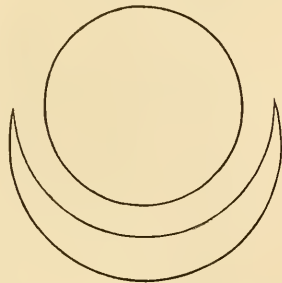
lebanah, 'the pale shiner,' to distinguish her from the burning sun.

We have an interesting reference to the moon in Job xxxi. 26, *et seq.*, "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth had kissed my hand; this also were an iniquity to be punished by the judge; for I should have denied the God that is above." This passage distinctly proves that the sun and moon were revered by some, but that Job was a monotheist looking beyond these objects to the God who made them.

That the sun and moon were at a very early period worshipped, none who has studied antiquity can deny. But there has been diversity in the manner in which the latter has been regarded; sometimes the moon has been considered as masculine; more generally, however, she has been figured as a female. Amongst the ancients, the two luminaries were usually represented thus: Fig. 24.

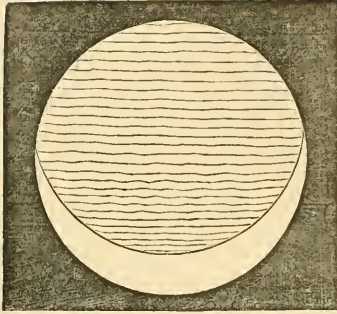
In the same way they are still represented over many of the altars of the Roman Catholic temples. By a fiction, it was supposed that the sun impregnated the moon, and when

Figure 24.



the latter luminary was new, and the one quarter was shining with reflected sun-light, and three quarters with reflected earth-light, it was easy to adopt the idea that the moon was pregnant, or had

Figure 25.



the young moon in her arms. When these myths prevailed, it was very natural that the moon should be identified with the celestial Virgin, the consort of Mahadeva. That the Virgin with her Child is still identified with

the moon, a visit to any Roman Catholic cathedral, or a reference to such pictures as are represented in Fig. 17, page 260, will show. Fig. 16, page 259, indicates very clearly how completely the sun and moon were regarded as male and female; whilst Plate iii., fig. 3, Vol. i., shows the identification of the two luminaries with Mahadeva and the yoni; The serpent crowned with rays, typifying the erectile organ of the male, whilst the other represents the smaller, but corresponding structure in the female. The androgyne figure is symbolic of the sun and moon in conjunction.

That the moon was an object of worship in Palestine, there is no doubt;⁵² and there is abundant evidence that it was equally revered in Mesopotamia; but I entertain some doubt whether the moon was ever extensively adored in Egypt or Hindostan. The fact is, that this luminary has been, and still is, regarded in two distinct fashions. By some she is considered the guardian of night, enabling the denizens of houses heated by the sun to enjoy the coolness of evening without being pounced upon by

⁵² See Deut. xxxiii. 14; Judges viii. 21 (marginal reading); 1 Sam. xx. 5; 1 Chron. xxiii. 31; Psalm lxxxii. 3; Isaiah iii. 18; Ezek. xlvi. 6; Amos viii. 5.

unseen foes, who can approach any group in the darkness stealthily, being guided by the voices of speakers; by others, residents for the most part in intensely hot climates, the moon is regarded as a destructive agent, which deprives people of their health, or of their senses. We have embodied the last of these ideas in the word "lunacy," which is now synonymous with insanity. There is also a condition which is called "moon-blindness," — happily not very common.

There is much reason for regarding the moon as a source of evil, yet not that she herself is so, but only the circumstances which attend her. With us it happens that a bright moonlight-night is always a cold one. The absence of cloud allows the earth to radiate its heat into space, and the air gradually cools, until the moisture it contained is precipitated in the form of dew, and lies like a thick blanket on the ground to prevent a farther cooling. When the quantity of moisture in the air is small, the refrigerating process continues until frost is produced, and many a moonlight night in spring destroys half or even the whole of the fruit of a new season. Moonlight, therefore, frequently involves the idea of frigidity. With us, whose climate is comparatively cold, the change from the burning, blasting or blighting heat of day or sun-up, to the cold of a clear night or sun-down, is not very great, but within the tropics the change is enormous. To such sudden vicissitudes in temperature, an Indian doctor, in whom I have great confidence, attributes fevers and agues. As it is clear that those persons only, whose business or pleasure obliges them to be out on cloudless nights, suffer from the severe cold produced by the rapid radiation

into space of the heat of their own bodies and that of the earth, those who remain at home are not likely to suffer, from the effects of the sudden and continued chill. Still farther, it is clear that people in general will not care to go out during the darkness of a moonless night, unless obliged to do so. Consequently few persons have experience of the deleterious influences of starlight nights. But when a bright moon and a hot close house induce the people to turn out and enjoy the coldness and clearness of night, it is very probable that refrigeration may be followed by severe bodily disease. Amongst such a people, the moon would rather be anathematised than adored. One may enjoy half-an-hour or perhaps an hour of moonlight, and yet be blighted or otherwise injured by a whole night of it.

In Palestine, however, so far as we can learn, the moon was a popular, and supposed to be a beneficent goddess. Being identified with Astarte, Ishtar, Juno, Ceres, or woman generally, — as the following figure (Fig. 26) will show, — the ceremonials connected with her worship were eminently sensual, and, being so, were very likely to captivate the minds of “a nation of unbridled lust.” See NEW MOON.

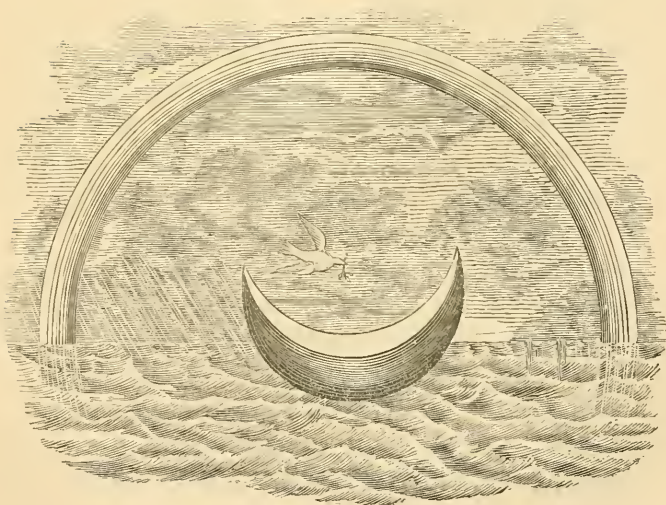
She is also represented sometimes, as in a pretty tail-piece by Bryant, in his *Mythology*, as an ark or ship of safety, associated with the dove; whilst a rock in the back ground stands for the male, the water typifying the means of union (Fig. 27).

MORALITY. When testing the value of any religious doctrines, we of the present day usually act upon the idea, “men do not gather grapes of thorns or figs of thistles,” “a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good

Figure 26.



Figure 27.



fruit" (Matt. vii. 16, 18); and hence any system of faith may be measured by the results which it produces. If the plan be considered a right one at the present time, we cannot disallow its propriety in the past. It is true that the philosopher may object to the dictum altogether, and aver that bad fruit does come from good trees, and very good fruit from bad ones. In fact the gardener knows that the finest looking plants are often barren, and that the sweetest apples come from very poor looking stocks. But, though the sage may doubt the saying, the Christian preacher must be bound by it, as being among the utterances of Jesus of Nazareth. Here we have a test by which we can measure the real value of the Ancient Faith held by the Jews, founded, as we are told, upon a direct revelation from the Almighty. Thus, too, we can ascertain, by a rule, undeniable by "the orthodox," whether the seers who spoke to the Hebrews in the name of the Lord were false prophets or not.

Ere, however, we can use our measure, we must obtain some standard of goodness upon which all may agree. It is quite possible, for example, that what is thought to be very immoral in England, is judged differently in the East Indies; and, contrariwise, that what is adjudged to be a virtuous action in Bombay may be regarded an atrocious offence in London. But, though there is difficulty in finding a standard to which all can assent, we may approximate thereto, by adopting, as our foundation, such moral precepts as, "thou shalt do no murder," "thou shalt not adulterise," "thou shalt not steal," "thou shalt not bear false witness;" or, in other words, "thou shalt do unto others as thou wouldest wish them to do

unto thee." Such a code excludes all religious dogmatism; prevents men from fighting in support of opinions entertained about a Being of whom nothing is with certainty known; and it judges the actions of mankind solely according to their results. In this arbitrament the question of motive finds no place, for experience has taught that the most horrible offences against morality are often perpetrated with the best of motives, zeal for the god worshipped.

Omitting here those passages in the Old Testament which describe the Almighty, as historians would depict a powerful and bad earthly monarch, inasmuch as we have already adverted to them under the head ANTHROPOMORPHISM, Vol. I., p. 216, let us examine the direct injunctions given by certain prophets, who alleged that they drew their inspiration from the Creator.

The first such command which attracts our notice is the direction of Moses to the Israelite in Egypt, which, being deprived of all gloss, ran thus; "Thou shalt steal everything thou canst; thou shalt plunder" (Exod. xi. 2). We next notice the prophet's order, said to be given by God to the Levites, viz., "Slay every man his brother, his companion, and his neighbour" (Exod. xxxii. 27), with an immediate and bloody result. It is quite true that in the first example the individuals who were despoiled were enemies, Egyptians, and that in the second they were heretics. But this really makes no difference, a strict morality does not teach us to plunder those we hate, or to murder those who differ from us in opinion. That Moses habitually perpetrated murder on the largest scale no one can deny. For example, we see the order to the Judges, "Slay ye every one his men

that were joined unto Baal Peor" (Num. xxv. 5). We find him, even like an ancient Nana Sahib at Cawnpore, directing the slaughter of women and children (Num. xxxi. 17); but, unlike that much abused chief of India, Moses retained the young maidens alive, that his followers might adulterise with them. There is not a single law of the moral code assigned to him which this prophet did not violate. We even find him bearing false witness before Pharaoh, and soliciting for one thing, when he intended another; who, for example, can recognise in the words, "let us go three days' journey into the desert, and sacrifice unto the Lord our God" (Exod. v. 3), anything but a distinct misrepresentation?

The whole career of Joshua, the reputed follower of Moses, is marked by continued offences against morality. He and all his soldiers, call them by what name we will, were nothing more than a horde of banditti, who entered a country to plunder, to murder, and to exterminate men who had done them no wrong. Let us, indeed, measure his proceedings with those of the Danish and Saxon invaders of England. Can any of us assert that either the one people or the other were justified in their ruthless and murderous outrages upon life and property, because some of their seers had declared that Thor, Odin, or any other god, had doomed Britain to destruction? Or can we justify the desolation wrought by Mahomet and his followers, by alleging that Allah gave the conquered races over to plunder and to death?

When we examine the morality of Samuel, we find that it was as low as that of Moses. He reports, in the name of Jehovah Sabaoth — Him who gave

the command, Thou shalt do no murder — a message to Saul, “Go and smite Amalek, spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass” (1 Sam. xv. 3). We may pass by the immoralities of David and of Solomon, and of the various writers in the book of Psalms, who consider that murder, vengeance, robbery, and the like are quite justifiable, against the enemies of the King, and the priests whom he favours. We will equally omit to make farther mention of the pious murders which are assigned by Jewish writers to the prophets Elijah and Elisha. The later prophets give us an abundant mine whence we can judge of their moral code; they abound in denunciations of the Almighty’s wrath against every nation that has oppressed or conquered Jerusalem, not because those people were bad in morals, nor because they had showed themselves bad citizens, bad soldiers, bad husbands, bad fathers, bad brothers, or the like, but solely because they had vexed the Jews, and because they worshipped the Creator under a different name to that adopted by Israelites. The law of revenge is everywhere inculcated, from Genesis to the end of the Old Testament. We seek in vain for a passage in which the Jews are exhorted to eschew the murder of enemies and heretics; whilst in the books of Hosea and Ezekiel, as we have already observed, we find an amount of adultery and obscenity so great, as to make us believe that both the one and the other must have revelled in breaking the seventh commandment, or in describing those who did.

Again, if we are to suppose that the Jews knew the tenth commandment, how can we clear the prophets

from the charge of systematically⁷ teaching the Jews to covet that which was not theirs? The men of Jerusalem, when that city was taken from them, had no more right to act as if it was their own, than had the Jebusites, after David had stolen it by force of arms, as a robber plunders a sheepfold; yet the Jews in captivity are urged, by their so-called prophets, to covet perpetually their force-gotten state. In fact, the whole of the Hebrew story is nothing more, than a continuous demonstration of how much the Jews coveted everything that was their neighbour's.

But there is a saying, viz., "Even the Devil is not so black as he is painted;" and however dark may be the crimes of the ancient Jews, the historian is bound to ascertain whether there are not some bright spots in the vast pall of evil deeds that spreads over their history. Yet to me the task is hopeless; I cannot find one single redeeming trait in the national character of the ancient Hebrews. It is difficult to find a people in the olden times, whereof we have a history, which were not superior to the inhabitants of Jerusalem, prior to the Babylonish captivity. Taking even their own writers, such as Isaiah, Jeremiah, and Ezekiel, as witnesses, we cannot think of a crime which was not common in the capital. What picture is more frightful than that drawn in Ezekiel xxii., whose horrible imputations are unfit for our pages? What accusation could be more keen than the expression in ver. 30? "I sought for a man among them that should stand in the gap before me for the land, that I should not destroy it; but I found none."

With the immorality thus depicted, we find that

there was a vast amount of ignorance conjoined. We seek in vain for evidence of commerce, of an idea of political economy, of a desire for geographical knowledge, and the like. On the contrary, the burden of the exhortations addressed by the prophets is this; "Keep yourselves to yourselves, and to the God whom we preach; shun your neighbours, hate them, and, when you can, plunder and kill them! Agree amongst yourselves and treat your priests well, and then you shall be great and glorious, princes, kings, and potentates in every land, and your enemies' necks shall be your footstools."

Can any one, unless blinded by prejudice, believe that a nation, such as we here describe, could be the only God-selected one in the whole world? that it alone had received a direct revelation from Heaven? and that from it all future generations ought to draw their code of moral laws? Yet such is the teaching of the state religion of Great Britain and Ireland; such is the teaching which Missionary and Bible societies diffuse over the world. The wild Maori of New Zealand draws from the Old Testament an exemplary support for his most murderous propensities. The Mohammedan and the Mormon draw from the same source a valid defence, against charges of flagrant violations of the seventh commandment. The murderous Christian has, under the auspices of Moses and the prophets, converted himself into a demon, and revelled in anger, revenge, torture, murder, and every abomination, in the name of the Lord of Hosts and the Prince of Peace. To sustain the power of hating, bearing false witness against our neighbour, coveting his possessions, spoiling his goods, torturing his mind, murdering his body,

cursing his soul, and of enjoying, during a stay on earth, the luxury of indulging, in imagination, an eternal revenge against all adversaries, will ever be motives sufficiently powerful to induce Christian hierarchs to uphold the plenary inspiration of the Bible.

Without such a book, bishops could not contend successfully with presbyters, nor deprive clerks of a living; without it, the parson in his hungry cure could not solace himself by his power of sending the neighbouring squire to a hot place; nor could a hermit clad with dirty garments enjoy the luxury of consigning city fops and belles to dresses of fire, and to eternal balls, where every waltz would be on a heated floor, and every partner a fiery devil.

We cannot interfere with the luxuries of others in a future world; nor shall we ever envy those anticipated by Christian divines. Nay, so strongly do we feel respecting the immorality of the doctrines drawn from the utterances of ancient Jewish writers, that we would gravely propound the question to all the disciples of Jesus, no matter of what sect they may be, viz., "Which individual comes nearest in your opinion to 'a damned soul'? an immaterial essence burned perpetually by spiritual fire, yet never consumed? or a being brimful of eternal revenge who sits looking at the flames and their victim?" When Jesus described the scene between Dives and Lazarus, he did not depict the latter as indulging in delight at seeing the rich man miserable. His followers, however, have learned more since his time, and the indulgence of human hate is superadded to the charms of delicious music, to attract modern Christians to the realms of bliss. (See Vol. I., pp. 562, 563, note.)

We may, therefore, assert that our sacred writings require to be remodelled, on the ground of the immorality, which they at present inculcate or encourage, as well as on the ground of their grossness. Nor can we imagine any individual, cognizant of the existence of such foul blemishes in the Bible, yet preferring it, as it stands, to an expurgated edition in which nothing objectionable could be found.

MORIAH, מוֹרִיָּה or מוֹרֵיָּה (Gen. xxii. 2). The origin of the word is most probably from מוֹרָה, *marah*, and יָה, *jah*, signifying “Jah is strong,” or from מוֹרֵי יָה, “my lord Jah.” In the Greek, we have some words which suggest other ideas; *μολα* are “the sacred olives,” which recall to our mind “the Mount of Olives in Jerusalem;” *Ζεὺς Μάρσιος* is “one of the names of Jupiter,” and *μόριον* = “the pudenda;” and to these organs, hills or eminences were frequently compared. The celebrated Mount *Meru*, the seat of the Gods in the Hindoo theology, has a name singularly like *Moriah*, its signification is ‘excellent,’ a name given by the Psalmist to the hill of Jerusalem, which he also says is “the joy of the whole earth.”

By some this word is derived from הַר מוֹרֵי יָה, *har mori jah*, “mount of my lord Jah.” If we accept this etymon, it involves either that the word Jah was known to Abraham, and to the heathen before his time, or that the passage in Genesis was written after the period when the worship of Jehovah had become general. From 2 Chron. iii. 1, we infer that the name MORIAH is of very modern date. There is strong reason to doubt the identity of Abraham’s Moriah, Araunah’s threshing floor, and the hill on which the temple was built; but it would be unprofitable to discuss the subject. My inclinations lead

me to prefer the Greek *μορια*, *morìa*, for the original etymon, and *הר מורי יה* for the secondary one.

MOSES, מֹשֶׁה (Exod. ii. 10). I have, on a preceding page (Vol. I., pp. 95, 96), given my views respecting the origin of this word. That it is not derived from the etymon given in Exod. ii. 10, is shown by Fürst, inasmuch as the name required for "drawn out," would be מַשְׁוִי, *mashui*. He suggests that the name may have been of Egyptian origin, and that it signified "the son of Isis"; but "*mo cese*" is too much unlike *mosheh*, the Hebrew pronunciation of our MOSES, for us to accept the etymology. Josephus tells us that *mo* in Egyptian signified "water," and *uses* "drawn out." It may be so, but that is a very poor etymon for MSHEH. Another possible but improbable etymon is the Assyrian *mushi*, "night."

In examining the history of Moses, we may begin by a comparison, and remark that if an enthusiastic believer from Salt Lake City were to preach to us, about the value of the book of Mormon, written on plates of gold, in such mysterious characters that some angelic intervention was required to decipher them, our first impulse would make us deny that such a lawgiver had any existence. If then, changing his tactics, the missionary alleged that the evidence in favour of the existence of Mormon was analogous to that of Moses, we should probably answer, with supreme contempt, that Moses had been credited for more than two thousand years, and that it would be sufficient to talk of the American prophet, when his sect had lasted equally long. "Well, then," would be the rejoinder, "it is clear that the law which we assert to be true, and which you reject, is becoming more worthy of the world's regard as every

century passes by, and, in time, will be as authoritative as the books of Moses!"

In a similar manner, if any one were to quote the prophecies of Merlin, and the laws of King Arthur of England, the logician would consider it necessary, in the first place, to inquire into the evidence that such persons ever existed. The modern philosopher does not take a thing for granted, simply because he was told, in his childhood, that it must be true, since it is to be found in a book. He does not believe that the celestial Venus descended to enjoy the company of Anchises, because Æneas was said to be her child. Nor does he believe that Orion was made *ab urinâ deorum*, before life, and that after death he was translated to the sky, even though there is a constellation bearing his name, which tallies with his alleged origin.

Neither does the name Moses, because associated with a legal code, demonstrate the existence of the man. Even if, for the sake of argument, we grant that such a man as Moses did really exist, it does not follow that he was what we are required to believe him to be.

When an historian is in doubt whether the subject of his story had real existence, he will probably examine — 1, his history, as recorded ostensibly by himself, and credited by those who believe in his mission; 2, the evidence of his existence drawn from collateral sources; 3, the evidence respecting the mythical element in the story.

Ere we attempt to follow out this plan, we must premise that Moses is considered to be a real man, who led the Israelites from Egypt into Canaan, and who, during the journey, received from God a code of

laws which were to bind the people in all futurity. It is supposed still farther that he wrote these laws in books, and that the volumes which we know as the Pentateuch are copies of the works of Moses.

Without any further preface, we take up the history of Moses as he is drawn in the Bible. Of Jewish parentage, an accident removed him from his father's house, and transferred him to a royal mansion of Egypt, where he became learned in all the wisdom of the Egyptians (Acts vii. 22). Under such circumstances, the Egyptian language would be, as it were, his mother tongue, for his wet nurse would not remain long enough with him to instruct him in the Hebrew. Though living in a palace, and in Egyptian style, he was aware of his own Hebrew origin, and, with a strong *esprit de corps*, he left the mansion, when about the age of forty years, to contemplate the burdens imposed on his race. Seeing, accidentally, a Jew struck by an Egyptian, without making enquiry as to the justice or otherwise of the punishment, Moses gave a glance around to ascertain that the three were alone, and then, hoping for immunity, he killed and buried the Egyptian. On the next day, he interfered between two Hebrews, and on listening to their story, which he perfectly understood, he assumed the office of judge; but his assistance was spurned, and the murderous deed of the previous day is cast in his teeth. Being terrified at the probable punishment of his crime, Moses fled to Midian, a pretty considerable distance. When there, he met with the daughters of a country priest, and married one of them. After residing some forty more years in Midian, he received a revelation, and the power to work miracles. But the miraculous endowment did

not extend to his tongue, and he had to use his brother for a mouth-piece, whilst a rod was his miracle worker. Intent on his mission, he went to the king of Egypt; but, with all his zeal, he forgot to circumcise his son Gershom, and his wife helped him to escape from the dilemma, into which his carelessness had brought him. After a series of miraculous phenomena, Moses led the whole Jewish nation from Egypt, into a country which he knew, from his travelling experience, contained neither food nor water for man or beast. These necessaries were, however, procured from the storehouses of the angels (Ps. lxxviii. 25). A successful fight with Amalek then occurred. Moses again met Jethro, his own Midianite wife, and his two sons, and at length reached Sinai with the fugitives. On a moderate calculation, the number of the Jews amounted to two millions and a half, about the population of London; consequently Moses organised messengers, by whom he could disseminate rapidly the orders which he received from Jehovah. After giving the necessary directions, Moses ascended Sinai, amongst wondrous phenomena, smoke, fire, earthquakes and thunders.

We cannot exactly tell what happened next, for Exod. xix. states, that no sooner had Moses arrived on Sinai than the Lord sent him down, and ordered him to come up again at a future time (vv. 21-25); and ch. xx. states that God spake the commandments to the people whilst Moses was still amongst them (vv. 18, 19, 20, 21). After this, Moses drew near to the thick darkness where God was, and received many other laws. This account is irreconcilable with that given in ch. xxiv, wherein we are

told that, after the clouds, &c., had been upon Sinai for seven days, God called for Moses on the seventh. This again is incompatible with the idea that the Sabbath, or seventh day, was to be holy, because God rested on that day (Exod. xx. 11). We are then told that Moses was in the mount forty days and forty nights, during which he received a code of laws, one of which was (Exod. xxxi. 15–17), that Sabbath-breaking should be punished with death, because it was the sign of the covenant between God and Israel — not between God and all people.

During this very mysterious disappearance of Moses for six weeks, the people, fresh from the wonders of Sinai, and Aaron, who had just seen, eaten, and drunk with the God of Israel (Exod. xxiv. 9–11), craved for some other idea of God than a thunder-storm. Amongst them they made a calf, and the people, whom the presence of the clouds of Sinai had kept free from all sexual intercourse whatever (ch. xix. 15), now revelled in sight of the gloomy mountain in the most unbridled lust. The Almighty, becoming suddenly aware of this,— for it will be noticed that there is nothing said to Moses during the collection of the earrings, the making of the furnace, or the fashioning of the calf with a graving tool; and the philosopher may well think how long it would take the two million people to collect firewood where none existed, to make a furnace where there was no clay, nor sand of requisite quality to make a mould for “casting,” and to find a graving tool where there were neither shops nor traders,—commanded Moses to descend to the plain. But the Almighty is represented as not ordering the descent until His prophet could catch the people

“*in flagrante delictu.*”⁵³ Ere Moses leaves the presence, God is described like a gladiator, preparing himself for the execution of “*canaille*,” but sufficiently peaceable to be soothed by Moses, who then went down the mountain with the two tables of testimony, which were written by the finger of God (Exod. xxxii. 16). When he neared the people, — and how near he could come to the calf, considering the immensity of the assemblage, it is difficult to say, — he brake the tables by casting them down. In other words, Moses vented his anger against God’s people, by destroying the actual handiwork of Jehovah; and then he, who had heard amidst the thunders of Sinai the words, “Thou shalt do no murder,” directed all the sons of Levi to put every man his sword by his side (we cannot help wondering where they procured them, for the ancient Egyptians did not use such weapons, even if they did, all would have sunk in the Red Sea when the waters overwhelmed the army), and to go in and out from gate to gate throughout the camp, and slay every man his brother, his companion, and his neighbour (vv. 26, 27). A slaughter which comprised three thousand.

After this, Moses was ordered to depart (Exod. xxxiii. 1) from Sinai; but, to our surprise, we

⁵³ This recalls to my mind an anecdote of a date about 1825. A new coinage of sovereigns was being disseminated, and a vast number of small barrels of them were sent into the country by Pickford’s vans. My father, who was one of the partners in the concern, was informed of a plot to blockade the highway, and plunder the vans. The firm, therefore, applied to the police authorities of the day, for a force to resist the anticipated attack. The reply was a polite refusal, the head man declaring that the duty of the police was to punish crime, not to prevent it. As a boy, I execrated such a doctrine, but when I found from the chapter in question that the Lord is represented as acting on the same principle, I was staggered. I now believe that Jehovah does not act in every case as He is said to do.

find that the ornaments which had gone to make the golden calf were still in existence (vv. 5, 6). The same chapter (v. 11) tells us, that "the Lord spake unto Moses, face to face, as a man speaketh unto his friend;" yet, a few verses farther on (v. 20), we find the words, "thou canst not see my face; for there shall no man see me, and live." Arrived at Mount Horeb (Exod. xxxiv. 2), Moses is again ordered to ascend the mountain, where he remains for forty days and nights, during which he wrote the ten commandments upon the two tables (v. 28); whereas we are told (v. 1), that God himself would do so. When Moses descended from the mountain, we are informed that his face shone (v. 29). Here we may profitably consider what would have been the effect upon the worshippers of the golden calf, had the shining face of Moses burst upon them when he came down from Sinai. Surely, when all fled from the brilliant countenance of the lawgiver, no fratricide or homicide would have been required to vindicate the law. Yet, perhaps, after all, in matters of faith, murder is better than fright; and it is more judicious to kill an opponent than to show him a radiant countenance.

We pass by the contradictory laws enunciated in the various "books of Moses," because they have already been sufficiently noticed by Colenso, Kalisch, and other writers, and turn to the time when Moses directed his vengeance against the kindred of his wife Zipporah. We do not believe that the lawgiver did this because he had married an Ethiopian woman, (Num. xii. 1), but on account of the general character of the Midianites. They are described as being essentially licentious, and their god was luxury per-

sonified ; yet Moses directed that all the young virgins of the accursed tribe shall be preserved. His objection was to the worship of Baal Peor, not to indulgence in sensuality, if combined with orthodoxy.

Without going into details, we may say that, throughout the Pentateuch, Moses is described as one man, and Jehovah as another ; the latter being so immeasurably great and high, that no comparison could be drawn between the messenger and the sender. In no place did Moses seem to recognise the idea, that the Omniscient can make a perfect law at once ; nowhere did Moses indicate the idea of a future life ; in no case did he appear to believe, that there is a better test of orthodoxy than worldly prosperity. He was meek, murderous, and angry by turns, and treated the Almighty as if he could be cajoled (Num. xiv. 13, 16). At length Moses died, and mysteriously, without any evidence of his decease, was buried by the Almighty, so secretly that none of the children of Israel ever knew of his sepulchre (Deut. xxxiv. 6).

The history of the alleged lawgiver, thus summarised,— and it is capable of indefinite extension,— does not give us an exalted view of his character as a man, a legislator, a soldier, or a prophet. We do not admire him so much as we respect Buddha, Zoroaster, Confucius, or even our own Alfred ; in mental power he was below Socrates, Plato, and probably Pythagoras, Orpheus, Hesiod and Homer. In knowledge of natural history, he was far inferior to Aristotle.

Putting these considerations together, we conclude that Moses, if he existed, cannot be regarded as a veritable “ theopneustos,” or even as a man of average

ability, for a leader of fugitives. Moreover, if he is a fictitious character, we think that he could only have been drawn by individuals, who were anthropomorphists in religion, intolerant in faith, sensual in habits, and ignorant as men.

When we examine the testimony to the existence of Moses from heathen sources, we are compelled to confess that there is literally none. The Egyptian records, so far as they have been deciphered, and the Egyptian sculptures, so far as they have been examined, give no evidence whatever of the residence in their land of a ruler like Joseph, of men like the Jews, or of the occurrence of such miracles as "the plagues" of which we read in Exodus. Even Ewald, with all his learning, is unable to bring one single valid witness to the truthfulness, or even the probability, of the Mosaic story. It is true that there are records of the invasion of Egypt by the Hyksos, and the expulsion of a band of lepers; but these have no more resemblance to the history of the Jews in Egypt, and their exodus, than they have to the flight of the Etruscans from Lydia, and their settlement in Italy.

It is true that we have books which purport to be the books of Moses; so there are, or have been, books purporting to be written by Homer, Orpheus, Enoch, Mormon and Junius; yet the existence of the writings, and the belief that they were written by those whose name they bear, are no real evidence of the existence of the men, or the genuineness of the works called by their names. It is true also that Moses is spoken of occasionally in the time of the early kings of Jerusalem; but it is clear that these passages are written by a late hand, and have been

introduced into the places where they are found, with the definite intention of making it appear that the lawgiver was known to David and Solomon.

It is true that Moses is repeatedly referred to by Jesus and his Apostles, as a real individual, and his writings were regarded as genuine. But the value of this observation as an argument is absolutely nothing; for Jesus, the son of Mary, never professed to be a critic of the sacred Scriptures, but accepted them like any other Jew. Even if he had, we should doubt the fidelity of the dicta assigned to him, just as we doubt the truth of the prophecy which is placed in his mouth in Matthew xxiv. 1-44, and in corresponding passages in the other gospels; and the reality of the memorable scene called "the transfiguration." The evidence drawn from the acknowledgment of Moses by the Apostles is of no value whatever. It is clear that they knew no more about the remote past than they did of the approaching future. There was scarcely a day in which they did not expect the second coming of the Saviour; and they, who were so grossly wrong on such a point, can no more be considered as testimony for the reality of Moses and his mission, than is the Rev. Dr. Cumming for the truth of the history of Balaam and of the disobedient prophet.

Worthless as these evidences are when taken separately, they do not gather strength by being allied together, so long as they are opposed to so many other evidences which are diametrically contrary to them. These we shall now proceed to examine and array, much in the same manner as a lawyer would prepare a brief, in a case where the testimony is wholly circumstantial.

The first witness which we call in this case is the man himself, who, being for forty years accustomed to talk Egyptian, and for forty years more, the tongue of Midian, suddenly learned to speak Hebrew at eighty years of age. Throughout the Pentateuch, there is not an idiom which is not Jewish, not a cognomen that is not Hebrew, and only one epithet that is Egyptian, though even of that there is some doubt. The writings attributed to Moses are full of inconsistencies and contradictory laws; circumcision was enforced by penalties, yet systematically evaded; the ordinances attributed to the Lord are imperfect; and it is physically impossible that the details of the history said to be given by him can be correct. Moreover, we believe that the existence of this law-giver was wholly unknown to Samuel, to David, and to Solomon;⁵⁴ and that he is only spoken of in those portions of the Old Testament which bear internal evidence of being composed at a very late date.

Still farther, we have evidence of Greek influence

⁵⁴ It may be asserted that this statement is opposed to such passages as 1 Kings ii. 3, wherein David refers to Moses in his dying charge, and 1 Kings viii. 53-56. But we think that there is very strong evidence to prove that the first is an interpolation into the original chronicle of David's death; the speech of the departing king reads better without the verse in question than with it. Without the reference to Moses, the advice to Solomon tallies with everything which we learn of David's life; whilst for that king to refer to Moses and his laws, only on his deathbed, is an improbability so great that we cannot accept it. A similar remark may be made respecting Solomon's dedicatory prayer. We have, indeed, no evidence that this composition was really due to the monarch to whom it is attributed. Throughout the story of the building of the temple, no reference is made to the pre-existing tabernacle, or to the plan of its formation. On the contrary, we learn from 1 Chron. xxviii. 19, and from the general tenour of 1 Chron. xxviii. and xxix., that David learned the plan of the temple by divine revelation, and prepared for it accordingly. Again, Solomon, at the early part of his reign, sacrificed on a high place at Gibeon (1 Kings iii. 4); and, in the verse preceding this, we learn that "Solomon loved the Lord, walking in the statutes of David his father," apparently not knowing any other statutes to walk in.

in Genesis,⁵⁵ and of Babylonian in Joshua;⁵⁶ whilst the laws respecting kings and temple worship, found in the Pentateuch, could only have been composed when both the one and the other existed. Again, we find, that names of modern places, unknown in the early times form part of the Mosaic narrative; and still farther we see that all the kings, both of Judah and Israel, prior to the time of Josiah, knew nothing of any law save that of their own will.

As we have, however, already written much, and shall have to say more on this subject, we will sum up by remarking, that it is our belief that Moses is an entirely mythical character, who played amongst the Jews precisely the same rôle as Mormon now does in Salt Lake city. I believe that astute priests considered it would be better for the nation, and for their own order, that there should be a written rather than a despotic law, and a history rather than passing legends. When such a resolution was taken, there would be no difficulty in carrying the design into effect, for the scribes alone practised writing, and could manufacture a story just as easily as a modern novelist; a very little chicanery would suffice to make a credulous people believe that a new manuscript was an old one; and, by dint of reading it repeatedly, even the scribes would convince themselves of the truth of the fiction which they had made. See SABBATH, PENTATEUCH, REVELATION, RELIGION, etc.

But there is one more consideration connected with Moses and his writings which we cannot pass by in silence, inasmuch as it is most intimately connected with the subject of revealed religion. It

⁵⁵ See LAMECH *supra*, and ⁵⁶ Joshua vii. 21.

is this; if we allow ourselves to believe that "the law" was revealed to Moses on Mount Sinai by the Almighty Himself, we must either conclude that He did not then know what was best for man, or that "the second dispensation" does not come from Him. I see no means whatever whereby to escape from this dilemma, all the laboured utterances of Paul notwithstanding. The Apostles quibble upon this point, but they are nowhere logical. We leave our readers to decide upon which horn of the dilemma they choose to take their seat.

MYLITTA is the name given by Herodotus to a Babylonian goddess. There is much difficulty in understanding the strict etymology of the word and its signification. The Greek historian tells us that it is the same goddess as the Arabians call Alitta, and the Persians Mitra (b. i., c. 131). *Allata* is the name given (Rawlinson's Herod., vol. i., p. 526) to one of the Assyrian goddesses, and Rawlinson (vol. i., p. 217) considers that the latter name may simply be the feminine of 𐎠𐎢𐎽 , *i. e.*, 𐎠𐎢𐎽𐎢 , *altha*. He surmises also that *Mul* is equivalent to Bel or Nin, *i. e.*, a Lord, and that *Mula* may be a variant of *Gula*. The goddess is pictured as the Virgin and child. We have already, under the word MOLADAH, given some reasons for the belief that Mylitta signified the celestial virgin, who was coarsely typified under the form of the female part,⁵⁷ as the male Creator was depicted under the shape of the male organ. When prolonging our search after a probable origin, we

If the reader turns to p. 366, Vol. I, he will see good reason for accepting this surmise; for the style of worship therein depicted, as being paid to Mylitta, clearly shows that she was identified with the yoni, since, in honouring that, the goddess was supposed to be propitiated.

find that מולדה, *moladah* signifies “birth,” and מלצה, *malatzah*, “she is lovely, pleasant, eloquent.”

We notice also מליצה, *melitzah*, “eloquence,” whence we may derive Melissa (Μέλισσα), “the soother, or propitiator,” whose name would read Μελιττα, if we made the exchange so common amongst the Greeks from σσ to ττ. Melissa was, moreover, a surname of Artemis, as the moon goddess, in which capacity she alleviated the suffering of women in child-bed. The nymphs who nursed the infant Zeus were called “Melissæ,” and were often figured as bees; and the same appellative was given in general to the priestesses, especially those of Demeter.” (Smith’s *Dict.*, *s. v.*) Many names are to be found in the classical writings compounded both from Melissa and Melite (Μελίτη),⁵⁸ or as we presume from Mylitta. It is probable that the myth of Melissa being the discoverer of honey, and the resemblance of her name to that of the goddess, has been the reason why bees were adopted as a sacred emblem by the Roman Catholic pontiffs.⁵⁹

Associating these remarks with those which have preceded, Vol. I. pp. 89, 101, 102, *et supra*, the identification between this goddess and the Yoni is incontestable, and there can be no doubt that the mystic grove (Figs. 1, 6, 16, 17, vol. I.) represented her to worshippers.

Figure 28.



⁵⁸ In Phœnician, מלח, *malat*, signifies a refuge, whence Μελίτη, name of the island Malta, which means καταφυγή, refuge, as Diodorus, v. 12, relates (First, *s. v.*, מלח.)

⁵⁹ I find from Norris, *Assyrian Dictionary*, page 32, that *alad* signifies “to beget, or bring forth;” Hebraice, ילד, *yalad*. We may presume that *aladah* would

In Figure 16, reproduced here, the goddess,

Figure 29.



standing immediately before the male god, is Mylitta, מולִּיטָה,⁶⁰ the first being attended by the sun, the last by the moon, as an emblem. It is copied from a gem in the collection of Mons. Lajard, plate xix., fig. 6. The

legend is in the Pehlvi characters.⁶¹

MYRRH. It is a remarkable fact, that we find throughout the worship of the heathen deities, a number of objects which are consecrated to certain gods, for no other reason than because there is some similarity in name between the one and the other; *e. g.*, "The mullet is attributed to Hecate as her fish, on account of the common derivation of their name; for Hecate is called τριοδίτις, *trioditis*, as presiding over places where three roads meet; and τρίγληνος, *trigleenos*, as having three eyes; one name of the mullet is τρίγολα.

be equivalent to "she produces," and be the same as ALITTA, which with מ, *m*, formative, would make Ma- or My-litta, Mylitta.

⁶⁰ *Mul-ta*, "before the driving one."

⁶¹ Since writing the above, Norris's *Assyrian Dictionary*, part first, has appeared, and on p. 86 I find that *belit*, *bilat*, *bilti*, *bilti-ya*, signify "Lady-goddess," "my lady;" and it is interesting to see that the ancient Assyrians spoke of their "Lady" just as do modern Romanists to-day. In one inscription Istar or Ishtar is called "the Lady of Warka;" in another she is called "chief of the great deities, the lady of war and battle;" in another she is "goddess" or "lady of heaven and earth," "the lady of (?) Warka, Nana," etc. Now she is "my lady," *e. g.*, "I built a house for my lady, *bilti-ya*;" and again, p. 117, "in honour of Istar of Agani, my lady (*bilat-ya*), wells (*biri*) I dug." It is very probable that this *bilit*, or *bilat*, or *bilti-ya* was the origin of the word which Herodotus rendered Mylitta, the B and the M being interchangeable labials.

trigola, another *τρίγλη*, *triglee*. And on similar principles they assign to Apollo the fish *κίθαρος*, *kitharos*, from *κιάρα*, *kithara* (harp), and the *βόαξ*, *boax*, to Mercury from *βοάω*, *boao* (to speak); and the *κίττος*, *kittos*, to Bacchus, from *κισσός*, *kissos*, ivy; and the *φάλαρις*, *phalaris*, to Venus, as Aristophanes in his *Birds* says, from the similarity of its name to the word *φαλλός*, *phallos*, etc." (Athenæus. Bohn's edition, pp. 511, 512.)























Amongst sacred offerings was *myrrh*, the Greek word for which is *σμύρναν*, *smurnan*, which, though it gives us an idea about the origin of Smyrna, conceals the reason why *מור*, or *מור*, *mor*, *myrrh*, was one of the offerings made to the Celestial Virgin, Miriam, Mary, or Myrrha, and her son (Matthew ii. 11). But, amongst other things which were presented to such gods as Asher and Ishtar, were cakes or effigies in wax, which were representatives of the male or female organs; these are represented in Hebrew by *מַאֵר*, *maar*; and "myrrh" was sacred to the goddess or god, just as *φάλαρις*, *phalaris*, was sacred to Venus. No one can for a moment suppose that the Magi, who came to adore Jesus and his mother, were Christians, making Christian offerings; the context indeed paints them as Eastern Asiatics, and they are represented as making the same oblations as they would to Mithra, Mylitta, Mai-Mri, or Mriam, in their own district. Such offerings were made to the infant Christna when in the arms of his mother Maia, as in Figure 30, which is copied from Moor's *Hindu Pantheon*.

Figure 30.



N. In Hebrew ן *nun*, a fish, is also written ן, when it occurs at the end of a word. The letter is the softest of the nasal sounds, and is in pronunciation sometimes dropped. Being a liquid, it is interchangeable with ל *l* and י *y* or *j*. This is also the case in our own language, for I have met with individuals who pronounced *yes* as *na*, and *lion* as *nion*. "The letter appears to be largely used in the formation of nouns and verbs, especially in its prefixing and postfixing, seldom in its insertion. In noun building, *nūn* is used as a formative and prosthetic only in proper names, as in נִבְחַזִּי, *Nibhaz*. It also appears as a postfix to form adjectives, concretes

and abstracts, as *an* in אֵלִיָּאֵן and others; as *on* in אֶהְרִיָּן, *Aharon*, and others; sometimes as *en*, *e. g.*, in בֶּשֶׁן, *boshen*. More rare is the ending ין *in*, *e. g.* קָזִין, *kazin*. To the terminations ון and ין belong the function of diminishing, as in יֶשְׁרִיָּן, *jeshurun*. With respect to the building of stems out of organic roots, the liquid *nûn* is used, (1) to enlarge the root at the beginning, (2) to enlarge it at the end, (3) in the middle, by which means naked simple roots become stems" (Fürst).

In the ancient Hebrew, this letter was written ; in Phœnician, , , , , ; in the Carthaginian, , , ; in ancient Greek, , , ; in Etruscan, , , , , ; in Umbrian, , ; in Oscan and Samnite, ; in Volscian, Faliscan and Roman, ; in Italia Superior ; in modern Greek, N ν.

NAAMAN, נַעֲמָן (Gen. xli. 21), "the gracious one." The persistence of this name unchanged from the times of Jacob,—for it is borne by a son of Benjamin during the life of that patriarch,—down to the times immediately preceding the dispersion of Israel, when it was borne by a Syrian captain, is of itself a very suspicious occurrence, and leads us to infer that the portion of Genesis in which the cognomen occurs, and the very pretty story of Naaman, his wife, the little maid, and Elisha, were written about the same period, if not by the same hand.

I can well remember the time when I began to

recognise the fact that fairy tales were fictitious. To this conclusion I was driven by the impossibility of the occurrences recorded, and by repetitions of conversations in them which the interlocutors only could have heard. Again, when promoted in my class, and obliged to read Virgil and Livy, I can remember asking the 'master,' how either one or the other could record the conversations of individuals which took place hundreds of years ago, and many a long league away from the chronicler? I was then told that poets and historians allowed themselves to fabricate such dialogues, or speeches, as they imagined the characters ought to have made. When I pursued the matter farther, I found that every novel reader regarded the conversation between the various characters introduced into the story, simply as a means of making the individuals life-like. No one supposes a romance to be real, because the confidential utterances of Romeo and Juliet are circumstantially reported. Still farther, the majority recognise the truth of the proposition, that a narrative whose interest is built on conversations, which could not have been overheard or reported must be regarded as untrue. My next remembrance is of asking my parents, and every clergyman who ever stayed with my father—and they were very numerous—how they could explain the introduction of a conversation between a Syrian lady and her maid, into the narrative of Naaman and his cure? I could readily recognise that my question was a puzzling one; but I was uniformly answered that the inspired writer of the story was told all the particulars of the case by God Himself. With this answer I was obliged to be content.

When farther advanced in years, my faith in the story of the Roman kings was rudely shaken; and I felt at length compelled to abandon my belief in the courageous William Tell, whose valour every schoolboy used to admire. But a long time passed before I ventured even to suspect the Bible stories of Joseph and his brethren, and of Naaman and the little maid. There is something so touching in these relations, that we cannot help wishing them to be true. The Jewish slave, chatting with her Syrian mistress, perchance whilst dressing her hair after a visit of Naaman to his harem, is constantly given as an example of the effect of faith upon a heathen; and the interview between the Syrian captive and the Hebrew prophet is regarded as being sublime in its simplicity. But, alas! our interest is wholly destroyed when we recognise the narrative as a fiction, made in Judea, to demonstrate that Jehovah, whose power did not appear in Jerusalem to be great, had been showing wondrous deeds in Samaria. Elisha was to Jerusalem, what Prester John was for Rome in modern times. We see the evidences of fiction in the following minute particulars. The Jewish maid, when talking with her Syrian mistress, must have used the Syriac tongue, which, we know, was different from the Hebrew, and, as we learn from 2 Kings xviii. 26, not understood by the common people. This conversation then is given in Hebrew, and, as it is clear that no Judæan was either in the chamber of Naaman's wife, or in the court of the Syrian king, it is certain that no report of the respective speeches of the interlocutors could be given.

Again, it is improbable in the highest degree that the Judæan narrator had any spy at the court of

Samaria, who could read the Syrian letter⁶² so as to listen to and know its contents, and report the rending of the king's clothes, and all the words which he uttered. Still farther, our credulity is taxed by the details of the interview between Naaman and his attendants. We cannot conceive how any Hebrew could hear the colloquy which took place, in Syriac, between the captain and his servants, nor his subsequent conversation with Elisha. Nor can we credit the details of the scene between Elisha and Gehazi. It is true that at the end of the story Elisha appears as if he were omniscient, and might have been able to recite these details; but we cannot, even then, see how they would reach a writer in Jerusalem. There is yet another objection to be noticed. In the last verse of the story, Gehazi is blasted with leprosy, which is to continue in his descendants. But, not long after this, we are told that this leprous Gehazi was intimate with Israel's king, who conversed with him gossippingly (2 Kings viii. 4). But when we consider the detestation in which lepers were held (see 2 Kings vii. 3, 4), and the strict law which excluded them from society (Lev. xiii. 46,⁶³ Num. v. 2 and 7), we cannot imagine that one afflicted with such a complaint as leprosy, and who had always been in a servile condition, would be admitted to the royal presence.

Adding all these considerations together, we are inclined to place no more faith in this religious tale, than we put in the pathetic narrative of *Beauty and the Beast*, or the *White Mouse*, where eating a rose, an

⁶² 2 Kings v. 1-27.

⁶³ This involves the idea either that the Mosaic law against leprosy was not known, or was disregarded, by the king of Israel.

apple, or some other esculent replaces a bath in the river Jordan. As fairy tales are said to have occurred "once upon a time," and a long way off, no one can examine their truth. So it is with religious miracles; they are always represented to have been performed at such a distance of time and place, that no one can either verify or refute them, except upon internal evidence.

NAHASH, נָחָשׁ (1 Sam. xi. 1). This word gives us an insight into the association of ideas which prevailed in ancient times. It signifies "a serpent." Yet there is nothing very particular about serpents in general; but some, the cobra in India, and the asp in Egypt, for example, have the peculiarity of being able to raise and distend themselves, thus becoming erect. Hence, either or both of these creatures were emblematic of male activity, and covertly represented the phallus. The same word signifies "a serpent," and "to be hard or firm;" and this again is associated with *nahash*, "to be unclean, or adulterous." Moreover, the serpent, being an emblem of divine power, neither roars, bleats, nor sings; it simply *hisses*. As we find from the account given by Lucian, of "Alexander, the false prophet," that serpents were supposed to utter oracles, those who taught the credulous to believe so uttered words of their own therefore, in a hissing manner; hence the same *nahash* expressed "to whisper," "to give an oracle," and "an omen." It also signified "brass, or copper," possibly from there being some similarity in the varying tints which those metals assume whilst cooling after being melted, and the hues on the scaly surface of snakes.

A propòs of the serpent; the mind of the thought-

ful reader of Scripture is struck by the fact that the same Moses, who, amidst the thunders of Sinai, was forbidden to make any graven image, or likeness of anything in the heaven above, or in the earth beneath, or in the water under the earth (Exod. xx. 4), should be told by the same authority to make a serpent of brass, which was not only the emblem of life, but was to become itself a life-giver, and remain for many succeeding centuries an object of veneration to the faithful.⁶⁴ Amongst heathen nations we are not surprised at the deification of the serpent; but we do wonder at its promotion amongst the worshippers of Jehovah. We strongly suspect, however, that the episode mentioned in Num. xxi. 6-9, had no real existence, and was introduced into the narrative to account for the worship of some brazen serpent; the historian forgetting, in his zeal, that the means for making the effigy of such a creature in brass could not readily be found in the desert.

There is, however, another point connected with this serpent of Moses, which we cannot pass by in silence. Let us take for granted that "Nehushtan" existed in the time of Hezekiah, and that it was said to be the serpent which Moses made in the wilderness. We next transform ourselves in idea into archaeologists of the time of the son of Ahaz. Before us we see something that passes for a venerable relic. It is said to have been fabricated by Moses, at the direct command of God. It is a witness for the truth of the Mosaic narrative, and, as a relic, to the full as valuable as a bit of the wood of the true cross, the nails which pierced the feet and hands of Christ, or

⁶⁴ 2 Kings xviii. 4.

the handkerchief which wiped his face on his way to Calvary. Yet though of such value, as a relic of Moses, it was ruthlessly destroyed by Hezekiah, the king; thus indicating, either that he did not know the Mosaic story, or, knowing it, disbelieved the narrative of the brazen serpent.

We ask then is the tale of Nehushtan trustworthy? In the original story, we find that Moses made a serpent of brass in the wilderness (Num. xxi. 6-9), and the words—"brass in the wilderness," arrest our attention. We pass in review the travels in the track of the Israelites which have been published; but cannot recal a single spot where brass, materials for a furnace and for a mould could be procured. Mount Hor and the shores of the Red Sea are hot; but the sun's rays, even in India, will not melt brass. The first consideration, therefore, which staggers the archæologists is the improbability that serpents of any kind, a furnace, or materials for a casting in brass, could be found along the shores of the Red Sea, or in the desert.

In the next place, our imaginary committee ask themselves, whether Moses sanctioned the removal of the brazen serpent from the place where he set it up? If the law-giver, during his life-time, and Joshua after him, carried the wonderful effigy about with them in their wanderings, and both were equally taught of God, what right had a modern Hezekiah to destroy a relic which Moses himself had consecrated? Such an act would resemble the solemn degradation of the cross in modern days as an emblem of the Saviour. What was right in Moses' time could not be wrong in the time of the son of Ahaz.

The probable answer to this would be, that the

relic was destroyed because it had become an object of veneration, thus calling attention away from the one invisible Creator. But, although we do not object to the tenor of this reply, we think that there is another reason for the destruction of the serpent, far more cogent, which we may thus present.

Assuming, for the sake of argument, that Moses gave Nehushtan into the hands of Joshua, and that he safely kept it, we cannot proceed farther, and believe that it was preserved during the numberless plunderings of the Jews for some hundreds of years in the time of the Judges. We cannot for a moment suppose that it could have escaped the ravages of the Midianites. We find no mention made of such a relic in the days of David or of Solomon; nor, indeed, do we hear of its existence until it is destroyed by Hezekiah. But, between the time of Solomon and that of Hezekiah, idolatrous practices of every kind had grown up, and, as a certain accompaniment to an increase of superstition, the priesthood had augmented their numbers. When ignorance and superstition gradually fix their hold upon the mind, there is a steady demand for materials for veneration, and relics, charms, and amulets come into use. We have seen this in Europe, during the middle ages; and the propensity still exists amongst the Christian heathens of Italy and Spain. At the bidding of the Church, the earth has disclosed the identical cross upon which Jesus Christ was crucified, the nails that pierced his hands, and the thorns which tore his brow. Yea, so very powerful has been the Christian hierarchy, that, at their command, the staircase of Pilate's house in Jerusalem, up which the weary feet of the Saviour trod, came through the

air, and settled down at Rome, where it may now be seen covered by the kneeling bodies of the faithful. How many relics there were in Scotland, at or before the days of John Knox, we cannot say; but we are told that there was an image of St. Giles, which was held peculiarly sacred; and this we know to have been ruthlessly destroyed by the followers of that reformer.⁶⁵ Amongst other things, these same iconoclasts destroyed numberless crosses, not because they were in themselves unchristian, but from the feeling that it was not right for men to have any visible image of the invisible God. It does not require a great amount of imagination to believe that the Protestants of England would gladly purge Rome of her fictitious relics. Scant respect would any one feel for a rusty nail, because some monk or other had said that it had been brought to him by an angel.

From the foregoing considerations, we are induced to believe that Nehushtan was a fabricated image, found by some priest, much after the same fashion that St. Helena discovered the true cross. Those that hide can always find what they conceal, and he who fabricates an idol can readily invent a story whereby to give the figment honour. We do not doubt that some Jewish hierarch, knowing the sanctity of the serpent emblem in Egypt, determined to introduce it into Judea, and to this end either purchased one in that country, or made one himself; and that he then buried it in some convenient spot. Whilst the idol lay there, its maker added to the existing writings a new episode, which has come down to us, in the guise of a sacred story, in the twenty-first chapter of

⁶⁵ See *Two Babylons, or Nimrod and the Papacy*, p. 248, *et seq.*, by Rev. A. Hislop, Edinburgh, 1862; a book which will well repay perusal.

Numbers. When this had been promulgated, the priest dreamed, and in his vision saw where lay the miraculous figure, which, like the *scala santa*, had come through the air, from the desert to the Holy City. To that spot he would go with some witnesses, and find what he had hidden, looking even as new as when Moses made it, which, of course, heightened the miracle. To this serpent, doubtless, many an impotent man would resort. But when the high priest, under whose influence Hezekiah acted, found that the worship of Nehushtan interfered with him, he ruthlessly ordained its destruction. Such is the view we entertain of the story and the relic.

NAHBI, נָחְבִי (Num. xiii. 14). We meet with this name as existent amongst the Israelites in Egypt, for it is borne by one of the spies sent by Moses to view the promised land.⁶⁶ We have already dwelt fully upon the derivation of this word and its signification, Vol. I., p. 124, and pointed out that the word is apparently of Aryan origin, and adopted by the Babylonians. How it could have entered into Jewish nomenclature while the people were in Egypt, it is impossible to say, if we consider the current history of the Bible to be true. It is not difficult, however, to surmise how the word did appear, if we adopt the theory, more consonant with sound sense than with orthodoxy, viz., that a large part of the early history of the Hebrews was written at a late period of their existence, and when the authors were so familiar with the use of

⁶⁶ Fürst remarks that this name is generally derived from נָחַב, *habah*, 'protector;' but better from נָחַב, *nahab*, and נָח, "Jah is consolation;" but he also says *s. v.* נָחַב, *nahab*, that this word signifies 'to breathe out, to groan aloud, to snort,' transferred to the expression of strong sensuous feelings, as repentance and consolation. Not being able to accept this explanation, I propound the one in the text.

certain Babylonian words, that they had no thought of the significance which the subsequent critic might attach to them. Anachronisms are fatal to the pretensions of an infallible historian, and few can doubt that the name in question must come into the category. The following is an extract from one of Wilford's *Essays, Asiatic Researches*, vol. iii., p. 363, "The navel, *nahbi*, of Vishnu, by which the *os tincæ* (the mouth of the womb) is meant, is worshipped as one and the same with the sacred *Yoni*. This emblem, too, was Egyptian, and the mystery seems to have been solemnly typified, in the temple of Jupiter Ammon, by the vast *umbilicus*, made of stone, and carried by eighty men in a boat, which represented the *fossa navicularis*. Such, I believe, was the mystical boat of Isis, which, according to Lactantius, was adored in Egypt.⁶⁷ An *umbilicus* of white marble was kept at Delphi, in the sanctuary of the temple, where it was carefully wrapped up in cloth."⁶⁸

Amongst the Greeks, ὀμφαλλός, *omphallos*, signified the navel; but it also was the name given to the round boss on the shields commonly worn. The first we have seen was a sort of euphemism for the *yonis*. Hence the myth that Hercules was in his youth a slave to Omphale, who prevented him from putting forth his strength in war; which reads to moderns the advice, that indulgence of passion in early life saps the strength and vigour of manhood. The second gives us a clue to the use of certain sacred shields; see Figs. 68, 69, 70, p. 164, Vol. I. We are told (1 Kings x. 17) that Solomon

⁶⁷ Lactant., *Divin. Instit.*, l. i., c. 2.

⁶⁸ Strabo, b. ix., 420.

made three hundred shields of beaten gold, a strange material for a warlike implement; but when we find, from 2 Chron. xii. 9, 10, 11, that they were used only when the king went to worship, we can recognise their mystic, rather than their defensive value.

If we turn to ancient Rome, we see a somewhat similar use of shields. Livy tells us, that, in the earliest days of that city, there were certain sacred shields, "*ancilia*," which were given into the especial keeping of the priests of Mars (Liv. i. 25, v. 52). In later times, we find the Templars, amongst whom there was a vast amount of knowledge as to ancient mysteries, using shields of very peculiar shape. In form they resembled the sistrum of Isis, without the bars (Fig. 70, p. 164, Vol. I.), and in their centre was placed an umbo, or ὀμφαλλός, which typified the sacred navel. It is tolerably certain, that one form of shield had a strong resemblance to the abdomen and navel of a pregnant woman, while another, with the central boss, resembled the os tinea. The navel, or *nahbi*, is connected with another symbol, the boat or ark. Both in India and Egypt, the lotus flower, shaped somewhat like a boat, has been held as a representative of the divinity, "the whole plant signifying both the earth and the two principles of its fecundation. The germ is both Meru and the linga, the petals and filaments are the mountains which encircle Meru, and are also a type of the yoni."....."Another of the Hindoo and Egyptian emblems is called *Argha*,⁶⁹ which means a *cup* or *dish*, or any other vessel in

⁶⁹ See Figs. 11, 12, page 222, *supra*.

which fruit and flowers are offered to the deities, and which *ought* always to be *shaped like a boat*."... "Iswara has the title of *Arganatha*, or 'the Lord of the boat-shaped vessel;' a rim round the *argha* represents the mysterious *yoni*, and the *navel* of Vishnu is commonly denoted by a convexity in the centre, while the contents of the vessel are symbols of the *linga*," etc., etc. *Asiatic Researches*, Vol. iii., p. 364.

It would be interesting to follow all the conceits which have been associated with the navel, the ship, the ark and the anchor, and how an anchor, whose stock, encircled by the serpent originally, was a mystic emblem of the *yoni* and the *linga*, has, under modern manipulation, become a Christian symbol: but we have not space sufficient at command to indulge in them.⁷⁰

NAHOR, נְהוֹר (Gen. xi. 22), "Light." Gesenius gives, as the meaning of this word, "breathing hard, or snorting," and Fürst, "a piercer, or slayer." It is more consonant with probability to read it as נְהוֹר, *nahor*, a Chaldee word signifying "light."

NAPHTALI, נַפְתָּלִי (Gen. xxx. 8). There is great difficulty in assigning a probable meaning to this word. The usual interpretations, "my strife," or "wrestlings,"

⁷⁰ Since writing the above, my friend Mr. Newton has been good enough to copy the following statement, from the *Journal of Sacred Literature*, October, 1866.— "About the middle of the fourteenth century a serious heresy arose in the Greek Church. Its authors were certain weak-minded Monks of Mount Athos, whose brains were turned by long and frequent fastings. They imagined that they saw upon their navel the light of Mount Tabor, and spent their time in contemplating it! They pretended further that this light was uncreated, being no other than God himself. The famous Monk Barlaam opposed them, and got an assembly convened at Constantinople against them, little aware that he himself would be condemned there. The Emperor Andronicus Paleologus harangued the pretended council with so much vehemence, that he died a few hours after; an exit worthy such an Emperor!"

or "wrestling of Jah," cannot be adopted by any unbiassed critic. In seeking for another, we are guided by the fact that Reuben, Dan, Gad, and Asher, are names similar to, or compounded with, those of Phen deities. Now amidst the offspring of Mizraim, given in Genesis x. 13, was Naphtuhim, נַפְתָּלִים, or Νεφθαλειμ, *Nephtalim*; and, assuming the father to be Egyptian, we seek for an Egyptian root for the name of the descendant. Under this name, Gesenius tells us, on the authority of Bochart, Jablonski, and Michaelis, that there was a goddess amongst the Egyptians, called Νεφθους, *Nephtus*, who was represented as the wife of Typhon, and to whom those parts of Egypt bordering on the Red Sea were consecrated. Under the word נַפְתָּח *naphtoh*, Fürst tells us that it signifies "middle Egypt," where the deity *Ptach*, or *Phtach*, was worshipped, *i. e.* "the habitation of *Ptoach*," נַפְתָּח, which symbolised the productive generating world-power.⁷¹ *Naphtoach* may be, he adds, a Coptic formation, Na-phthah, *i. e.* that belonging to Phtha; so that it would be people and land together. *Neptoah* was a Hebrew name.

From these considerations, we come to the conclusion that Naphtali is a variant of some Egyptian name resembling that which the LXX translate Νεφθαλειμ. Or, taking *Neptoah* for "the vulva," we may presume that the addition of אֱלִי, *eli*, would be abbreviated into *neptohli*, *naphtali*, or *naphthali*, which would be equivalent to "The Yoni is my God," = "I worship the Celestial Virgin."

NER, נֹר (1 Sam. xiv. 50), "A light-giving thing," or "light," possibly a variant of the Sanscrit *noor*, or *nour*. A

⁷¹ נַפְתָּח, *poth*, signifies "a hole," "the vulva."

name with which we are familiar, as *Nourmahal*, “the light of the harem,” is the title of a story in the *Arabian Nights*; and *Koh-i-noor*, “the mountain of light,” is the name of a very celebrated diamond. We meet with the word in composition with *ab*, in *Abner* = “the father is light.” A meaning very commonly assigned to the word נֵר is “a lamp.” And we cannot remember without interest that, when the emblems of the Almighty appeared to Abraham (Gen. xv. 17), they are described as a “smoking furnace,” תַּנּוּר, *tannur*, and “a burning lamp,” לֶפֶיֶר, *lapid*, words which tally, both in name and in idea, with *Abner*, and *Ner*, and *Nour*.

NERGAL, נֶרְגַל (2 Kings xvii. 30). This name is given by the historian to one of the numerous gods amongst the Assyrians; or, perhaps, with greater propriety, we might designate it as one of the many appellatives of the Supreme Being. It is supposed that *Nergal* was equivalent to the Roman *Mars*, who was himself identical with the Lord of Hosts, and who recalls the passage to our mind, “The Lord is a man of war; the Lord is his name;” *Jehovah* being the Lord spoken of (Exod. xv. 3). We conclude, therefore, that *Nergal* no more differs from *IL*, *JAHU*, *ASHER*, &c., than “the Omnipresent” is a different Being from “the Omnipotent,” and the “Omniscient.”

Amongst *Nergal's* titles, as read by *Rawlinson*, is “the strong begetter,” which leads us to the belief that his name is derived from words resembling the Hebrew נֶרַג, *narag*, and אֵל, *el*, signifying “*El bores, or thrusts,*” also “*El crushes, or murders.*” It will also be recollected that *Mars* is represented as being equally powerful in love, as relentless in battle. *Nergal's* wife was *luz*, the almond-shaped,

i. e., the “Yoni;” often called Ishtar, and thus we identify him with Asher or Mahadeva, El or Il, and Jahu.

NERGAL-SHAREZER, נֶרְגַל־שָׂרָאָזֶר (Jer. xxxix. 3), “Nergal protects the king.” In the Cuneiform, the reading seems to be *nir* = “a hero,” *gula* = “great.” *Sar*, “the king,” *uzar*, “protects,” *i. e.*, “Nergal protects the king,” or “my lord Nergal protects.”

NEW MOON, ראשׁ חודשׁ, or simply חודשׁ, or חודשׁ (1 Sam. xx. 18). The festival of the new moon should engage the attention of every thoughtful reader of the Old and even of the New Testament, inasmuch as it is repeatedly associated with the Sabbath-day (2 Kings iv. 23, Isa. i. 13, Ezek. xlvi. i., Hos. ii. 11, Amos viii. 5, Col. ii. 16).

According to Dr. Ginsburg, Kitto’s *Encyclopædia*, *s. v.*, the new moon festival is spoken of in —

Num. x. 10.	Isaiah lxvi. 23.
Num. xxviii. 11–15.	Ezek. xlvi. 1, 3.
1 Sam. xx. 5, 24.	Hos. ii. 11.
2 Kings iv. 23.	Amos viii. 5.
Isaiah i. 13.	Judith viii. 6.

But that writer does not intimate that these are the only places.

Cruden’s *Concordance* gives references to the new moon —

1 Sam. xx. 5, 18, 24.	Prov. vii. 20.
2 Kings iv. 23.	Isaiah i. 13, 14.
1 Chron. xxiii. 31.	Isaiah lxvi. 23.
2 Chron. ii. 4.	Ezek. xlvi. 17.
2 Chron. xxxi. 3.	Ezek. xlvi. 1, 3, 6.
Ezra iii. 5.	Hosea ii. 11.
Neh. x. 33.	Amos viii. 5.
Psalms lxxxi. 3.	Col. ii. 16.

On examining these texts, we shall find a marginal direction to Numbers xxviii. and xxix., where "the beginning of the month" is the title used. This again enables us to expand our inquiry, and we find the first day of the month spoken of Exod. xl. 2, 17; Num. i. 1, 18, xxxiii. 38; Deut. i. 3; 2 Chron. xxix. 17; Ezra iii. 6, vii. 9, x. 16, 17; Neh. viii. 2; Ezek. xxvi. 1, xxix. 17, xlv. 18.

When contrasting the frequent notice of "new moons" in the later days of the monarchy, with the almost total silence about them in the Pentateuch and the books of Joshua, Judges, Ruth, Samuel and Kings, we shall probably come to the following conclusions; (1) that the festival of the new moon was not known to the writer of Exod. xl. 2, 17, Num. i. 1, 18, and xxxiii. 38, and Deut. i. 3; (2) that Num. x. 10, xxviii. 11-15, xxix. 1-6, were written by some one after "the new moon" had become a common feast; (3) that the book of Chronicles was written by a late hand; (4) that the festival of the new moon was adopted from the neighbours of the Jews, not very long before the time of Isaiah; (5) that it was originally kept as a day of uninterrupted conviviality; (6) that as such it was repudiated as a Divine institution;⁷² (7) that, like the Sabbath, it became, under the teaching of men similar to Isaiah, a day on which sacred instruction was given;⁷³ (8) that it was, like the Sabbath, a human institution; (9) that the new moons and the Sabbaths were considered Jewish institutions, or shadows, and, being so, are not binding upon any but Jews;⁷⁴ nevertheless, Christians keep up the Jewish emblem, the

⁷² Isa. i. 13, 14. Hosea ii. 11.

⁷³ Isa. lxvi. 23.

⁷⁴ Col. ii. 16.

Sabbath (see SABBATH, *infra*), by their veneration for Sun-day,⁷⁵ and perpetuate the festival of the new Moon, by administering the Sacrament of the Lord's Supper on the first Sunday of the month.

NEW YEAR, or Feast of Trumpets. Whilst writing, as I am at present, in the very early part of a new year, I cannot fail to be struck with the facts, that the period is one of joyousness and friendly intercourse between neighbours, but that it is also a time of cold and gloom. Though residing in the country, and sleeping in an eastern chamber, clouds prevent my seeing the sun rise, sometimes for a fortnight or three weeks together, and were we dependent upon that luminary alone, few of us in England would know with certainty which is really "New-year's day." We are practically dependent upon our almanacs for the information. In Palestine, however, with its comparatively clear sky, I can easily imagine that no such difficulty would exist, and that those who were interested in celestial phenomena could study them closely. But a phenomenon may be visible without being noticed.⁷⁶ The movements of the heavenly bodies are constant, but our individual knowledge of them varies with our inclination and opportunities for observation. It is very probable that not a single Turk, at the present time, knows anything of the Zodiac; and I strongly doubt whether one Englishman in a hundred is able to demonstrate to his child, without using a celestial globe, in what parti-

⁷⁵ It is curious that the Hebrews should keep the seventh day, that dedicated to Saturn, as the most holy, because the track of Saturn is apparently higher in the sky than the course of the sun; whilst the Christians respect Sun-day, which is dedicated to the sun as the greatest luminary.

⁷⁶ The reader will probably remember the story of *Eyes and no Eyes*, and recognise what the author refers to.

cular sign of the Zodiac the sun is. Those who are occupied in business do not concern themselves about astronomy, and depend upon almanacs for their knowledge of astral phenomena.

The Jews indeed were forbidden, apparently by Moses, to cast up their eyes unto heaven, and to study the sun, moon and stars (Deut. iv. 19); consequently neither the lawgiver himself, nor any of his followers, could have known the time of the new year by astronomical observations. Nor, if we consider that the true history of Jerusalem, and the Jews, is such as we have sketched it, in the introduction of this volume, can we believe that David, and his troop of soldiers of fortune, would be more disposed to think of the sky, than of their sensual gratifications. We conclude, therefore, that the festival of the new year could not have been appointed, until sufficient experience had been collected, to enable those who could read and write, to make something like a calendar. But it is clear, from the horror with which the orthodox Jews were taught to regard the study of the heavens, that they could not have framed an almanac in the early part of their career; and that even in the later days of the monarchy, they must have been dependent upon the astronomical knowledge of their neighbours. Amongst these, the Phœnicians, who were mariners, held a conspicuous place. There is, therefore, *à priori* reason for believing that the Feast of Trumpets, or the New Year, was an institution of comparatively late adoption. Having arrived at this conclusion, we may carry on the investigation by inquiring into the probable origin of the trumpet, and its use amongst the Jews.

Nothing has surprised me more, during my

investigation into the signification of proper names, than to find myself launched into a dissertation on musical instruments, and their antiquity; but, as this bears very decidedly upon the ancient Jewish faith, it is necessary that I should attempt to undertake it. As far as I can charge my memory, the trumpet has not been recognised in any ancient Egyptian⁷⁷ or Assyrian sculpture. The most ancient instruments employed are such stringed instruments as the guitar, the lyre, the harp, or the dulcimer; such wind instruments as the pandean pipes, the common whistle pipe, the double whistle pipe, and the flute; such resonant instruments as the tambourine, the drum, possibly the triangle, and musical stones; and such clashing instruments as the castanets and the cymbals.

Smith's *Dictionary of Grecian and Roman Antiquities*, s. v. TUBA, states that "the invention of the Tuba is usually ascribed by ancient writers to the Etruscans," for which Mr. Ramsay, the writer, gives ample authorities, and proceeds to remark that Homer never introduces the *σάλπιγξ*, *salpingx*, in his narrative, except in comparisons. For the benefit of readers, we may add the words referred to (*Il.* xviii. 219), "And as the tone is very clear when a trumpet sounds, while deadly foes are investing a city, so distinct then was the voice of the descendant of Eacus;" "which leads us to infer that, although known in his time, the trumpet had been but recently introduced into Greece; and it is certain that, not-

⁷⁷ My friend, Mr. Newton, tells me that "Rossellini twice figures straight brass trumpets in his *Monumenti dell' Egitto*. In one battle-scene from an Egyptian tomb, a trumpeter vehemently blows a trumpet, whilst he has another under his left arm." It is, however, probable that the tomb is of comparatively late date — after the conquest of Egypt by the Greeks.

withstanding its eminently martial character, it was not until a late period used in the armies of the leading states. By the tragedians its Tuscan origin was fully recognised." We need not pursue the article farther, enough has been adduced to show that the trumpet was a new instrument in the time of Homer, which we may consider as about B. C. 962, and that it became common B. C. about 500, or before the period of Ezra and Nehemiah.

Having gone thus far in what appears to be positive evidence, our memory reverts back to the scene, where Tartan and Rabsaris and Rab-shakeh stand before the gate of Jerusalem (2 Kings xviii. 17), and *call* to the king. There is no record of trumpeters, cornets or heralds; and we infer that no trumpet was then in use to summon an enemy to a parley, or friends to a rendezvous.

The only reference which I can find to a trumpet amongst the Assyrians is in Bonomi's *Nineveh*, London, 1865, in which, when describing a certain scene, he says, "in the hands of one there is something like a trumpet" (p. 379). Whilst at pages 406, 410, there is a description of the instruments of music mentioned in the book of Daniel, wherein the cornet is introduced; but there is no evidence that the instrument was the same as our trumpet, as "it is called שׁוֹפָר, *shophar*, from שָׁפַר, *saphar*, to be bright." We may, however, grant that the word in question is equivalent to the "horn," for there is no doubt that the date of the book of Daniel, though uncertain, is to be placed subsequent to the rise of the Greeks to power.

We now proceed to examine the Hebrew words, which are translated trumpets, etc., in our authorised

version. The first of these which we will name is חֲצֹצְרָה, *chazozrah*, which is equivalent to “the shrill sounder,” “the clear ringer,” also “the bright or glittering one;” the second is יֹבֵל, *yobel*, which is associated, on the one hand, with “Jubilee,” and on the other with יֹבָל, *yubal* or Jubal (Gen. iv. 21), who is represented as the father of all such as handle the harp and the organ, בְּנֹר וְעִינָב, *i. e.*, “stringed and wind instruments.” After making a reference to the father of Jubal, and finding that he was the Greek *λάμαχος*, “the warrior;” and another to the Jewish Jubilee, a festival that we never meet with except in the Pentateuch, and whose history we must omit, at least for the present; we pass on to the next word, which is rendered “trumpet,” and find that it is שׁוֹפָר, *shophar*, which is explained a few lines above. There is still another form, תְּקוּיָה, *takoah*, that is used in Ezra vii. 14, and is said to signify a wind instrument, *i. e.*, something struck up or blown into. We find also, under the title “cornet,” the Hebrew word קֶרֶן, *keren*, which signifies “a horn,” and “cornets” are rendered מַנְעִנְעִים, *manancim*, the meaning of which is doubtful.⁷⁸

If we now analyse the number of times these names occur in the Old Testament, we find that חֲצֹצְרָה appears four times in the tenth chapter of Numbers, and once in the thirty-first; three times in the second book of Kings, chapters xi. and xii.; sixteen times in the books of Chronicles; three

⁷⁸ This word is considered by Fürst to be equivalent to the sistrum. I scarcely venture to lay much stress upon this interpretation, for the sistrum was a musical instrument (?) of modern date, and of late Egyptian origin. Its use came in with the worship of Isis, and it is difficult to believe that David would have used it before the ark had he known its heathen origin. The verse in which the word occurs (2 Sam. vi. 5) was probably written by a modern scribe.

times in Ezra and Nehemiah; once in the Psalms, xviii. 6; and once in Hosea. From which facts we infer that the word in question was very familiar to the writer of the Chronicles, who is supposed to have lived in the post-exile period, and that the account in "Numbers" has been introduced about the same period, when the feast of trumpets was ordained.

The information which we get from an analysis respecting יוֹבֵל is very remarkable. We meet with it Exod. xix. 13, where it is translated 'trumpet,' and again, thirteen times in Lev. xxv., where it is always translated *jubilee*, and five times in Lev. xxvii., where it is also translated *jubilee*; once in Num. xxxvi. 4, where it is also translated *jubilee*; and five times in Josh. vi., where it is translated "*rams' horns*"! In our authorised version, the words in the original being שׁוֹפְרוֹת הַיּוֹבֵלִים, which the Vulgate and the Septuagint translate "trumpets used in jubilee." The word does not appear in any other passage. We pass on to the word שׁוֹפָר, and find it used three times in Exodus, in ch. xix. and xx.; twice in Leviticus xxv.; fourteen times in Josh. ch. vi.; ten times in Judges, eight of which are in ch. vii.; seven times in Samuel, in one of which it is associated with Saul; four times in the Kings; twice in Chronicles; twice in Nehemiah; twice in Job; four times in the Psalms; three times in Isaiah; seven times in Jeremiah; four times in Ezekiel; and eight times in the minor prophets. In other words, forty-two times after the rise of David; twenty-four times in Joshua and Judges; and five times in the Pentateuch. This result is very remarkable, when we add to it the con-

sideration that the books of Joshua and Judges are, by the majority of scholars, attributed to writers in the last days of the monarchy, or even in the post-exile period. תִּקְוֶה only occurs once, Ezek. vii. 14; ⁷⁹ קָרָן occurs eleven times in Daniel, and in ten of the eleven it is translated "horns," and once "cornet;" whilst מִנְעֲנְעִים occurs only once, 2. Sam. vi. 5, and is then translated "cornets."

Ere we are in a position to form anything like a rational conclusion respecting the feast of trumpets, we must investigate the subject of jubilee, יוֹבֵל, *yobel*, a jovial festival, of which we read an account in Leviticus, but nowhere else; in every other part of the Bible it is utterly ignored. Even Jesus and the Pharisees, so strict in legal observances, never commemorated the jubilee; nor can the philosophic student of the Bible regard the account given in Leviticus as anything but the day-dream of some sentimental scribe, at a very late period of Jewish history, possibly about the period when the fiftieth year of the captivity in Babylon was drawing near. We can readily enter into his views. According to his idea the seventh day being a day of rest, the seventh year should be so too, and the seventh seventh should be especially sacred. But whence did he draw the name which he selected for the festival? To answer this, we must request our readers to pause and examine all the signs, emblems, symbols, ideas, practices, ritual, dogmas and creeds

⁷⁹ The different parts of the verb תִּקְעַת, *taka*, signifying, amongst other things, "to blow a trumpet," occurs more frequently, but it is only to be found, in this sense, in those portions of the Bible which are considered by scholars to be of the most modern date.

which we have inherited from our pagan forerunners. Christmas, Easter, Lady Day, St. John's Day, Michaelmas Day, are all modern forms of ancient festivals, in honour of some astronomical god. The Romish church did not like openly to worship Dionysus, but she canonised St. Denis, and transferred to him the insignia, etc. of Bacchus. In like manner she converted Astarte into Mary, and transferred to her the symbols of the pagan goddess. In similar fashion she alters her doctrines in heathen countries, so that her tenets may not be diametrically opposed to the prejudices of the people. Such has ever been the custom of judicious hierarchs.

Although we have no detailed account of the worship of Bel, in Babylon, we have learned enough of the customs of many oriental nations to know that there was a general belief, that the sun was regenerated, or born again, as soon as he had attained his extreme southing, and again entered on his path towards the north. The occurrence was marked by festivity; it is so in China at the present, equally as in France, England, and Europe generally. In congratulation to the sun, the whole earth, and with each other, the devout then sang their *Io* pæans, or simply *Io*, in sign of joy; much as we utter our senseless "hurrah," the harsh representative of *EVΩE*. At the new year many an "Io Bel" would be uttered in Babylon, just as "Io Dionysus" was in Greece; and *Io Bel* would be associated in the mind of the Jews with a season of rejoicing. Hence, we believe, came יובל, *yobel*, or Jubilee. It is to be noticed, still farther, that the music or discord which accompanied the feast was pro-

duced by rams' horns; "Aries" at that time being the representative of the sun at the vernal equinox.

The practice of employing loud barbaric music to bring about solar phenomena may be found in almost every country. Savages make some horrible noises whenever an eclipse occurs; and the Chinese mandarins consider themselves bound to help the sun or moon, when eclipsed, by the beating of gongs and drums. In like manner, when the sun made its extreme northern sunset, there was the fear that it might not rise again, that its journey was finally over, and that the world would be in darkness, not only during the longest sleep the sun took, but for ever afterwards. Hence, all sorts of contrivances were adopted, to prevent the repose of the sun being protracted to eternity. Nor can we afford to laugh at this idea, who ourselves continue the practice of making noises on new-year's eve, modifying the ancient customs by ringing bells instead of clanging cymbals, beating drums, and blowing rams' horns. "Such blowing of trumpets was used by the Gentiles, particularly in the solemnities they observed in honour of the mother of the gods, one whole day (which was the second) being spent in blowing of trumpets, as Julian tells us in his fifth oration upon this subject." (Lewis' *Origines Hebræ.*, vol. ii., p. 592.) There is no evidence of the feast of trumpets having been celebrated during the early days of the Jewish monarchy, nor is there reliable evidence of the use of the trumpet prior to David's time. But as we have already seen that this captain passed a large portion of his early days in Philistia and Tyre, and had in his band of soldiers a number of men of Grecian extraction; and as it

is very probable that he was contemporary with Homer, we can understand that he became acquainted with its use whilst in Phœnicia, and then introduced it into Judea.

We are now in a position to draw deductions from the preceding considerations, and to form the following opinions: The feast of trumpets was not instituted till a late period in the Jewish history, after the priests had learned to make astronomical calculations from the Grecians or Babylonians. It was a Hebrew form of a Gentile festivity, just as Christmas is a Christian form of the Roman Saturnalia. That the passages in Leviticus, which have reference to the festival, are of very modern fabrication. That the book of Joshua was written subsequently to the period when the use of rams' horns was introduced into worship. That the books of Judges and 1 Samuel are not reliable, *quoad* the introduction of trumpets into warfare. That the book of "Chronicles" was written with the intention of making the ancient history of the Jews 'square' with the modern practices adopted after the captivity. That the heathen origin of the feast of trumpets was recognised by the influential Jews before the time of Herod, and that it was consequently abandoned. Lastly, we are driven to conclude that the details of the story of the giving of the law on Sinai are apocryphal, and written after the use of trumpets had become common.

NIBHAZ, נִבְחָז (2 Kings xvii. 31). The name given to a deity of the Avites; but what were the nature of the deity, the signification of the cognomen, and the nationality of the Avites, there is not sufficient evidence to show.

NIGHT. —It is a very remarkable fact, that all nations, whose cosmogony has survived to the present day, make night, darkness, and obscurity to play a very important part in creation. Amongst the Egyptians, we are told by Hesychius, that Venus was adored in Egypt under the name of *Scotia*, and she is still known by the name of *Athor* amongst the Copts. Amongst the Egyptians, night was considered the origin of all things, and was elevated into the position of a goddess, whose name may have been *Neith*, the goddess of wisdom; for, even to-day, we have the proverb that “Night gives counsel.” This Night was mother of all the gods; in the sacred songs, the expression was used, ‘Oh night, mother of everything.’ As a divinity, night had its temples; during the darkness the mundane egg was produced. Love was the offspring of night, and had thereafter much to do with the creation of beings. Sanchoniathon tells us, that night, chaos, or darkness existed for some time before desire arose. Orpheus, in one of his hymns, says, “I will sing to thee, O night, mother of gods and men; sacred night, principle of everything, and who art often called Venus. (*Nutrix deorum-summa nox immortalis*, etc.)” Aristotle also remarks, “as the theologians say, who produce everything from night.” (Compare *Recherches sur le Culte de Bacchus*, par P. N. Rolle, Paris, 1824, 3 vols. 8vo.)

The biblical student cannot read this without remembering the part which darkness plays in the Mosaic account of the creation, where the earth is described as being without form and void, and when darkness was upon the face of the deep (Gen. i. 2).

The intention of the myth is clearly to show, that

it is during the obscurity of the night that most human beings are begotten, and that they continue in the dark interior of their mother until they emerge into day. It is chiefly during the quiet of the night that man *thinks*; during the bright day, with thousands of objects to distract his mind, he *notices*, rather than *reflects*. When, however, all is dark and quiet around him, should he awake from a quiet slumber unpricked by pain, he begins to meditate on the past, the present, or the future; on every subject indeed in which he touches a fellow mortal. It is during such converse with himself, that the monarch decides on war or peace, the merchant on action, the author on the method of treating his subject, the parent on education, and the malignant on revenge. Night will sometimes calm down the fiercest passion in one, while in another it will originate an undying hate. Happy is the individual to whom the dark watches of obscurity bring no recollections of misdeeds, or phantoms of unpunished crime!

NIMRAH, נִמְרָה (Num. xxxii. 3), "she is indented, cut in, or notched;" an altered form of נִמְרָה. This epithet, which appears to refer the celestial goddess under the form of the Yoni, conveys precisely the same idea as the word נִקְבָּה, *n'kebah*. By a figure of speech, the stripes or spots of the tiger, or leopard, or antelope are said to be "cut in;" hence striped or spotted creatures, נִמְרִים, *nimrim*, (*nimrah* being the singular), were adopted by the hierarchy as symbols of the female creator.⁶⁰ See BETH LEAPHRAH, *supra*, Vol. I., Plate ii., Fig. 4.

NIMROD, נִמְרוֹד or נִמְרָד (Gen. x. 8). This word has never

⁶⁰ These puns, vile though we may consider them, seem to have been very common in ancient times. See the article PARAMONEASIA.

yet been satisfactorily explained, and the following attempt may probably be considered as faulty as any of the extant interpretations. We notice (1) That the name belongs to the founder of the Assyrian empire; (2) That the religion of the Assyrian people was adoration of the Celestial Mother; it is probable, therefore, that the cognomen will be associated with the female creator. Now the meaning of *nimrah* we have already considered, viz., that it is an euphemism for the "Yoni." It remains, then, for us to search for some word whence the final *od* may have been taken. We find that ער, *ad*, signifies "eternity," or, as we often use the word indefinitely, "time." ער, *od*, for עור *od*, also signifies "continuance," "duration." עור, *ud*, signifies "to circle," "to repeat," "to increase," "to surround," etc. If we take any of these, we shall find, I think, a sensible signification to Nimrod, *e. g.*, "the Eternal Mother," "the womb of time," "the perpetual mother," "the circling mother," "or the teeming womb." The word is stated to signify also "the rebel;" it may be so, and may have been applied in consequence of the king abandoning the worship of the male for that of the female creator. It was my intention to have entered into the history of this individual, or rather to have made an analysis of the chapter in which his name occurs, but this is rendered unnecessary by Kalisch having done it so fully in his commentary on Genesis.

NINIP is the name given to one of the minor gods of Assyria, or rather is one of the names of the Creator. He is also called NIN, and is associated with the fish. I select from Rawlinson's *Essay on the*

Religion of the Babylonians and Assyrians, and his *Herodotus*, vol. i. p. 508, a few of his titles: "the champion," "the first of the gods," "the powerful chief," "the supreme," "the favourite of the gods," "he who incites to everything," "the opener of aqueducts." All these point unequivocally to "Mahadeva," "Asher," or the Creator, under the emblem of the male organ. We may still farther corroborate the deduction, by deriving his name from some such words as נִין, *nin*, and אב, *ab* (or *ap*), which would make *Ninap* equivalent to "the father of posterity." He is essentially the same as NERGAL, and like him has *Luz*, "the almond-shaped," *i. e.*, the "Yoni," for a consort.

NOAH, נֹחַ, נָח, and נָחַץ (Gen. v. 29, Num. xxvi. 33), signify "rest, quiet, or tranquillity."

When collecting the scattered threads of evidence from which the cord of certainty is formed, we find valuable circumstantial testimony in places where it is least expected. For example, few would anticipate the probability of meeting in the book of Ezekiel any light upon the reality of the existence of Noah, or of the probable period when the story of the ark first became introduced into the sacred narrative. We have already stated our belief that the tale about Noah was adopted by the Hebrews from the Grecian story of Deucalion, and the many other Egyptian, Greek, and Babylonian myths respecting the ark, which was the salvation of mankind. But, on turning to Bryant's *Ancient Mythology*, I find that he gives priority of invention to the Jews, and considers that all other accounts are drawn from the story found in Genesis. Thus demonstrating very clearly his own appreciation of the similarity.

When the priority of a legend is thus disputed, the philosopher naturally turns his attention to the question as to the references to the myths found, and their comparative antiquity. If, for example, he finds abundance of allusions made to the story by many writers in one country, and this not only in one century, but in a longer series of years, he concludes that the tale was as generally current in that land, as is the story of *Jack the Giant-killer* in Britain. Still farther, if he finds, in the literature of another of the aspirants to antiquity, no reference whatever made to a mythos until its people have had an opportunity of learning the story from those who first adopted it, he will draw the inference that the last named race cannot substantiate their claim. Now this is precisely what has happened in respect to the story of the Deluge, and of Noah. Bryant shows us clearly that the mythos of the ark, in one form or another, was repeatedly referred to by the ancient Greek writers, and that it constantly appeared on old Egyptian monuments. But we seek in vain for any reference to the ark in the Hebrew Scriptures, until the time of the later Isaiah, and the period when the fourteenth chapter of Ezekiel was penned. The value of this fact we must closely investigate.

Of all the stories which are to be met with in the Hebrew writings, few, if any, are more striking than that of the Flood. Whether we regard the wholesale destruction of plants, animals, and fowls—the marvellous rain-fall—the enormous collection of creatures shut up in an unventilated ship for nearly a whole year—the incredible supplies of provisions necessary for the sustenance of all—the wonderful unanimity with which the beasts so long caged, dis-

persed — and the extraordinary rapidity with which the dead vegetation revived, so as to feed elephants, oxen, sheep, deer, and the like; or whether we regard the miraculous preservation of Noah and his family from the perils of foul air, carnivorous beasts, hunger, and the like, the freedom from disease in his family, and, we may add, the absence of newly-born children during the voyage — the birth of the rainbow — the first giving of the law, etc.; everything is so captivating in its place, and the whole is so attractive to a people of lively imagination, that we cannot conceive that it could be known to a long series of writers, law-givers, psalmists, kings, and prophets, without being alluded to. We, who are familiar with the mythos, can see, in the early portions of the Old Testament, innumerable instances in which reference to the deluge might have been appropriately made. Yet all are silent. After Genesis we find no allusion made to Noah, except in 1 Chron. i. 4, Isa. liv. 9, and Ezek. xiv. 14, 20. In our opinion, nothing could show more clearly the ignorance about the deluge on the part of the earlier writers of the Old Testament.

If we now prosecute our inquiries into the probable date of the passages in which Noah's name is introduced, we find that modern criticism places the composition of the books of Chronicles, at a period between two and three centuries before our era. At what exact period the second part of Isaiah was written is doubtful, but it was later than the commencement of the Babylonish captivity. But when we think over the time that Ezek. xiv. was composed, we feel compelled to place it subsequently to the promulgation of the books of Job and

Daniel. Now it has been considered, by modern critics, that the former was written during the Achæmenean dynasty of the Persians subsequent to about B. C. 500, and we feel bound to place the composition of the book of Daniel subsequent to the conquest of Alexander, and at a later period than about B. C. 300. Hence we conclude, that the story of Noah, Daniel and Job were only known to the Jews after their connexion with the Greeks and Babylonians, and not before.

When we have attained this result, we find our conclusion corroborated by another witness, of considerable importance. In a subsequent article, upon the division of time into weeks, we shall see that the division of days into seven, did not prevail amongst the Jews or Greeks, until they came into contact with the learning of the Babylonians; consequently, as Noah seems to have observed weeks (Gen. viii. 10, 12), and to have laid great stress upon the mystical number seven,—a Babylonian fancy,—we must conclude that he was a character invented after the Jewish captivity, in a city of Nebuchadnezzar or the Greeks. Bryant's *Antiquities* tell us that a certain Philip struck coins at Apamœa or Kibotos. On one side of these is a medallion of himself, crowned with laurel, and the letters ΑΥΤ. Κ. ΙΟΥΛ. ΦΙΛΙΠΠΙΟΣ. ΑΥΓ.; on the other is a square box floating on water, containing a draped man and woman; on the higher side of the box a bird sits, and to it comes another (both being apparently doves), bringing a leafy twig in its claws. On the box ΝΩΕ is engraved, and in front of it we see the man and woman, as if they had just emerged on dry land. The legend around reads thus: ΕΠΙΜΑ. ΥΡ. ΑΛ. ΕΞΑΝΔΡ. ΟΥΒ. ΑΡΧΙ. ΑΠΙΜΕΩΝ; and there

was a local story to account for the pictorial representation. The city was in Phrygia, and was founded by Antiochus Soter. Three similar coins are known. See Plate I.

We find a story of a somewhat similar kind to that of Noah in Berosus (*Cory's Ancient Fragments*, p. 21), who lived in the time of Alexander, the son of Philip. According to the account of this writer, whose cosmogony reminds us strongly of the Jewish mythos of creation, there was a deluge in the time of Xisuthrus,⁸¹ who was forewarned of it by Cronus, declaring that the flood would occur on the fifteenth day of the month Dæsius; that, to escape, he was to build a vessel, take with him into it all his friends and relations, and to convey on board everything necessary to sustain life, together with all the different animals, both birds and quadrupeds, and trust himself fearlessly to the deep. The rest of the story, including the birds and the mountain side, and

⁸¹ Xisuthrus, *Ξίσουθρος*, having a dream sent to him by Cronus, a god with a Greek name, leads us to suppose that Polyhistor has Grecised the name of the Babylonian Noah, as he did that of the god who warned him. Presuming that the name is of Chaldee origin, we feel disposed to believe that it originally stood something like *צִישוּרֶשׁ*; and if we attempt to analyse this name, we see that it may be made up of *צִי*, *zi*, "a ship," *סוּת*, *sut*, "firm and strong," and *תָּרַז*, *tharaz*, "strong or firm," the whole signifying "a very strong ship." But there is, I think, even a deeper meaning in the word chosen to designate the hero of the Babylonian ark, which tallies wonderfully with the conclusions which we have already arrived at respecting the mystical signification of "the Ark," (see *ARK*, Vol. I., pp. 285, *et seq.*) to which signification we may thus attain: *צִי* *zi*, signifies "a thing fitted together, arched, or bent," and *צִיָּה*, *zih*, signifies "to establish," "to glow," "to shine"; which, by the system of punning upon names in sacred mysteries, may be taken to signify "the *navis*, or *concha*," and "the crescent moon," the whole word meaning "the strong powerful womb," or *yoni*, being emblematic of the mother of all. Or we may take *סוּת*, *sut*, to signify "a pin, or verge," and *תָּרַז*, *thrs*, or *תָּרִישׁ*, *thrs*, to be "firm and strong." We may reasonably conclude, therefore, that the name of Xisuthrus would then refer to the mystic *ארבאל*, *arbel*, the four great gods of creation, the quadruple godhead of Assyria; the counterpart of Osiris and Isis, Mahadeva and Sacti, and of the Nabhi and Nebo, as well as to the mystic *argha*, the *navis*, or a good ship.

the stranding in the land of Armenia, where there is still some part of the ark to be seen on the Corcyrean mountains; the people occasionally scraping off the bitumen, with which it was covered on the outside, to use as an amulet; closely resembles the tale told in the book of Genesis. The same author also gives an account of the building of the tower of Babel, the confusion of tongues, and the war between Cronus and Titan.

Hence we conclude that the Jews in Babylon had ample opportunity of adopting the Chaldæan and Greek legends. On the other hand, we can safely affirm that the conquering heroes of Nebuchadnezzar, Darius, or Alexander would never care to copy, even if they had a chance, from the childish legends of the miserable Jews; contemptible as slaves and ignorant bigots, as well as for the vice of braggartism. That the Greek conquerors of the Jews cared very little about the Hebrew Scriptures, we infer, from the statement in Esdr. xv. 21, that they were systematically destroyed; and, secondly, (see also 1 Maccabees i. 11-64,) from the fact that these Scriptures, or such as passed current for them, were translated for Greek use at a subsequent period, in order that Ptolemy Philadelphus might understand the history, laws, and customs of the Jews which dwelt in Alexandria and other important towns.⁸²

⁸² In a work recently published, and which I have only just now seen, by the Rev. Joseph Baylee, D. D., entitled *A Complete Course of Biblical and Theological Instruction*, published at St. Aidan's, Birkenhead, 1865, the author attempts to show that there is no *à priori* improbability in the story of Noah and the Ark. In treating his subject, he proceeds upon the plan common amongst theologians, who assume the truth of a statement first, and then endeavour to prove it by unsupported evidence. Presuming that the story of the Ark is correctly given, he points out that its cubical contents were 2,730,781 $\frac{1}{5}$ feet. To obtain this, he assumes the Jewish cubit to be 1.824 feet, equivalent nearly to 22 inches, whereas the cubit of an

If our deductions be right, we see in the story of Noah, the deluge, the ark, the beasts in couples,

ordinary man, *i. e.*, the distance from the point of the elbow to the tip of the longest finger is about 18 inches. Again, he measures the cubical contents of the inside by the dimensions of the outside, and makes no allowance for the pyramidal shape of the Ark,—the “tumble home” of the ship-builders,—which reduces the actual dimensions internally by one-half; *i. e.*, Dr. Baylee calculates as if the chest was a gigantic parallelogram, making no account of the words, “in a cubit shalt thou finish it above,” Gen. vi. 16. He makes no allowances for the thickness of floors, and the like. When we endeavour to rectify the calculation upon a more probable plan, we find that the available cubical space is about 901,234 feet.

Into this space, Dr. Baylee stows about ten thousand species, and he very carefully enumerates 5609, which will give twenty thousand individuals of unclean beasts. About an extra thousand for the additional six pairs of clean animals, like cattle, sheep, deer, buffaloes, bisons, &c., would give a total of twenty-one thousand, leaving out of the question the creatures required as food for the carnivorous animals. The Doctor then assumes that the average size of the animals is that of a rabbit, and of the birds that of a pigeon, and he considers that six cubic feet will suffice for each, including the bulk of the nest or cage. Then, packing the cages as closely as bottles in a bin, he states that 120,000 cubical feet are all that are required.

But experience has shown that about fifty times its own bulk of air is necessary to keep animals in a good state of health; and if we assume that the average of the creatures is a cubic foot of bulk, we see that more than one million cubic feet will be required.

Again, we find the Doctor placing the animals above their fodder, which necessitates the daily fouling thereof, unless the utmost amount of cleanliness is practised; but he makes or supposes no provision for keeping vegetable or animal food, (of which he gives two and a quarter tons to each animal), from putrefying. Let us consider for a moment what this implies. If we take our estimate from the weight of the fodder allowed to each, we must regard the mass of creatures to weigh about fifteen thousand tons, each animal being about a third of the weight which it consumes in a twelvemonth, often even more (twenty thousand creatures consuming two and a quarter tons each in a year, would eat forty-five thousand tons; and one-third of this gives fifteen thousand for the weight of the mass of beasts, &c.) This estimate, however, is unreliable. We prefer to assume that the average weight of each of the twenty thousand creatures is ten pounds; this, in round numbers, will yield a total of about a hundred and eighty tons, a particularly modest calculation, seeing that the animals include four elephants, two hippopotamuses, fourteen rhinoceroses, eighteen swine, eighteen horses, twenty-four bears, four camels, eighty-two deer, ninety-six antelopes, and twenty-six crocodiles. The weight of ordure produced by the creatures would amount daily to about two tons and a quarter. As there were only four men and four women to keep the ark in order, each would have to remove upwards of five hundredweight of filth per day from the various cages, and throw it overboard. They would, in addition, have to draw a corresponding weight of food from the stores and distribute it, a similar quantity of water to give the animals drink, and perhaps double the amount to wash the decks; in all, each indi-

and the like, an old legend, which was far more likely to emanate from a Babylonian than a Hebrew source, copied under a new form.

vidual in the ark would have to remove twenty-eight hundred pounds weight per day.

When we inquire still farther into the number of cages to be attended to, we find that each person would have twelve hundred and fifty under his charge; and as there are fourteen hundred and forty minutes in a day of twenty-four hours, it follows that, working incessantly, one minute and a few seconds only could be given to the cleansing of each den, and the supplying its inhabitants with food and water. But as darkness or sleep would necessarily put a stop to work, we can only allow about three quarters of a minute to each pair of animals.

But the Doctor is discreetly silent upon the length of time required by Noah and his emissaries for collecting together the birds, beasts, and fishes; his method of obtaining and storing food for the coming occasion (see Gen. vi. 19-21, vii. 2, 3); and how he could accomplish in seven days (Gen. vii. 4) the embarkation of forty thousand tons of fodder, which, seeing that he had only seven individuals to assist him, would give an average of about eight hundred and fifty tons per man per day, involving the necessity of each person carrying and stowing two hundredweight (avoirdupoise) every twelve seconds throughout the twenty-four hours of every day, we cannot understand.

It is lamentable to see that the Principal of a theological college can permit himself to believe that the cause of true religion can be promoted by such attempts to bolster up the respectability of a story, whose absurdity would be recognised in a moment were it to be found in any other book than the Bible. The Rev. Dr. Baylee, however, throughout the three volumes of his work, evidently regards it as part of his mission to make the whole of the Jewish and Christian Scriptures harmonise with fact, morality, and each other. In this aim, according to our judgment, he signally fails. By his want of logic and of scientific knowledge, he repeatedly lays himself open to be refuted by any thinker, whether he is acquainted with Hebrew or not. To our fancy, nothing could be more deplorable than the paragraphs in vol. ii., pp. 269, 270, respecting the hare chewing the cud. In one he says that Dr. Colenso and Professor Owen are careless when they say "that the hare cannot chew the cud, because (1) they have not shown that אֶרְבֵּי הָאֵרֶב is the same as the English hare; and because this is not shown, the inquiry about the latter creature is irrelevant; (2) that they have not understood that chewing the cud, כִּינִיחָה גֵרָה, is simply bringing up a cut thing." Well, this Dr. Baylee, who accuses two very distinguished authors of carelessness, writes, "now this the ordinary English hare does" (*i. e.*, the hare eructs food already cut and swallowed), "as any one can see who observes the working of the animal's mouth"!! It is clear that Dr. Baylee knows no more why the hare moves its mouth than did the writer in the Pentateuch; neither does he know logic, for a working of an animal's mouth is not a proof of its bringing up a cut thing." Surely the Principal of a theological college ought to know that a cow's jaws are immoveable whilst she brings up the cropped grass from her stomach; and that a hare moves its jaws to keep its teeth sharp, and never brings up to its mouth the food it has once swallowed! If the Doctor wishes to be really logical, he must catch a hare in the act of bringing up

NYMPH.—I introduce this word that I may have an opportunity of recording an opinion upon a contemporary writer, and my gratitude to him for having induced me to reperuse Bryant's *Ancient Mythology*, which I had not seen during the last twenty years. The best plan of introducing what I have to say is to make a personal statement. After the publication of the first volume of this book, and after completing the MS. of the second, a friend was good enough to send me a copy of a work entitled *The Book of God*, the Apocalypse of Adam Oannes, small 8vo., pp. 647, Reeves & Turner, London. No date, but apparently published about 1867. The author, who is anonymous, was subsequently good enough to send me, in exchange for one of my volumes, another copy of *The Book of God*, and a second one, called *Introduction to the Apocalypse*, Trübner & Co., London, small 8vo., pp. 752. No date, but apparently published 1868. On reading through these works, I was interested to find that their author and I had been working, as it were, in the same mine, without hearing the sound of each other's "picks." The conclusions arrived at by each are, so far as critical results are concerned, all but identical; and the differences in other matters are really too small to be worthy of

what it has eaten, or in chewing the cud, and show that it has some food in its mouth that has been already swallowed.

The Reverend Doctor's observations on "the fiery flying serpent," vol. ii. p. 267, are perhaps more to be regretted than those already mentioned; for he declares that the words thus translated in Isa. xiv. 29, and xxx. 6, signify "a flying seraph." For this implies that seraphs are the offspring of the cockatrice or adder; and that they live in a land of trouble and anguish, amongst vipers and lions! After this, what idea can the theological Principal have about the words, "To thee cherubim and seraphim continually do cry;" "Above it stood the seraphims" (Isa. vi. 2); "Then flew one of the seraphims" (Isa. vi. 6); "The Lord sent fiery serpents" (*seraphim*) (Num. xxi. 6); "Make thee a fiery serpent, or seraph!" (Num. xxi. 8); or "fiery serpents," שָׂרָפִים, and scorpions" (Deut. viii. 15).

discussion. Whilst going through his pages, it seemed as though I were reading my own. Thus it happened that there was not an author quoted by my contemporary which, if not familiar to me, I did not immediately seek for. During this perusal, the following text by Y. L.—for thus I translate his cypher, which is analogous to Fig. 46, Vol. I., p. 155— attracted my attention. The words within brackets are my own additions in explanation.

“The union of Zeus [Mahadeva] with the Holy Spirit [the yoni] is hinted at by Diodorus Siculus who says that Jupiter and Πνευμα, Pnuma, or the Spirit, are the same. Bryant, in his *Mythology*, i. 346 [edit. 2, vol. i., p. 277], has a significant note. ‘Young women were, by the later Greeks, and by the Romans, styled Nymphæ, but improperly, *Nympha vox Græcorum Νυμφα, non fuit ab origine Virgini sive Puellæ propria; sed solummodo partem corporis denotabat.* [Compare Zachar and Nekebah of the Hebrews.] *Ægyptiis, sicut omnia animalia, lapides, frutices, atque herbas, ite omne membrum atque omnia corporis humani loca aliquo dei titulo mos fuit denotare. Hinc cor nuncupabant Ath, uterum [the womb] Mathyr vel Mether [compare Mother] et fontem fæmineum sicut et alios fontes nomine Ain, omph, Græce νυμφη, insignibant; quod ab Ægyptiis ad Græcos derivatum est*’ (Suidas). The sacred cakes of the Assyrians and Hebrews, which they offered to the Queen of Heaven, were called כונים, *cunim*. [See *supra*, Vol. I., pp. 378–380, and 638.] The Christians use hot cross buns on (Ishtar or) Frigga’s day; both having the same signification as the *Nympha* of Suidas. So also have the holy wells of ancient paganism and modern Christianity, which are usually

surmounted by a cross, or accompanied by a pillar. The circular colonnade of St. Peter's, at Rome, viewed from above, is an immense patera, or yoni, shaped exactly like those of Hindostan, with the lingaic obelisc in the centre. There were certain temples in Africa, called *Ain el Ginim*, which the scholiasts foolishly translate *Fountain of Idols*, though it really conveys the same idea as כּוּנִים, *cunim*. Here were certain *agapæ* [love feasts] held, and the children were brought up as priests and priestesses of the temple." *Introduction to the Apocalypse*, pp. 150, 151.

On turning to Bryant, I find the quotation given, but on referring to Suidas, Bernhardt's edition, I can only trace Bryant's last line, omitted by L. Y., viz., Νύμφή πηγῆ, καὶ ἡ νεόγαμος γυνή Νύμφην δὲ καλοῦσι, καὶ τὸ ἀνὰ πέσον τῶν γονεικείων αἰδολίων. The rest of the note, then, rests upon Bryant's own authority. But he quotes likewise from Suidas, "Παρ Ἀθηναίους ἡ τοῦ Διὸς μητρῆ, Νυμφῆ," which I am also unable to find.

The remarks of Bryant on this subject are too interesting to be omitted; "I have mentioned," he says, Vol. i., p. 276, 2nd edit., "that all fountains were esteemed sacred, but especially those which had any preternatural quality, and abounded with exhalations. It was an universal notion that a divine energy proceeded from these effluvia; and that the persons who resided in their vicinity were gifted with a prophetic quality.....The Ammonians styled such fountains *Ain Omphe*, or fountains of the oracle (ὄμφῆ, *omphee*), in Greek, signifying 'the voice of God, 'an oracle,' etc. These terms the Greeks contracted to Νυμφῆ, a nymph, and supposed such a person to be

an inferior goddess, who presided over waters. Hot springs were imagined to be more immediately under the inspection of the nymphs.....The term *Nympha* will be found always to have a reference to water.....⁸³ Another name for these places was *Ain Ades*, the fountain of Ades or the Sun, which in like manner was changed to *Ναιαδες*, *naiades*, a species of deities of the same class.....Fountains of bitumen were termed *Ain Apha*, or the fountain of the god of fire, which by the Greeks was rendered *Naptha*”..... As from *Ain Ompha* came *Nympha*, so from *Al Ompha*, *Al*'s divine voice, was derived *Lympha*. This differed from *Aqua*, or common water, as being of a sacred and prophetic nature. The ancients thought that all mad persons were gifted with divination, and they were in consequence of it styled *Lymphati*.” If my readers will now consult our articles on *CUNNI DIABOLI*, *EARTH*, and *WATER*, they will see the root of the myths above referred to. They indicate that the earth, as the universal mother, sends forth streams equivalent to the milk from her divine breast, or to the fluid from the characteristic part; *𐤎*, *mi*, was the word used equally for rain, seed, and water, all having apparently a fertilising or life-giving power. Hence water from springs, especially thermal ones, might be mystically considered as an emanation from the celestial mother, the heavenly father, or from both. Hence, again, the fable that Jupiter was nursed by nymphs, which finds a counterpart in the fabulous

⁸³ I would point the reader's attention to another of the puns or plays upon words so common amongst the ancient priesthoods. *Nympha* signifies a young nubile woman, a certain part of the yoni, and the calyx of roses; the lotus is a *Nymphæa*. Hence a maiden is symbolised as being and having a rose, and the lotus typifies Isis and Sacti.

relation between Isis and Horus, the Virgin and Child in our day. It must also be borne in mind that in some places it was positively believed that, oracles of a peculiarly sacred nature were delivered by or through the vulva, *i. e. la bocca inferiøre*, of sybils, pythoneses or statues, or through chinks in the earth as at Delphi.

- O. In the Hebrew there is no letter which answers strictly to our British O. The vowel is indicated, and its sound marked, in modern Hebrew, by a dot placed over a letter, thus, \aleph , \dot{y} , \dot{b} , *o*, *o*, *mo*, which resembles the *oe* in *toe*; or by \dot{y} , which is equivalent to our *ou* in *soul*, and by a mark τ under a consonant, \dot{b} , *mo*, having a sound like the *o* in *shock*, according to the Polish and German Jewish pronunciation, which is, in fact, the Syriac. It is, however, to be remarked, that the Portuguese pronunciation is long *a*, as in *father*, which also is the pronunciation of our Universities. Yet, though I thus follow grammarians generally, I may be permitted to guess that O is really represented by the Hebrew \dot{y} . This sign replaces \odot , \circ , \cup , \ominus , \cup , of the Phœnician; \cup , \cup , $()$, of the Carthaginian; \circ , of the ancient Greek; $()$, \odot , of the Old Italian; \ominus , \oplus , \odot , \circ , \ominus , \diamond , of the Etruscan; \cup , \diamond , of the ancient Hebrew; \cap , \circ , of the old Roman. Nor is this surmise weakened by the assertion, that the true pronunciation of the letter \dot{y} is not rightly known. It is

difficult to conceive any alphabet existing without some sign to mark so very common a sound as O represents, and equally difficult to believe that the Phens never marked it before the vowel points were used.

OANNES, 'Ωάννης, — This name is chiefly interesting on account of its being inserted in the Greek name 'Ιωάννης, John, in which *Jah*, or *Y'ho*, or *Jao* seems incorporated with Oannes. This god is only spoken of by Berossus; but as we know his works solely by fragments which have come down to us through later authors, and these do not entirely agree in their statements, it will save the reader's time if I condense the various accounts into one narrative. In a very early period of the existence of Babylonia as a state, a being called a semi-demon appeared, as the gift of Anu (Annedotus). He is stated to have come

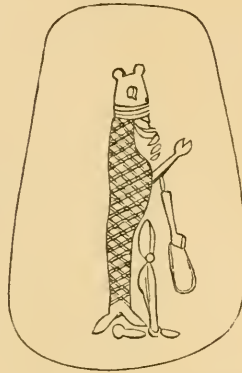
Figure 31.



from the Erythræan sea, to have been foul or dirty (*μῦσαῖρος*), destitute of reason, and to have been called Oannes. His whole body was that of a fish, but under the fish's head he had another, with feet below similar to those of a man, and conjoined with the fish's tail. His voice too, and language, were

articulate and human; and a representation of him was preserved up to the time of Berosus. This being was accustomed to pass the day amongst men, but took no food at that season; and he gave them an insight into letters and sciences and arts of every kind. He taught them to construct cities, to found temples, to frame laws, and explained to them the principles of geometric knowledge. He made them distinguish the seeds of the earth, and showed how to collect the fruits; in short, he instructed mankind in everything which could tend to soften manners and humanise their lives. From that time nothing material has been added by way of improvement to his instructions. And when the sun had set, this being, Oannes, retired again into the sea, and passed the night in the deep, for he was amphibious. After this, there appeared other animals like Oannes, of which we have no account, except that one was called Odacon. Moreover, Oannes wrote concerning the generation of mankind, and of their civil polity. (Abridged from Cory's *Ancient Fragments*, pp. 22-43.)⁸⁴

Figure 32.



⁸⁴ The reader will probably associate the above description with that which a modern New Zealander may be supposed to give to his children of the first coming of Captain Cook amongst them. The story of Oannes is remarkably suggestive. Amongst other things, it points to the probability that the fish-god and the Babylonians were of a cognate race, the latter being old colonists who had forgotten the arts of their parent. England with all her power has not been able to civilise such races as the Red Indians, Maories, Hottentots, etc. We doubt, therefore, whether those instructed by Oannes (supposing the story to have any foundation in fact) were what we call savages. These considerations take our thoughts backwards, and eastwards, to the possible cradle of the Shemitic family. See SCYTHIA.

Up to the present time, there has not been a more satisfactory etymon for the name than the combination of Hoa and Anu ; it is doubtful whether we ought to accept it, except provisionally. We learn from history that Berosus was a Babylonian by birth, and a priest of Belus ; that he resided for some time at Athens, but generally at Babylon, where he probably composed his history, in the time of Alexander the Great ; but at that period, the old theology of the ancient Chaldæans had doubtless been modified by the Medes and Persians, and possibly by the influence of the Greeks ; and we may well imagine that a word like Oannes was a corrupted form of some precedent one. It strongly resembles Jonas, Ἰωνᾶς, the story of whose connection with a certain great fish which spued him out from its belly, on a mission to go and preach at Nineveh, has come down to us in our sacred writings. Of the alliance between the dove, the yoni, the fish and Joannes, we have spoken before.

The impression which the above considerations leave upon the mind is, that Berosus wove together a number of the stories which were current in his days, amongst Jews, Chaldees, Medes, Persians, Phœnicians and Greeks, into a whole, which appeared to him sufficiently in harmony with the varied mystic forms that adorned the shrines of the gods. When this idea is entertained, we can see much to corroborate it. Oannes is called " Misurus," and " Annedotus," both of which are Greek words. Whilst in the Hebrew and the Greek Bibles, we find that *Johanan*, יְהוֹנָן, is equivalent to Ἰωνάν and Ἰωάνναν. There are no less than ten Hebrews who have the name Johanan ; and one with the full name

Jehohanan, יהוחנן, is reproduced by the Septuagint as Ἰωαννης. This certainly would lead us to the belief that *Oannes* was a corrupt form of *Joannes*, which was itself an altered form of *Johanan*, and which ultimately settled into *John*, etc. But the interest attaching to this fragment of progressive inquiry does not stop with the establishment of the identity between *John* and *Oannes*; it goes on to the question, how far the cosmogony given by *Berosus* was copied from that adopted amongst the Jews. There is a wonderful resemblance between the accounts of the deluge given by *Berosus* and in *Genesis*; and we naturally inquire which of the twain had the precedence. It is of course an easy matter *to assume* that the Jewish story *must* have preceded by many centuries that which was written in the time of *Alexander*; but to prove that the writer in the Bible and the Greek author had not a common stock from which both might draw, is a very difficult matter, and one into which we will not at present enter.

Fürst remarks, *Lexicon*, s. v. יָוָן, *javan*: The form of the name is closely connected with the Greek Ἰών, Ἰάν, Ἰᾶνες, etc., for the basis of all seems to have been Ἰαονες, with the digamma, Ἰά Φονες. As to the meaning, that of “the young” has been adopted, as opposed to Γραικοί, ‘the old;’ the Greeks themselves relating that the Hellenes were formerly called Γραικοί, *graikeoi*. Compare Sanscrit, *javan*; Zend, *jawan*; Latin, *juvenis*.

OBADIAH, עֲבַדְיָהוּ (1 Kings xviii. 3), “Servant of Jah.” The syllable *abd*, servant, slave, or worshipper of, was a common ingredient in Chaldean, Assyrian, Tyrian and Carthaginian names; and it is still

in use in the East, *e. g.*, in Abdallah, Abdulmalich, Abdulaziz, etc.

Although some doubt exists as to the actual date of the book called "Obadiah," there is internal evidence that it was written about the same period as Joel and Amos. Though very short, the document contains much information respecting the sack of Jerusalem, to which we referred in our article JOEL. I have been myself so much surprised to find that Jerusalem was sacked, and its inhabitants carried away captive, long before the time of the Babylonish captivity, that I think it will interest others if I bring together everything which can be found to illustrate it. The accounts in 2 Kings xiv. 7-14, and in 2 Chron. xxv. 11-24, are only reliable in so far as they acknowledge that Jerusalem was taken and plundered in the days of Amaziah. Our chief evidence is drawn from the minor prophets. Hosea is wholly silent upon the point. Joel declares that Tyre and Zidon conquered Jerusalem, and sold her inhabitants to the Grecians (ch. iii. 4-6). Amos pronounces vengeance on Syria and the Philistines, on Tyrus also, and Edom, even including Ammon in his denunciation (ch. i. 3-15). In the next chapter, the same prophet denounces Samaria, because they sold the righteous for silver, and the poor for a pair of shoes. In the next few chapters, there are utterances of vengeance against Israel and Samaria, and a forecast of a time (ch. ix. 11-15) wherein "I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins.....And I will bring again the captivity of my people of Israel.....And I will plant them upon their land, and they shall no more be

pulled up out of their land which I have given them." This last verse is remarkable, for it is generally believed that the Jews were never removed from their own land until the time of the Babylonian Nebuchadnezzar; whereas Amos clearly refers to a past captivity, still existent in his time, and to a permanent restoration.

Obadiah commences by the utterance of spite against Edom, who, nevertheless, is described as being in a flourishing condition. The reason for the prophet's dislike is thus given; "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side (*i. e.*, in opposition to him), in the day that the strangers carried away captive his forces (or his substance), and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them," vv. 10, 11. This verse is an illustration of another in Joel iii. 3, "And they (all nations, who scattered Israel among the heathen and parted my land, verse 2) have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink." Again, Obadiah says to Edom (verse 12), "Thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked upon their calamity, nor have laid hands upon their substance (or forces) in the day of their calamity. Neither shouldest thou have stood in the crossway,

to cut off those of his that did escape (or, at the opening of their passages, to destroy utterly those of them that were escaping); neither shouldst thou have delivered up those of his that did remain in the day of distress (or, neither shouldst thou have shut up his fugitives in the day of affliction)" vv. 10-14. The rest of the chapter is taken up with those promises of retaliation which are so common amongst the Hebrew prophets.

In Zephaniah, who flourished at a later period than Obadiah, we find denunciations against Gaza, Ashkelon, Ashdod, and Ekron; against the inhabitants of the sea coast (the Tyrians and Zidonians); against the nation of the Cherethites; against Canaan, the land of the Philistines, and against Moab and Ammon; because all these have reproached and overcome the people of the Lord of hosts (ch. ii. 4-10); and this is followed by the usual promises of Judah's retaliation. Even in Zechariah, there is a remembrance of the grudge which Jerusalem bore to Grecia; *e. g.*, "when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece" (ch. ix. 13). To this testimony we must add the verse, "Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof" (Ps. cxxxvii. 7). Passing now to the greater prophets, we find Isaiah referring to the first captivity, in the following words; "In that day, the Lord shall set his hand again the *second time* to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from *the islands of the sea*"

(Is. xi. 11); and in verses 13, 14, the prophet evidently refers to the conquest of Jerusalem by Samaria, the Philistines, Edom, Moab, and Ammon. Towards the end of the same book (ch. lxiii.), there is evidence of the revengeful feeling against Edom, entertained by Judah, having been at length satiated.

Jeremiah, like Isaiah, denounces the king of Egypt, the kings of Uz, the Philistines, Edom, Moab, Ammon; the kings of Tyre and Zidon, and the kings of the Isles which are beyond the sea (Jer. xxv. 18-22); but no particular reason for it is given. A somewhat similar grouping is made in ch. xxvii., but that the vengeance threatened against this people came from the prophet, and not from the Almighty, is demonstrated by the falsification of the vaticination in the course of events, for the king of Babylon did not conquer Tyre. We meet with farther denunciations against Ammon, Moab, and Edom in ch. xlix. 2-8, 17, 20; and Damascus is joined in the sentence, vv. 23-27. We find a repetition of these denunciations in Ezekiel xxv., wherein the Ammonites, Moabites, Edomites, Philistines, Cherethims, and the Tyrians and Zidonians are grouped together, the two last being designated under the "head," the remnant of the sea coast or haven of the sea.

In the twelfth verse of this chapter, the cause of the denunciation is hinted at, thus; "Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended and revenged himself upon them; therefore, I will," etc.; and again, in v. 15, "Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; therefore, thus saith the Lord," etc.; or, as the

Septuagint renders them, "because of what Idumea has done in taking vengeance on the house of Juda, and have remembered injuries, and have exacted full recompense; therefore, thus saith," etc. "Because the Philistines have wrought revengefully, and raised up vengeance, rejoicing from their heart to destroy (the Israelites) to a man; therefore," etc. The conclusion being, that though it is very wrong for Edom and Philistia to indulge in vengeance, it is quite proper for the Jews to do so! A similar denunciation of Edom is to be found also in Ezek. xxxii. 29.

If we now give our attention to certain Psalms without heeding their superscription, we see in the sixtieth an evidence of the catastrophe of which we are speaking. "O God," the writer says, "thou hast cast us off, thou hast scattered us,.....thou hast shown thy people hard things; thou hast made us to drink the wine of astonishment;" then follows a sort of claim to sovereignty over Gilead, Ephraim, Moab, Edom, and Philistia; and the question, "Who will bring me into the strong city? who will lead me into Edom? Wilt not thou, O God, which has cast us off? and thou, O God, which didst not go out with our armies? Give us help from trouble, for vain is the help of man." Words strangely antagonistic to the idea that the Psalm is one of victory! It is, we consider, clear that the superscription over this composition in our Bibles was written in precisely the same spirit as 2 Chron. xxv. 11, 12, if not by the same hand.

But there is yet another Psalm, which we consider as being more illustrative of the pillage of Jerusalem of which we are treating, than any other. "Keep not

thou silence, O God ; hold not thy peace, and be not still, O God ! For lo thine enemies make a tumult ; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation ; that the name of Israel may be no more in remembrance. For they have consulted together with one consent ; they are confederate against thee. The tabernacles of Edom, and the Ishmaelites, of Moab, and the Hagarenes, Gebal, and Ammon, and Amalek ; the Philistines with the inhabitants of Tyre ; Assur also is joined with them ; they have holpen the children of Lot ” (Ammon and Moab), Ps. lxxxiii. 1-8. After which follow prayers for vengeance, in which the Israelites are always encouraged to indulge.

Our last testimony is the writer in Chronicles, who always appears to be very reluctant to admit anything to the disgrace of Judah and Jerusalem. In 2 Chron. xxviii. 17, he allows that the Edomites did smite Judah, and carried away captives ; or a captivity ; and in other parts of the same chapter, he also concedes that the Syrians, the Samaritans, and the Assyrians made sad havoc with Judea, and carried away captives from Jerusalem ; but as if he could not endure to acknowledge as much as Joel, Amos, and Obadiah, that the captivity was sold to distant lands, he contrives a *Deus ex machinâ*, who induces the victors to renounce the vanquished as slaves, and to permit them to return home.

From the evidence thus laid before the reader, we conclude that the weakness of Jerusalem, subsequent to the reigns of Athaliah and Joash, became

known to her neighbours; and they, feeling a dislike towards a city whose strength, compared with that of the towns of Philistia, Moab, Ammon, Edom, etc., was once very great, determined to humble her power. To this end a league was formed amongst all those who had revenge to gratify. The history of David gives us an insight into the nature of such a list of enemies. We conceive that Tyre and Zidon, with Greek mercenaries, Philistines, Syrians, Samaritans, Edomites, Moabites, Ammonites, and perhaps many others, became confederate against Jerusalem; just as a certain number of nations united themselves together to capture and destroy the ancient Ilium, if such a place as Troy ever really existed. A league thus formed would certainly be successful against a very self-confident people, who, despising all others, considered themselves invincible; whose conceit was fostered by priests and prophets, who invented stories designed to show to the Jews that they were special favourites of the Almighty, and that He was bound by honour and for His NAME'S sake to deliver them. Even their so-called historians confess that Jerusalem was captured, her wall beaten down, and her treasures carried away; *e. g.*, "Joash brake down the wall of Jerusalem from the gate of Ephraim to the corner gate.....and he took all the gold and silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria" (2 Chron. xxv. 23, 24). See also Isaiah xi. 11, quoted p. 404, *supra*.

At this point we pause to consider the import of our words, and the evidence of Obadiah. Jerusalem plundered, and Edomites standing at the end of every

avenue of escape, so as to treat the Jews inhabiting the city, as Saul is said to have treated the Amalekites! Samuel's directions seem to have actuated the leaders of the confederates, "Slay both man and woman, infant and suckling;" nay, even the command was given, "Rase the city to the ground." We are driven to infer that every individual captured within the walls was killed or reduced to slavery, that everything of value became the prey of the victors, and that everything worth destroying was destroyed. We have some idea of the ancient practices adopted by conquerors from the words of Benhadad to Ahab; "Thy silver and thy gold is mine, thy wives also and thy children, even the goodliest, are mine; thou shalt deliver me thy silver, and thy gold, and thy wives and thy children, and I will send my servants unto thee, and they shall search thine house, and the houses of thy servants; and it shall be that whatsoever is pleasant in thine eyes, they shall put it in their hand, and they shall take it away" (1 Kings xx. 3-6). This being the principle upon which war was carried on, it is not probable that writings of any kind, sacred emblems, or hallowed dishes, basons, bowls, candlesticks, snuffers, and the like, could have remained in Jerusalem. Hence, we infer that everything which Nebuchadnezzar subsequently found, and every manuscript existing at the period of his conquest of the city, must have been of comparatively modern origin.

There is, however, another question, to which we must give attention, viz., How did Jerusalem become re-peopled after its desolation? This opens for us a wide inquiry, over which, however, we need not linger long. We have only to ask ourselves what

used to be the policy of ancient conquerors, and what is the policy of modern rulers, when they are successful in war.

We first pass rapidly in review the practice of the Jews, as recorded by their own writers. In the time of Moses, defeat of an enemy was attended with extermination, those only being allowed to live who were females, virgins, and thus able to contribute to the sensual gratification of the captors. In some instances, the slaughter was attended with what we should now designate atrocious cruelty. David, for example, when he conquered the cities of Ammon, is said to have brought out the people, and put them under saws, axes, and harrows of iron, and made them pass through the brick-kilns (2 Sam. xii. 31). With Moab, David acted on a different plan. He appears, so far as I can understand the words of 2 Sam. viii. 2, to have marched all the people out into a plain, and forced them to stand or lie in form of a parallelogram. He then divided them by means of transverse lines, into four equal parts, and ordered the destruction of two of them, allowing the other half to remain alive; a boon more gracious than that accorded by French Revolutionists to the unfortunate warriors of La Vendée. At a later period, we find Josiah capturing what was left of Samaria, and, not content with conquering the living, wreaking his vengeance upon dead men's bones; as did the English authorities, when they burned the remains of Wickliffe, and ejected the corpse of Cromwell from Westminster Abbey. When the Egyptians sacked a town, they castrated the men, and took them and the women for slaves. See *supra*, Vol. I., p. 65, note 2. When Samaria was taken by the Assyrians, her popu-

lation was, as we are told, carried away and replaced by others. Such was the policy carried out by the Incas of Peru, if the information collected by Prescott is reliable. Darius, on taking Babylon, impaled a great number of the principal citizens; and when Nebuchadnezzar finally conquered Jerusalem, he emasculated the youth of the royal family, and carried away into slavery everybody who was worth having. Yet if we are to put any credence whatever in the writers of "Kings" and "Chronicles," neither the Egyptian Necho, nor the Assyrian monarch who captured Jerusalem after the death of Josiah, and during the reign of Manasseh, was blindly or indiscriminately destructive.

Taking all things into consideration, the best conclusions that we can draw may be thus stated. The united adversaries regarded Jerusalem as a powerful frontier town, which it was not desirable to destroy, and the Jews as turbulent neighbours, too vain to enter into any defensive league. It was therefore desirable to curtail their aggressive power. Such a policy was followed by England with the state of Sweden at the battle of Copenhagen, — total destruction not being designed. Thus Jerusalem was weakened by deportation of her war material, and by the destruction of some of her defences; but the fortifications were left in such a condition that they might readily be repaired, and, if necessary, manned by the allies, who had previously injured them. Modern historians might thus feel disposed to compare the city of David with the towns of Luxembourg, Bologna, Civita Vecchia and Rome; or the small country of Switzerland, which is too weak to excite jealousy, but too important strategically for any one

great power to hold it exclusively as its own appanage. We conceive, then, that Jerusalem was plundered by the allies of whom we have spoken, denuded of treasures and impoverished in men; a miserable remnant only being left behind, very probably under the rule of some scion of the royal house.

But, small though the remnant, they had the propensity to vaunt themselves. It is, indeed, probable that, upon paper, the largest part of Jewish history was invented after this period. Therein the remnant left by Ammon, Moab, Edom, Tyre, Sidon, Philistia, Syria, and Samaria could demonstrate that once their nation was heroic; just as we see in modern times an old and powerless man, who never had anything but the heart or courage of a hare, boast himself of his prowess in days gone by.

Once again we pause to consider the condition of the Jewish people at the period of the accession of Uzziah. The glories of David and Solomon have passed away, even if they had any real existence, and were not oriental fables founded upon very small facts. The capital city and the massive temple yet remain, but the former is in ruins, and the latter has been pillaged, first by Shishak, and now by a confederacy, headed probably by Edom (Obad. ver. 7); all her treasures are gone; the spoilers have not respected any of the paraphernalia of worship; golden pots, basons, snuffers, candlesticks, ark, mercy-seat, everything overlaid with gold, or made of that metal, or silver, has been carried away; nothing of any value has been left. Even the manuscripts, if any existed, must have been destroyed; for we cannot imagine that Orientals,

when plundering in the name of their gods, would be more lenient than Christians have been when plundering in the name of the gentle Jesus; and we know that the latter collected all Jewish manuscripts or books which could be found, and burned them by waggon-loads.⁸⁵

In connection with this subject, the evidence of the Apocryphal book, the second of Esdras, or Ezra, is very important. We find, for example (ch. xiv. 21), "For 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 Ghost 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." He answered, "When thou hast done, some things shalt thou publish, and some things shalt thou show secretly to the wise..... With five scribes, in forty days, Esdras got two hundred and four books written, seventy of which were only for the wise amongst the people."

If we had any authentic knowledge of Esdras, the writer of the book referred to in the Apocrypha, he would be a very powerful witness respecting the

⁸⁵ Even the learned Ximenes was guilty of such a destruction, as we read: "Effectually to extirpate heresy, and to preclude the possibility of the converts returning to their former errors, he caused all procurable Arabic manuscripts to be piled together and burned, in one of the great squares of the city, so as to exterminate the very characters in which the teachings of the infidels were recorded. This outrageous burning of the most valuable MSS. relating to all branches of literature was effected by the learned Prelate at the very time that he was spending a princely fortune in the publication of the stupendous *Complutensian Polyglott*, and in the erection and endowment of the University of Alcalá, which was the most learned in Spain. From the thousands of MSS. destined for the conflagration, Ximenes, indeed, reserved three hundred relating to medical science, for his University." *Introduction to the Rabbinic Bible*, second edition, by C. D. Ginsburg, L.L.D., Longmans & Co., London, 1867.

composition of the writings which form the Old Testament. We could then recognise readily in him the existence of the idea, that it was perfectly right to compose a narrative, and a code of laws in the place of those which had been destroyed, and to write two classes of manuscripts, one for the benefit of the few, and the other for the enlightenment of the many. We might moreover see how it happened that the Pentateuch contained accounts of ceremonies and observances which were never known to have been promulgated ; *e. g.*, the Jubilee, and the observances connected with it.

Indeed, an examination of the second book of Esdras, even as it stands, is very fascinating. As it was originally written in Hebrew, and most probably half a century at least before the Christian era, it exhibits the views of a pious Jew upon many points; and, amongst others, it introduces us to a conception which I have not recognised elsewhere. We find, for example, the idea shadowed forth, that as the sun completes his circuit in the heavens when he has gone through the twelve signs of the Zodiac, so that the "fulness of time,"—the coming of Messiah, and a new mystical cycle,—were near at hand, for ten of the twelve tribes of Israel had been taken away, and only a short time would elapse before the two remaining ones, then subject to the Romans, should see the completion of the holy circuit, and hail a fresh avatar.

If history taught us that the Jews were eminently devout in Amaziah's time, and regarded the law of Moses with veneration, we could imagine that some few manuscripts might have been secreted and saved; but the very reverse was the case. Neither priest nor people cared for the law of the Lord, but

thought far more of saving gold than of secreting papers. Jerusalem then, after the first captivity, would be wholly dependent upon her priests for doctrine and for precept; and when we call to mind the copy of the book of the law found in the time of Josiah, we can readily understand how it was that the code was wholly unknown before. Nor must we ignore the opinions of critics, that Deuteronomy, or the second record of the law, was written prior to the other books of the Pentateuch. We can even understand why it obtained its name. The ancient law had been destroyed by invaders; the second one attempts to replace it. We can also see the strong probability of the view adopted by Kalisch, that Leviticus is of very late date. We can moreover recognise how it came to pass that there is so much evidence of Greek influence in the books of Genesis, Exodus, and Numbers. We can likewise understand why it is that the styles of the various books resemble each other as much as Brougham's resembles Macaulay's, and that all are free from archaisms. We can also understand, when we contemplate the misery and poverty of the remnant left behind, that their language and ideas, just like those of our own poor people, would be coarse and gross, rather than courtly and grand, like the style adopted in stately palaces.

Now when all old manuscripts, if any existed, were destroyed, and the memory of them alone remained, it was natural that those who wished to mould the religious belief of the Jews should compose books of history, or of law, or of narratives professing to be facts. In doing so, they would draw upon their recollection, their observation, and their imagination; and in the end these books would gain a certain

amount of credence, and, where many existed, they would if possible be amalgamated. Thus it was, we believe, that at least four writers are recognised in the early scriptural books, two of whom go by the names Elohists and Jehovists. Without going into any controversy upon this matter, I may express my opinion that the Elohists wrote in Babylon, where El was the common name for the Almighty, and that the Jehovists wrote in Judæa whilst Jehovah was yet adored there; and that the narrative of the first has taken precedence amongst the post-exile or Babylonish redactors, in consequence of the name of El or Elohim being then the most orthodox.

We need not pursue the subject farther, but will leave the reader to exercise his own ingenuity, in recalling the various difficulties which he has experienced in framing even a plausible theory about the composition of the Bible, and in judging how far the observations herein made assist in removing them. To ourselves, the elaboration of this article has been a series of surprises. When we began to write it, we gave ourselves up wholly to the Bible and its marginal references, to the Hebrew and the English Concordance, to the Septuagint and the Vulgate. Little by little the magnitude of the misfortunes of Jerusalem assumed greater proportions, and we were driven to think of the sack of Rome by Goths, Huns, and Christian Emperors. Then, as we advanced slowly, step by step, we began to recognise the important deductions which flowed as a matter of necessity from the historical facts. These tallied in a most extraordinary manner with deductions which we had drawn from other sources, and at length we recognised the fact, that an essay from which nothing was

anticipated had become the most important in all our labours.

There still remains to be drawn an explanation of a subject over which I have pondered during the last three or four years. After discovering the fact, that not a single Egyptian name exists amongst the thousands of Israel who wandered out from the land of the Pharaohs, I feel convinced that the story of the sojourn of the Jews on the banks of the Nile for four hundred years is a fabrication. Bishop Colenso did much to implant the doubt, whether the story had any foundation; and every examination I made into Egyptian lore deepened the feeling of uncertainty. When the culminating fact brought conviction, I sought for some consideration which would seem to account for the composition of the biblical story. It seemed to me to be monstrous, that a Jewish historian should compose a tale in which his countrymen were represented as a set of slaves, unless there was some good reason for it; nor could I see why any one should fabricate all the incidents of the desert marches, and make the people under Moses to be an excessively wicked lot, whilst their successors under Joshua were painted as a race of heroes. In vain I sought to account for this, by referring to the story of the Hyksos, and of the lepers, who were collected and expelled from Egypt; there is nothing in the account given of either which can fairly be twisted into union with the Mosaic story. As article after article engaged my attention, I thought I could see a valid reason why later Jewish enthusiasts should interpolate stories into the Pentateuch; and, under the word AHOLAH, Vol. I., p. 210, I ventured to specify an incident

which I believed to have been so introduced ; and under the article of Joel, I stated my opinion (see Vol. 1., p. 692), that the episode of Balaam was added to the book of Numbers, after the time of the prophet just named. I had, too, been induced by sundry considerations to believe that the Pentateuch was written subsequently to the time of David and Solomon ; but I was wholly unable to frame any adequate reason why the story-teller should have traced the grandeur of the later Jews to so miserable an origin as a set of brick-making slaves. From this state of uncertainty, I only emerged during the few minutes of contemplation which I allowed myself on the point above indicated. The whole matter then appeared to be clear to me, and assumed the following form. The Pentateuch and the book of Joshua were written some time after the sack of Jerusalem by the confederate states, at a period when the great bulk of the nation had been taken captive, and sold into foreign slavery. The first demonstrate that, in a former part of the history of the nation, the Jews had been in a more melancholy condition than that in which they then were placed. Its aim is to prove that the Almighty had especially selected the Jews as His own ; and that, in spite of their troubles, He will bring them out into a wealthy place. It endeavours to show that there are certain God-given laws, and that disobedience to these invariably brings down the anger of the Almighty, which manifests itself in various kinds of punishment. It shows, that even in the darkest moments of misery Jehovah will intervene. The same frame of mind dictated the story of the plagues of Egypt, and the following verse in Micah (v. 8), “ And the rem-

nant of Jacob shall be in the midst of many people as a lion among the beasts of the forest, as a young lion amongst the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver." Then, after the composer has introduced a sufficient number of episodes into his history, to let the people see how much the Almighty detests certain crimes, and how severely he punishes them,—even sending a pestilence upon them for simply "murmuring in their hearts against Him,"—he passes on to the time when Israel was triumphant over every foe. Having done this, the composer again shows how closely misery follows upon idolatry, and how essentially piety is allied to prowess. This design is very conspicuous in the books of Chronicles, in which the writer, who appears to have compiled his history after the return from Babylon, makes every successful monarch to appear as exceptionally pious, and every unfortunate one as particularly bad; not in a moral, but in a religious point of view.

Upon the hypothesis thus shadowed forth, we can understand why Moses does not figure in the books of Judges, Ruth, or Samuel, though he is familiar to Hezekiah, Josiah, and the prophets. We can understand why David and Solomon knew nothing of the various festivals of the Jewish church, and we can see how it happens that the Mosaic directions were followed by the later Jews far more strictly than by the earlier people, who had in reality heard nothing of them.

When once such a composition was made public, as having been found in the temple, it could not fail to have great weight, inasmuch as it seemed to have

foretold everything that had happened. After the compilers of the history had succeeded in what we feel compelled to regard as a pious fraud, there would be great temptation for others to follow their example, and the history of Israel became amplified, doubtless by the discovery of many new manuscripts, having all the marks of age. Some of these would be wholly new, others would be modifications of the first composition.

The hypothesis which we herein enunciate, goes far to explain all difficulties in the earlier part of the Old Testament, if indeed it does not remove them wholly. We can see a reason for the strange and horrible story of Lot and his two daughters, in a desire to throw contempt upon the conquering Ammonites and Moabites. We can see a reason for the episodes about Jacob and Esau, in the fact that the vanquished wished to make out that they were more clever, although not so strong, as the victorious Edomites. At this period, probably, the prophecy was penned, "And it shall come to pass, when thou shalt have the dominion, that thou (Edom) shalt break his (Jacob's) yoke from off thy neck" (Gen. xxviii. 40). The story of Amalek, that race so strangely resuscitated, is evidently meant to show that another of the people associated with Edom is under the curse of Jehovah, and must finally fall.

On the other hand, we fail to recognise any valid objection to the conclusions at which we have arrived. The hypothesis is the result of a careful consideration of facts; and, so far from being influenced by previous theory, our deductions were as unexpected to us as they doubtless will be to the reader.⁸⁶

⁸⁶ After the preceding article was in type, a friend called my attention to

OBED-EDOM, עֶבֶד אֱדוֹם (2 Sam. vi. 10). This name was borne by sundry Levites. (See 2 Chron. xv. and xvi.) It was, however, also borne by a Gittite, or a man belonging to Gath (2 Sam. vi. 10). Its signification is simply "servant of," or "worshipper of Edom," or "the red one." Now we cannot suppose that any one of the seed of Jacob would call himself a worshipper of his elder brother; still less can we conceive that those living in Gath knew or cared anything about

a book, entitled *Moïse et Le Talmud*, par Alexandre Weill (Amyot, Paris, 8vo., pp. 349, A.D. 1864). This work is so remarkable, that I gladly introduce it to the notice of my readers. The author is a philosophical Jew, who writes much in the same manner as Spinoza, although he regards his subject from a different point of view. He gives a remarkably clear account of what he conceives to be the aim of the author of the Mosaic law; and he distinctly shows how the Pharisees and the Talmudists have falsified the original text, so as to introduce into it the doctrines held by the Jews subsequent to the Persian and Grecian supremacy. He also plainly points out the influence of the Talmudists upon Mosaicism on the one hand, and Christianity on the other, and enables his readers to see how small is the essential distinction between the doctrines of the Talmudists and the early followers of Jesus, and how completely these differ from those of the Mosaic law. The latter enacts that reparation must be made for every offence; and that, when such is effected, the offender can claim to be purified. Pardon, pure and unadulterated, he asserts is not to be found in the law of Moses. According to it, every man is the ruler of his own destiny; it seeks to found a republic, in which each individual is to do his duty in every respect to his neighbour, and to be punished or rewarded according as he neglects, violates, or fulfils this duty. Reparation and purification are to follow ill-doing; but expiation without reparation is unknown to it. The idea of pardon without reparation is a Talmudic idea, and it is carried so far that an individual who had been a grievous offender, and at length "repented," has a higher place in Heaven assigned to him than is given to one who had been uniformly just.

From these, and many other sources, Weill shows the comparatively modern date of a large portion of the Pentateuch, and especially of the day of Atonement; a conclusion to which we have ourselves arrived from a different line of argument. But the author nowhere addresses himself to the question, whether the Mosaic law was written by him whom we know by the name of Moses. He very distinctly shows that much has been attributed to that lawgiver, which is clearly of modern origin; he insinuates that Mosaism was not founded on miracles; but nowhere is the subject of the reality of the early Jewish history and the Exodus discussed.

It would, however, be difficult to state all the author's arguments without writing an epitome of the whole work, for which we have no space. We must therefore content ourselves with recommending, which we do very cordially, a perusal of this remarkable book.

Esau. We therefore presume that *Edom* means 'the red one.' Fürst tells us, *s. v.* Obed-edom, that *the red* was a designation of Mars, like עֶשָׂר, *esar*, amongst the Phœnicians, to whom the ass was sacred (הַכֹּיֹרֶת, *the red*). See Strabo, xv. 2. See also HΛMOP *supra*. But, although "the red one" was a name of Mars, it had another meaning, which will be apparent to those who have read the preceding articles, Adam, Edom, Mars, Nergal, and Ninip; *i. e.*, it was Mahadeva, who is often painted red amongst the Hindoos. We can readily understand a citizen of Gath bearing a name of Phallic origin; but we cannot understand how an Israelite, and one of the priestly tribe, could bear such a cognomen, except on the supposition that the religion he professed involved, like that of the Gittite, the adoration of the male organ as an emblem of the Creator.⁸⁷

OG, עֵינַי (Num. xxi. 33). The usual interpretation of this cognomen is 'long-necked,' or "gigantic;" but it is difficult to believe that any such name would be given to an infant. It is much more probable that the word is equivalent to עָוַג, *ug*, "he goes in a circle," *i. e.* the sun.

I do not know any ancient, and indeed any modern history, in which there has not been a description given of some king, prophet, or great man, of superhuman wealth, power, and wisdom, or of supernatural piety, or of potency over the powers of good and evil, or of gigantic stature and enormous

⁸⁷ Some ancient figures of Bacchus, the Greek personification of Mahadeva, have been found, painted red. The sacred bull in the pagoda of Surat is similarly coloured. In the Townley collection a bisexual figure of Bacchus was conserved, which, like those of the god generally, and his analogue Priapus, were painted red. See pages 75, 76, 131, *Recherches sur l'origine et les progrès des Arts de la Grèce*, 2 vols., 4to, with plates, London, 1785.

strength. If universal belief in any figment avails to establish it as a fact, we must certainly believe that a race of giants existed in the olden time. So strong is this belief in the minds of some of our modern writers, that I have seen in a book, whose name I have forgotten, written, if I remember rightly, by Mr. Urquhart, who was at the time a member of the British Parliament, an argument to the effect that the huge blocks of stone found amongst such Oriental ruins as those of Palmyra, and others to which no name is given, could only have been devised, hewn out, and moved by a race of giants, and consequently must have been of antediluvian origin. Nor are we without some apparent justification in our idea of a preceding gigantic race, if we, like Ewald, consider that tradition with a circumstance is of real worth in establishing the truth of a statement; for we have throughout England many giants' graves, and walking sticks, and stones said to be hurled by giants from the summit of a hill into the neighbouring plain. We have a giant's causeway, giant's castle, giant's tank, giant's tomb, giant's tower, &c. One of the British heroes of old was Jack the Giantkiller; and have we not a warrant in his veracious history for asserting that the race was more abundant in Wales and Cornwall than in the rest of Britain? But, apart from such testimony, we have evidence from ancient rocks to prove that animals once existed on our earth, of far greater bulk than any which we meet with now.

Notwithstanding all these evidences respecting the existence of a race of giants, we must consider them as wholly mythical persons, and flourishing only in the realms of fancy; for geological investigations

have told us that primeval man closely resembled the modern Esquimaux, whilst the spread of geographical knowledge has taught us that no races deserving of the name of gigantic are anywhere to be found. I do not, of course, deny the existence of very tall men ; indeed I once saw a young Irishman who stood between eight and nine feet high, and I was told that he was the shortest of a family of four ; but none of them would have required a bed thirteen and a half feet long and six feet broad. I need not also explain to my reader that a great many tall men exist in England and Scotland ; but I may call his attention to the fact that some Scotch regiments were regarded by the comparatively short, and almost hairless, Hindoos, as a race of hairy giants.


Now there can be little doubt that a comparatively miserable and degenerate race has a tendency to become stunted in growth. Excess of luxury, like excessive poverty, takes away the natural vigour of parents ; and when the puny grandson thinks of the stalwart father of his sire, he may well say 'that there were giants in the earth in those days,' or talk with Homer of 'the men of these degenerate days.'

We conclude, therefore, that writers who speak of giants in the past have themselves degenerated below some of their ancestors. But there is yet another way in which we may regard the mention of Og being a giant. It will be remembered that Saul was selected by Samuel as king, on account of his being a head and shoulders taller than the rest of the people. It was evidently considered that the chief, who ever leads in battle, should be, not only conspicuous to his followers, but of enormous strength. This notion, the celebrated missionary Williams found

to exist in some of the islands of the Pacific. The chief *in esse* always selected the tallest women of the tribe as his wives; and when sons were born, they were nursed by the mother, and any other tall woman who had milk. As the children grew, they were fed well, but at the same time trained in every athletic sport. When they rose up to manhood, their budding propensities were closely restrained, and no indulgence whatever was allowed until their growth had entirely ceased. They were then allowed to marry, but only the tallest woman that could be found. By the adoption of this plan, Mr. Williams says the chiefs were as fine specimens of men as could be found anywhere in Great Britain. We can conceive that such a plan may have been followed by some of the chiefs in old Canaan; and if so, then we should conclude that the deterioration of the race of tall people indicated the period when luxury became paramount, and the delight of royalty was to excel in the harem rather than on the battle-field.

There is only one other observation which we desire to make, ere we close our remarks on giants, viz., that all individuals of unusual height are generally short-lived. Not one who has ever deserved the name of giant has reached a greater age than forty-five years. None of them have any stamina, and, though strong, are not enduring.

Respecting the name of Og, it is evidently a solar title, resembling in this respect the titles assigned by Berosus to the kings of ancient Babylonia. (See Sir William Drummond's *Origines*, pages 22 *et seq.* London, 1824.)

OREN,  (1 Chron. ii. 25). "The sacred pine tree or cedar;" also "he is firm or hard." Tall trees were

adopted as emblems of the male, and their wood was used for the making of all those images which were intended to embody the idea of masculine vigour.

ORION (Amos v. 8), the word thus translated in our authorised version of the Bible (Amos v. 8) is written **כְּסִיל**, *chesil*, which signifies "the firm strong one, the giant." The words Arcturus and Pleiades are in like manner written **אֲשׁ**, *ash*, and **כִּימָה**, *chima* (Job ix. 9). In ch. xxxviii. 31, Orion is spoken of as being bound in the sky. It is clear from this that the patriarch was familiar with some such legend as we know that the Greeks possessed. We do not venture to assert that a small indication like this suffices to show the influence of Hellenism in Job and Amos, for both figments may have had a common source; but when joined to other evidences, which we have already seen, it has a great significance.

ORACLE. There is, probably, not a boy in England, who leaves school without the knowledge that oracles were consulted in by-gone days, in Greece, Rome, and all ancient nations; and there are very few men indeed who do not cease to think about Delphi and Dodona as soon as they place their lesson-books on the shelf, and read the classics no more. Yet, in truth, the subject deserves the closest attention. The desire to read the future is implanted in us all; and the royal David, the beloved of the Lord, sought for an omen to tell him whether to undertake a battle (2 Sam. v. 19, 23), just as the wild denizens of the American forests of to-day consult their "medicine men," whether the fates may be considered as propitious. Now there are maxims in trade, that a demand will always meet with a supply; and that a large supply, disproportionate to the demand, will

necessarily cause competition. What is true in trade is true in morals; and therefore we believe that if human beings are weak enough to believe that another mortal can, by the sheer force of his will, become equal in knowledge to the Almighty, there will be always a number of individuals proclaiming themselves to be divinely inspired, so as to accommodate the willing dupe.

It is clear that a deep knowledge of human nature, of the laws that govern the world, of legerdemain or sleight of hand, or of ventriloquism, greater than that possessed by the generality of men, must exist in those who succeed in deceiving their fellow-mortals. The pythons, mediums, or gypsies well know the deep workings of the human mind; and they must ever feel that they will be themselves exposed to condign punishment, if any dupe, driven by failure to desperation, asserts the power which he possesses and destroys the lying seer.

When on the one hand riches are the certain appanage of success, and a violent death the penalty of failure, the astute prophet will necessarily study how to gain credit for successful prediction if a happy result follows, and how to avoid disgrace if his votaries are disappointed by things turning out badly. The problem, how to make the same words descriptive of two different classes of events, has ever been the main difficulty amongst soothsayers; and it was solved much in the same way by the priestesses of Delphi, and the "mediums" of British and American spiritualists; *i. e.*, words are so adopted and arranged, that their signification is vague, and the construction of the sentence is so framed that it may be read in two different ways.

When the oracle, which uttered such a response, was asked to explain the dictum of the god, he naturally refused, alleging for a reason that the deity was angry when any one cross-examined him. The most remarkable of these sayings may thus be rendered into English. "I tell thee, Pyrrhus, that you the Romans are able to overcome." So constantly were the words of the oracle of double meaning, except in cases where a mere exercise of judgment was required,—as, for example, whether A. B. was a good man to rule over the tribe of C. D.,—that the designation of 'an oracular response' is equivalent to a safe prophecy, which has, intentionally, a double meaning.

We have said that oracles existed in ancient Greece; that they did so in ancient Palestine, the remarks which we made under the word GIDDALTI abundantly proves; and that they existed amongst the Jews is equally evident, from Gen. xxv. 22, where the expression, "enquire of the Lord," is employed by the Hebrew writer, where it is clear that the words, "visiting the oracle," etc., would be used by Grecian authors. It is probable that the use of the convenient phrase above referred to has blinded the eyes of modern observers to the existence of oracles amongst the so-called people of God.

Now any one who will take the trouble to go through the accounts which Herodotus gives of the frequency with which Cræsus and the ruling authorities amongst the Greeks sent to consult 'the oracle' at one locality or another, must see that the individuals had a perfect belief in the divinity of the god whom they sought, and a profound trust in the message which he delivered. It is equally true, that the Jews

had a similar trust in the oracles of their country. Like Cræsus, they sometimes even sent to foreign shrines in hope of getting a favourable reply; *e. g.*, Ahaziah sends to inquire of Baal Zebub, the god of Ekron (2 Kings i. 2). But is there, we ask, any means by which we can ascertain, logically, whether the Jews were exclusively right, and their oracles inspired by Jehovah; or whether all ancient nations, both Jew and Gentile, are not equally obnoxious to the charge of credulity, and of confounding an astute python or priestess with an incarnate god? The natural reply to this question is, that all the clear and comprehensible responses which are recorded in the Bible were proved to be correct by the sequel, and that the event contemplated must have been foreseen by the prophets when they uttered the words, as their diction was not double-faced. But this at once raises another difficulty, *viz.*, Does not the very absence of the "oracular" element suffice to show that the so-called prophecy was uttered *after* the event occurred, and was simply a figment of the annalist? Such fictions form part of the storehouse from which the poet, the panegyrist, the novelist, and the lively historian draw their most powerful resources.

Again, if we are to regard clearness of diction, or an absence of the mysterious and incomprehensible, as evidence of the really divine origin of any given utterance, what shall we say to the following oracle? "Woe to the land, shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled," etc. (Is. xviii. 1.) Surely this is as absolutely unintelli-

gible as, "If Cræsus should make war on the Persians he will destroy a mighty empire" (Herod., i. 53).

But if we are to take the fulfilment of the oracular vaticination as a proof of the divine origin of the message, what shall we say to the prophecy of Ezekiel (xxvi. 1-21), which declares that Nebuchadnezzar shall take Tyre and ruin it completely, making its remains little better than rugged rocks; which is supplemented by another utterance (xxix. 18-20), to the effect that, as Nebuchadnezzar tried to take Tyre and could not, he shall have Egypt instead? Can any man of sane mind and sound judgment see in this anything else than the fact, that the words "thus saith the Lord" signify "thus saith the prophet," or "thus saith the oracle"?

Speaking for ourselves, we can only say that, after years of thought, the origin of which dates from the days of childhood, we can see no essential difference between the ancient magi, astrologers, sorcerers, Jewish prophets, diviners, dreamers, soothsayers, ephod-consulters, urim - and - thummimites, augurs, seers, necromancers, *et hoc genus omne*, and the modern spirit-rappers, spiritualists, mediums, gypsies, fortune-tellers, and the like. No amount of sophistry can draw any essential distinction between the one set of impostors and another, except in degree; some are transcendently clever, others are contemptibly silly; some, like a modern HOME, can deceive minds of whom better things might have been expected, others can only enrol amongst their dupes country bumpkins and fond women, amongst whom I almost blush to include the accomplished Harriet Martineau. Some profess to draw their inspiration from the devil, others cantingly declare that their spirit is orthodox;

some are true wolves, too fiercely rapacious to disguise themselves, others have the grace to put on sheep's clothing, and bleat blatantly, whilst they gorge themselves with the spoils of their eager dupes. There are indeed few, who live and ponder long, who do not recognise the fact, that the human race, like the animal world, is divided into the oxen who eat grass and become fat, and the carnivora who eat them; the graminivorous are always in excess, and the hawks will ever be fewer than the pigeons.

As some may be interested in examining specimens of the ancient oracles; we record some from Lucian. Here, for example, is an account of a set of mendicant priests of Isis, the predecessors of the modern mendicant friars of Christendom. "After staying a few days in this town, where they were pampered by the bounty of the public, and made a great deal by their soothsaying, these pious priests bethought them of a new device for getting money. They composed a singular oracular response, which would fit a variety of cases; and thus they gulled a great number of persons, who came to consult them upon all sorts of subjects. The oracle was as follows,

The steers are yoked and till the ground,
That crops may rise and joys abound.

Suppose, now, that a person consulted the oracle with regard to his marrying, to him it said plainly that he should take upon him the yoke of matrimony, and raise a fine crop of children. Suppose it was one who had a mind to buy land, the yoked oxen and the abundant harvest were quite to the point. If the applicant was anxious about a journey he had to

take, the meekest of quadrupeds were ready yoked, and the produce of the soil signified a lucrative result. If he was one who had to go into battle, or to pursue a gang of robbers, the priests declared that the oracle promised him victory, and that he should bring the necks of his enemies under the yoke, and reap a rich harvest of booty. My masters had gained no little money by this cheating method of divination; but, exhausted at last by perpetual interrogations, for which they had but one answer, they again departed." (*The Golden Ass of Apuleius*, b. ix., p. 172, Bohn's edition, 1853.) There is perhaps no other author who has held up to ridicule the pretensions of various oracles more than Lucian, whose works are conspicuous for their bold and deep thought. "He flourished during the reign of the Roman emperor Trajan, and died A. D. 182. An Assyrian or Syrian by birth, he seems to have been Greek by education, and Latin by adoption; he taught rhetoric in Gaul, pleaded at the bar in Antioch, and then went to Macedon; in his old age he was received into the imperial family at Rome, and had the place of intendant of Egypt, after he had travelled through almost all the known countries of that age, to improve his knowledge in men, manners, and arts." (Dryden.)

In his time there existed a wonderful amount of bold research amongst the Greek and other philosophers. The thoughtful Platonists had boldly thrown off all belief in the old fables of mythology, and ridiculed the pretensions of heathen priests, oracles, sybils, and pythonesses. But there was at the same time a mass of ignorant and half-instructed individuals, who believed profoundly in the truth of everything which had been instilled into them in childhood;

who clung to all the old stories told of the gods in the sacred books; and accorded implicit reverence to their own hierarchs. Being convinced of the antiquity and orthodoxy of their faith, they refused even to examine it, and vehemently urged their teachers forward, so as to confound all heretics. We may indeed compare the time of Lucian to our own. Amongst ourselves, we have Christian heathenism and heathen Christianity, which are regarded with a superstitious reverence by the majority; whilst both are opposed by modern Platonists, or men of independent minds. As a result, the Christian heathens and the heathen Christians become very energetic in their denunciations of heresy, and are determined opponents to the exercise of thought. But whilst heathendom was making a last spasmodic effort to avoid her fate, a class of Christians was steadily advancing, who mingled all that was lovely in the doctrines taught by thoughtful Buddhists, Grecians, Egyptians, Gnostics and Jews, declaring that a life of goodness, virtue and piety, love to our fellow-creatures, and a constant desire to treat others as we would wish others to treat us, was superior to an existence passed in offering sacrifices and endeavouring to credit absurdities. Such another school is quietly forming now, whose doctrines do not essentially differ from the Christian Platonism of the writer called John.

We may, indeed, carry the parallel still farther, and allege that there are as many and as deep superstitions in the minds of the Christian heathens and heathen Christians of to-day, as there were amongst the pure heathens of the time of Lucian. There are those around us who believe in winking pictures, in apparitions of the celestial Virgin, in

miraculous cures by mesmerists, in conversation with the dead by means of rapping tables, in divining the future by a study of the stars, in the power of the human will to make a human body float in the air, in the power of a bit of old bone to cure disease, and in the ability of some invisible agent to tie and untie knotted cords. I remember to have heard of a certain Alexis, who professed to answer questions which were enclosed in sealed envelopes; and of a barrister, one very learned in the law, who continued to believe in this impostor, even after his being convicted of fraud. On the other hand, there never were in England so great a number of bold thinkers, who refuse to allow their minds to be trammelled, and who investigate the subject of ancient miracles, with the same scientific carefulness as they examine into such modern marvels as table-turning, the resuscitation of ancient celebrities, and the movement of the eyes in the picture of a woman, as there are now.

The present, then, does not essentially differ from the past, except that, when we go and consult a charlatan, we do not call him a prophet or an oracle. I know, at the present time, a lady, who went to a mesmeric woman to learn who had stolen a bracelet that was missing, and who lost a valuable servant by condemning her to the indignity of a search, on no other ground than the dictum of the sybil; and I know an orthodox divine, who loudly expressed his belief in the inspiration of a certain Jewish damsel, 'who could tell him all the things that ever he did, and what the people in his house were doing during his absence.' Charlatans now procure dupes by trickery, which is generally transparent enough to those who have independent minds, and exercise them. How impostors

succeeded in days gone by, Lucian has told us, in his history of Alexander the false prophet, which, as it has a very direct bearing upon ancient faiths and oracles, I shall reproduce in a somewhat condensed form; premising that my authorities are an English translation, by John Dryden (London, 1711), and a French one, by Eugène Talbot (Paris, 1857), both of which, having compared them with the original, I consider sufficiently correct to be trusted.

After describing his person as attractive, Lucian says, "But as to his soul and mind, rather let me fall into the hands of my greatest enemies than converse with such a fellow, for in understanding and acuteness of wit he far excelled all others; and as for curiosity, docility, memory, and inclination to learning, all these were inherent in him, even to admiration, although he made so bad an use of them. He was a man of most various temper of mind, composed of falsehood and tricks, perjuries and impostures; prompt, bold, daring, and industrious to effect what he had contrived; plausible and persuasive; professing in appearance the best things, and such as are most opposite to his inward inclinations. There was no one who, upon the first acquaintance with Alexander, did not go away with the opinion that he was more evil and courteous than any other, nay the most plain-hearted and sincere person in the world. Moreover, he was of such a temper that he never amused himself with any trivial matter, but still set his heart on high and great attempts. Like Samuel, he was קדיש, and became attached to a certain individual who professed magic, *i. e.*, to make love philtres, to recover money, to restore health, and obtain inheritances. The two worked together, and, when the master

died, the disciple inherited his secrets. Being, however, yet young, he associated with another man of kindred mind, and the two lighted upon a rich old woman, whom they imposed upon largely, but who regarded them much as an old maid is said to cherish a "beast of a dog," or a cat, and took them with her to Pella. In this place were very many tamed snakes, and the two confederates became purchasers; for these two villains perceived that men were tyrannised over by hope and fear; that he who knows how best to play upon these would soon grow rich; that foresight is necessary; that Delphos, Delos, Claros, Branchidæ grew rich by these means, because men, always impelled by hope and fear, came to their temples to know the future, and for this end were willing to sacrifice hecatombs. Perceiving, then, these things, the confederates determined to establish an oracle. After a discussion as to the spot where the shrine should be founded, Alexander preferred his own country, alleging that, for setting on foot such a design, a soft-headed, silly people was necessary, to give them a decent reception. Such a people were the Paphlagonians, who were for the most part superstitious and foolish; so much so, that if a man did but bring with him a musician, and pretend to divine with a sieve, they would honour him as a celestial being. Having then agreed, they came to Chalcedon, and hid under ground, in the ancient temple of Apollo, certain little tables of brass, intimating that Esculapius, with his father Apollo, would very speedily come to Pontus, and settle himself within the walls of Abonus. The tables, being purposely found (compare this with the finding of the law in the temple of Jerusalem, in Josiah's time, and with the

plates of the book of Mormon found more recently in America), occasioned a great sensation, and the people of Abonus began to build a temple, by excavating ground for a foundation.

The older of the confederates now died; but Alexander, attired much like a grand modern mountebank, went to Abonus alone, and, although amongst those who knew that his parentage was humble, uttered the oracle, "The descendant of Perseus, issue of Podalirius, a son of Phœbus, whose power inspires him, Alexander counts gods amongst his illustrious ancestors." There had been found, before this, another oracle, which ran thus—

"Near to Sinope, by the Euxine strand,
At Tyr sis an Ausonian priest shall stand,
Whose name by numbers that you all may know,
One, thrice ten, five, and three times twenty show."

i. e., Alex; $\alpha = 1$, $\lambda = 30$, $\varepsilon = 5$, $\xi = 60$.

This man, reentering his country with so much pageantry, became famous. To enhance his merit he sometimes feigned himself mad (as if possessed by a spirit), and foamed at the mouth, which was easily done by chewing madder. He also modelled a serpent's head, so as to resemble a man's. Its mouth was opened and closed by horsehair, and this, with the serpent of Pella, was made very useful. When he thought the time had come for beginning his oracle-giving career, he went secretly to the foundations of the proposed temple, and in the water which stood therein he placed a goose egg, which he had previously manipulated, so that it contained a newly hatched snake. Then in the morning he rushed into the market, without other covering than

a very small golden apron, holding a sword in his hand, and shaking his head like a madman. He then got upon an altar, and made a speech, to the effect that the city must needs be a very holy one since a god would speedily be exposed to the inhabitants. At this all the people began to admire, pray, and worship. Alexander then, mumbling a few words like those of the Hebrews or Phœnicians, did very much amaze the people, who, not knowing what he said, could only understand that he named Apollo and Esculapius. Then he ran to the proposed temple, went into the water, sung hymns to Apollo and Esculapius, inviting them to come to the city. Then asking for a vessel from a by-stander, he filled it under water, and drew up the egg, which he had made impermeable by wax and white lead. Its shell he broke in the sight of the people, who saw the snake which it contained, and began to adore and pray. Alexander then went home with the egg, and the people followed him, wonderingly. But during daylight the prophet refused to be seen. In the evening, however, by the dim light of an obscure lamp, he allowed people to see him in his house, dressed as a priest, whilst the tame serpent wriggled his tail about his body, and the false head appeared near his shoulder. The crowds who came to visit him were amazed to see the small snake from the goose egg suddenly grown large, tame, and human, and very naturally were impressed with awe of the man. This spectacle created such sensation, that almost all Bythinia, Galatia, and Thrace heard of it, and sent admiring crowds to see Alexander. Every one who heard the story, saw the prophet, and felt the snake, believed that he saw an incarnate god; and pictures and effigies were

made of him in brass and silver, inscribed with the divine name GLYCON. This name was given to Alexander by command of an oracle, *i. e.* himself. When the people were imbued with reverence, and the temple for the oracle was built, Alexander announced that the god intended to prophesy on a certain day. If any one wished to appeal to GLYCON, he was to write down the question on a piece of paper, then, folding it up closely, to seal it with wax or clay, etc. After which he was to hand it to the prophet, who retired behind the screen into the sanctum, promising to summon in rotation those who confided their writing to him, as soon as the god had answered their questions. By a contrivance well known in modern post-offices, he could readily break open the papers, read their contents, reseal them as before, and then return them, apparently untouched, with an appropriate answer. About a shilling was the charge to every questioner, and so successful were Alexander's plans, that he received in a year about seventy or eighty thousand inquiries. As this is at the rate of two hundred per day, or seventeen per hour, taking the working time of the day at twelve hours, it is probably too large an estimate. To enable him to get through his work, he had in his pay intelligencers, oracle makers, oracle keepers, secretaries, sealers, and interpreters, whom he paid according to their deserts. Alexander also sent emissaries into other countries to spread his fame. At length, when his imposture was discovered by some, he vilified his adversaries, and tried to terrify them by calling them Atheists and Christians; for Christians in those days were both atheists and infidels in the eyes of the orthodox. He also ordered his votaries to stone them. As the

Epicureans were his chief assailants, they being a very thoughtful sect, he contrived a punishment in Hell for their founder—just as the Romanists did for Luther, only Alexander was far more merciful than Clement; for the sole torture he assigned to Epicurus was to sit in the dirt of Hell with leaden slippers on! To show his own generosity, the prophet now uttered the oracle: “I order all men to honour my prophet. I love my interpreter far more than the offerings you bring to me.”

To increase his reputation, he made a contrivance by which the oracle seemed to come from the mouth of the serpent, using the windpipes of cranes, fastened lengthways together, as a speaking tube. For these oracles from the god direct, a high price was charged. When much puzzled for an answer, he gave unintelligible replies. For example, to one who sought a cure for a diseased stomach, he said, “Take some Lipydueas, and then cuminate the malbax of a swine.” But he had another plan, on which we must fix our attention. Like Ezekiel, he supplemented one oracle by another; thus, when Severianus asked concerning his expedition into Armenia, the prophecy ran, “Parthians and Armenians, bowing under thy power, follow thee to the flowery borders of the Tiber; and Rome, proud of your success, shall crown your labours and your success with a radiant wreath.” But when it happened that the leader was killed, and his army worsted, Alexander withdrew from the catalogue of his oracles the above dictum, and substituted the following, “Take heed how thou attackest the warriors of Armenia; fear lest a soldier, clad in a feminine suit, shooting at you with good arrows and a steady aim, should with his bow take away your life and light.” Many similar

recantations were made by Alexander. To propitiate other oracles, he sent some clients to them.

At length the fame of Alexander reached Rome, and it affected Rutillianus, whose character closely resembled that of certain Britons in our day. He was estimable in every way, and distinguished in many positions of the Roman administration, but he was affected by superstition, and ready to admit any religious dogma, however absurd. At the sight of a stone, oily on the top and crowned with flowers, he would fall prostrate, and adore it for a considerable time (quite as sensible an act of worship, we may say, as to kneel down in the street when a bit of bread, over which a man has muttered some words, is borne in procession); and to the same stone he would offer prayers and vows. This man, so clever in war, first sent his servants to see for themselves, and report upon the oracle; and when they, being worthy of their superstitious master, came back and told of all the marvels of the place, he then, on their return, determined to leave the army, and repair to Abonticus, where the prophet dwelt. With him went many others. When Alexander discovered their quality, he treated them judiciously, and sent them away devoted to his interests. Rutillianus remained behind, and consulted the oracle on many points. He asked, for example, what preceptor he should give to his son, who was old enough to go to school; and was answered, "Pythagoras, and the immortal bard of combats." When the youth died a few days after, the father at once believed that the oracle foretold his son's decease, as it recommended him to go to men long since dead. When the same votary asked about his own marriage, the oracle replied, "Take the daughter

of Alexander and the moon;" the prophet having given out that the moon had come down to him as she did to Endymion, and had a daughter in consequence. This young woman Rutillianus married when sixty years old. When this fond old man, believing clearly in metempsychosis, inquired whose soul it was that possessed his body, the oracle replied—

"First, the son of Peleus, and then Menander; now you are in the ranks of man, but after a time you will become a sunbeam; but your life shall last a hundred and eighty years." But Rutillianus died at seventy.

Alexander next did a stroke of business which reminds us closely of the "pardons," "relics," "indulgences," "agnus deis," "blessed candles," etc., etc., that were sent from Rome for sale all over Christendom. The astute Greek, when he found out that his fame had spread to Italy, sent emissaries thither, with oracles for sale; and "unshaved Apollo drives away the plague" was to be seen in every street of Italian towns, so large was the sale of the charmed talisman. But, unfortunately, the houses thus protected from the plague were the seats of the greatest mortality; for the people who relied upon the god took no human means of precaution.

So it ever will be, when men give up the use of their own faculties, and rely upon a power of which they can know nothing, and of whose existence there is doubt. In times of pestilence, the Papist has recourse to dead men, whom some Pope has dubbed "saints"; masses also are said for the cure of cholera, and for the quiet repose of the dead. There is scarcely an Irish Papist, of the lower orders, who does not wear a blessed medal next his skin, to chase away

the devil ; or a Neapolitan gentleman, who does not carry a pair of horns, or other talisman, in his waist-coat pocket, as a protection against the evil eye. Nor are Protestants wholly blameless, for we have seen priest-ridden Scotland attempt to drive away the cholera by prayer and fasting. I never read anything with greater admiration than the reply of a late premier to the Scotch Presbytery, who urged him to order a national humiliation in the hopes of averting the cholera ; and I here reproduce it, quoting from Buckle's *History of Civilisation in England*. "Lord Palmerston would therefore suggest that the best course which the people of this country can pursue, to deserve that the further progress of the cholera should be stayed, will be to employ the interval that will elapse, between the present time and the beginning of next spring, in planning and executing measures, by which those portions of their towns and cities which are inhabited by the poorest classes, and which, from the nature of things, must most need purification and improvement, may be freed from those causes and sources of contagion, which, if allowed to remain, will infallibly breed pestilence, and be fruitful in death, in spite of all the prayers and fastings of a united, but inactive nation." I do not apologise for this digression, feeling sure that my readers will be interested to recognise the similarity of thought which existed in the minds of the philosophic Lucian, and the practical Palmerston. We will, however, now return to Alexander.

When he found that Roman clients came to consult him, he established spies in the imperial city, who told him of those who were coming, and what they sought to know ; so that he could sometimes answer

a question which was only framed mentally by the inquirer. He then instituted mysteries, wherein were celebrated, during three days, very gorgeous and yet very indecent *tableaux vivans*. To these none but the faithful were admitted, and from them Atheists, Christians, and Epicureans were excluded by name. During one part of the day, the prophet had a contrivance by which he made the audience believe that he had a golden thigh, like Pythagoras; and an oracle affirmed that Alexander was a restored appearance of that great philosopher. Resembling the Maharajah priests in India, Alexander's private practices were detestable. Yet, like them, he was so greatly esteemed by his followers, that intercourse with him was coveted by women; and each family was considered enriched and lucky who could boast of containing a real son of the prophet.

On one occasion Alexander was confuted thus. He had been consulted by a nobleman about his son, who had disappeared from his retinue whilst travelling in Egypt; and they, fearing that he was drowned, returned home and told their story. The prophet, declaring that the slaves had killed their master, ordered them all to be exposed to wild beasts; which was done. But the young man came safe home again, and the prophet knew it. Unabashed, however, by such a public refutation of his power, Alexander denounced his accusing votary, who barely escaped with his life; it being always far easier to kill an adversary than to disprove his assertion, if it happens to be true. So infatuated were his followers, that if Alexander, from his oratory, refused to give to any one an oracle, except "Away

with him to the crows,"— which was equivalent to the anathema or ban, such as was passed upon Luther and Colenso,—that man became practically excommunicated; no one would harbour, have any dealings with, or even speak to him.

By means of Rutillianus, Alexander's prophecies were received at the Roman court, and when he forwarded the following oracle, it was obeyed to the letter.

"Into the waves of Ister, that impetuous stream, throw two servants of the mother of the gods; two terrible lions, fed upon the mountains; join to them that which India, on its rich plains, grows richest amongst perfumes and choicest amongst flowers. At this price you will be victorious in the fight, peace shall crown the success of your arms, and you shall taste the charms of a glorious repose." Thus spake the prophet, but he spoke in vain. The lions swam ashore and were killed; the enemy routed the Romans, who lost twenty thousand men, and very nearly the important town of Aquileja. To account for so gross a mistake, Alexander copied the plan of old Delphi, when taunted about an oracle given to Cræsus; and said that the god truly foretold a victory, but did not fully explain whether it belonged to the Romans or their adversaries.

As a very natural result of his fame, the town wherein Alexander dwelt was much crowded, and he had to resort to night oracles to keep the applicants in good humour. He took their papers sealed, pretending to sleep upon them, and answer in his dreams, generally concocting some gibberish which had very scant meaning. This, not being understood, was taken to interpreters appointed by him for the pur-

pose, each man paying a royalty for the permission to charge fees. Sometimes he was consulted, in their own language, by Syrians and Gauls, and he had no interpreter. After vainly trying to get one, he answered in such an incomprehensible jargon as "Morphi ebargoulis for the shade Chnenchicrange will abandon the day." Lucius himself determined to test the oracle, and asked a question of the night oracle, to which the answer was, "Sabar, Dalachi, Malach"; and to another query, "What countryman was Homer?" the reply was, "Anoint with Cytmis and Latorias dew." Lucian then played Alexander many such tricks as clever Englishmen have played upon Alexis, Home, "The Fox Girls," the Davenport, and others, and clearly demonstrated his imposture. The prophet consequently sought to murder Lucian, and he almost succeeded. Lucian, desirous to revenge himself, and expose the impostor, prepared to accuse him at a Roman tribunal; but was dissuaded by his friends, who knew, better than himself, the hold that Alexander had upon the minds of the Romans, who would be judges in the case. Such was the greatness of the man's assurance, that he demanded of the Roman Emperor that a new coin should be stamped, with Alexander the prophet on one side, and the serpent Glycon on the other!

At length the impostor, who had promised himself a life of a hundred and fifty years, came to die. When aged seventy, one leg mortified up to the groin, and he consequently succumbed. It was then found that he was bald, and that his fine hair was nothing but a wig. Not having foreseen so near an end, he made no arrangement for a successor.

From such a history we learn, that an unlimited

amount of faith in a prophet does not prove that he is divinely inspired; and that his own assertion of revelations being made to him in visions, or dreams, is worthless as evidence. We gain, moreover, a clue towards a correct method of analysing facts. Guided by this, we shall take occasion shortly to test the utterances of the Jewish prophets.

P, פ. This letter represents two distinct sounds, much in the same way as does our English S, which is at one time like *c* in *rice*, as in the word *so*, and at another time like *z* in *zone*, as in the word *rose*. For פ sometimes represents our F, or PH, as in *Josef*, or *Joseph*; and at another it represents a sharper sound, as in “*Pi* beseth.” It is not used in grammatical inflections, and is only interchangeable with כ and מ.

In the Ancient Hebrew, this letter appears as פ; in the Phœnician, as פ, פ, פ; in the Carthaginian, as פ, פ, פ; in Ancient Greek, פ, פ, פ; in Etruscan, פ, פ.; in Umbrian, פ; in Oscan, פ, פ; in Samnite, פ; in Volscian, פ; in Faliscan, פ, פ; in Italia Superior, פ, in Roman, P; in Modern Greek, Π, π.

PALLU, or PHALLU פֶּלְלוּ (Gen. xlv. 9), “a distinguished one.” We meet here with two words which are closely allied with that which we meet with in Greece; as, φαλλός, *phallus*. This may have its root in any of the following words: פֶּלְלוּ, *pala*,

“he splits, or divides,” also “he is distinguished, or wonderful beyond measure;” פָּלַח, *palah*, “he divides, cleaves, or furrows,” or “he ploughs, or cultivates, the ground;” פָּלַל, *pallal*, whose meaning is similar to פָּלַם, *palas*, “he tears, or cuts into, or breaks through;” פָּלַשׁ, *palash*, “he breaks through;” or פָּלַח, *palach*, “he is round and plump.”

PALM-TREE, תְּמָר, *Tamar* (Gen. xxxviii. 6). In our examination of ancient faiths, as embalmed in ancient names, we have frequently had occasion to remark that certain objects in nature have been pressed into the service of nomenclature, apparently from no other reason than that something in their name or their general appearance could, by a little ingenuity, be associated with one or other of the symbolic creators of the world. Thus “a bee” was chosen as the cognomen of a prophetess, DEBORAH, who retailed “the word,” and the insect has been adopted by Christians as an emblem of “the word” and the “Trinity.” The fig was sacred, on account of the shape of its leaves; the leopard and other spotted animals were symbolic, on account of the markings on their skins resembling in name the characteristic feature of the yoni; and IONAH, or the dove, became emblematic because the columbal note invited all to the practical worship of Ishtar.

In like manner the palm-tree has become a cognomen and a symbol. On ancient coins it figured largely, alone, or associated with some feminine emblem. It typified the male creator, who was represented as an upright stone, a pillar, a round tower, a tree stump, an oak-tree, a pine-tree, a maypole, a spire, an obelise, a minaret, and the like. From the

root, *tamar*, it is probable that we get such names as Damaris, Thomyris, Thamyras, *i. e.*, תמרעו, "the strong palm-tree," and possibly Tammuz.

It is very curious that the Jews use the palm-branch and the tappuach on the Feast of Tabernacles (see APPLE, Vol. I. p. 272); that Jesus is represented as having been adored with branches of the palm-tree in the hands of his worshippers; and that in Rome, at the present day, branches of the palm are used in worship on one particular occasion, called Palm Sunday. Having been present myself at St. Peter's on that day, I can testify that the palm-branches, blessed upon the occasion, bear no outward resemblance whatever to that which they really are; they appear rather like gigantic golden sausages, and if they were associated with two melons, as a carrot is associated with two turnips, in the hand of many a roysterer during the carnival at Rome, the most obtuse modern could not fail to see how close is the resemblance between Pagan, and Christian heathenism. For ample particulars on this point, see Hislop's *Two Babylons, or Nimrod and the Papacy*.

In a curious drawing, which is copied from Maurice's *Indian Antiquities*, vol. vi., p. 273, and which represents a Phœnician coin, a tree, resembling the palm, is depicted, surrounded by the serpent, and standing between two stones; below is an altar, apparently to the sacred triad. (See Plate II., Figure 1.)

PARAH, פָּרָה (Josh. xviii. 23), "She brings forth," "she is fruitful," "a heifer," "a pit, or hole." The word clearly has reference to the Yoni, the symbol of the celestial Virgin. From this word we have the Greek φέρω, *phero*, and the Latin *fero*.

PARANOMASIA, puns, plays upon words, etc. Amongst modern Englishmen, there is a saying, that one who makes a pun will pick a pocket; and in society we find some who are inveterate in seeking after plays upon words, whilst others affect to despise all such facetiousness. Amongst our writers, too, there are some who indulge in verbal conceits, whilst others avoid them carefully. As a rule, we may say, that those who are thoroughly in earnest, whether in conversation or in composition, do not stoop to seek for paranomasia, but enunciate what they have to say in language whose sole intention is to influence the mind, rather than to tickle the ears, of those whom they address. Yet it was not always thus, for ancient authors sought frequently to aid their hearers by preaching in terms that pleased the fancy whilst they stirred the heart; and punning contrivances found a place in the poem, the essay, the oration, and the dialectics of Hindoos, Greeks and Romans. Even so far was this carried, that it entered into religion, and certain things were stated to be consecrated to one or other deity in consequence of some fancied resemblance between the names borne by each, or by some other similarity.

Before, however, we illustrate by examples the extent to which punning contrivances have been adopted by other nations, it will be advisable to enquire whether such have found their way into our Bible. We might very naturally suppose that the Lord of the Universe, when employing a human hand to write down a revelation of His will to mankind, would not condescend to seek out plays upon words, but that the message would be distinct and plain, appealing to the reason, and not to the ear. But,

upon investigation, we find that the Scriptures, called sacred, abound with fond conceits, which, though apparent enough in the original, are wholly lost in the translation. For example, we have in some passages words closely following each other, where there is great similarity between two of them, in sound, but not in sense, as in the line, *וְהָאָרֶץ הַיְתֵהָ תְהוּ וּבְהוּ*, *Ve ha aretz hayitha tohu va bohu*, “and the earth was dreariness and emptiness” (Gen. i. 2); and again in the words, *נָע וְנָד*, *na va nad*, “a fugitive and a vagabond” (Gen. iv. 12); *עָפָר וָאֵפֶר*, *aphar va aipher*, “dust and ashes” (Gen. xviii. 27); *הַבּוֹק תִּבּוֹק הָאָרֶץ וְהַבּוֹז תִּבּוֹז*, *hibbok tibbok haaretz, ve hibboz tibboz*, “the land shall be utterly emptied and utterly spoiled” (Isa. xxiv. 3). Again, *אָבֵלָה נִבְלָה הָאָרֶץ*, *avlah navla ha aretz*, “the earth mourneth and fadeth away” (Isa. xxiv. 4); *פָּחַד וּפְחַת וּפַח*, *pahad, va phahath, va phach*, “fear, and the pit, and the snare” (Isa. xxiv. 17); *כִּי צוֹ לָצוֹ צוֹ לָצוֹ קוֹ לָקוֹ קוֹ לָקוֹ זַעַר זָעַר זָעַר*, *chi zav lazav, zav lazav, kav lakav, kav lakav, zeair sham, zeair sham*, “for precept must be upon precept, precept upon precept, line upon line, here a little, and there a little” (Isa. xxviii. 10). Similar passages are to be found in Isa. xlv. 8, liv. 6; Jerem. xlvi. 33, 34, Lam. iii. 47, Ps. xviii. 8, Job xxx. 19, Eccles. vii. 16.

Sometimes the catch words are separated by a few others, but not sufficiently far for the assonance to be lost to the ear. Of these, the following verse is perhaps the best which I can select; *לָשׁוֹם לְאַבְלַי צִיּוֹן לָתֵת לָהֶם פֶּיֶר תַּחַת אֶפֶר נְשָׁמוֹן שִׁשׁוֹן תַּחַת אֶבֶל מַעֲטָה תַּחֲלֶה תַּחַת רוּחַ בְּהָה וְקוֹרָה לָהֶם אֵילֵי הַצֶּדֶק מִטַּע יְהוָה לְהַתְּפִיֵּר*, *Lasum laabailai tziyon lateth*

lahem peair tachath aipher shemen sason tachath aibel maataih tehillah tachath ruach caiah vekorah lahem ailai hatzzedek mata yehovah lehithpaair, "To appoint unto them that mourn in Zion," etc. (Isa. lxi. 3.) Passages wherein similar conceits occur may be found in Isa. v. 7, vii. 9; Hos. viii. 2, Amos v. 26, Zech. ix. 5, Ps. lii. 8, lxviii. 3.

To produce these assonances, the ordinary forms of certain words are sometimes actually changed. For example, we have in Isa. xxxii. 7, וְגַלְיִי בְגַלְיִי, *ve cheilai cheilav*, "the instruments of the churl," wherein the word בְּגַלְיִי, *cheilai*, is used instead either of נְגַלְיִי, *nechaili*, or בְּיַלְיִי, *chilai*, as Fürst remarks, for the sake of assonance with בְּגַלְיִי, *chailav*. In Ezek. vii. 11, not only is the word מְהַמְיָהֶם, *mehemaihem*, coined, but the י, *Jod*, is dropped from it, so that there may be assonance with מַיָּהֶם, *maihem*, and מְהַמְיָנָם, *maihamonam*; and the words run, לֹא מְהַמְיָנָם וְלֹא מְהַמְיָהֶם וְלֹא נֹחַ בָּהֶם, *lo mehiemonam ve lo maihamihem, ve lo noah bahem*, "nor of their multitude, nor of any of theirs, neither wailing for them." Again, in 2 Sam. viii. 18, and xv. 18, פְּלִשְׁתִּי, *pelishthi*, is changed into פְּלַיְתִי, *pelaithi*, for the sake of assonance with כְּרַיְתִי, *cheraithi*.

In other parts, the play upon words resembles that involved in what we understand as a *pun*. For example, we find שָׂרֵיֶךָ סוֹרְרִים, *saraich sorerim*, "thy rulers are rebels" (Isaiah i. 23); וְגַלְיִי בְגַלְיִי רָעִים, *ve cailai calaiv raim*, "the armour of the crafty is evil" (Isaiah xxxii. 7); וְשִׁלְחֹתַי לְבַבְלִי זָרִים וְזוֹרֵהָ, *ve shillathi lebabel zarim ve zairna*, "I will send into Babylon barbarians, and they shall be scattered" (Jerem. li. 2); בְּהַלְקֵי נַחַל הַלְקָד, *behallekai nahal helchaich*, "in the smooth of the valley is

thy lot" (Isa. lvii. 6); קַז בָּא בָּא הַקַּיִץ הַקָּיִץ הַגָּה־, *kaiz ba, ba ha kaiz haikitz, ailaich hinnaih baah*, "the end is come, come is the end, it is come up against thee, behold it is come." (Ezek. vii. 6). A still more remarkable pun, and one of great importance to us, is to be found in Amos viii. 1, 2, wherein a basket of apples, or summer fruit, is put as a type for something having a similar sound. In this instance we may mingle the Hebrew and the English thus: "The Lord showed unto me קַיִץ בְּלִיב, *chelob kaiz* (a basket of fruit), and he said, Amos, what seest thou? and I said, קַיִץ בְּלִיב, *Chelob kaiz*; then said the Lord unto me, הַקַּיִץ, *Ha kaiz* (The end) is come upon my people," etc. A similar pun is to be found in Jerem. i. 11, 12: "And the word came unto me saying, What seest thou? and I said, I see a rod of שֶׁקֶר, *shakaid* (the almond tree). Then said the Lord unto me, Thou hast seen well, for I שֶׁקֶר, *shakaid* (watch over) my people." And another, somewhat resembling this, is to be found in the next two verses, where a pot facing the north indicates that danger threatens the country from that quarter.

We find another play upon words in Jud. x. 4, where it is said that Jair had thirty sons, who rode upon thirty עֲיָרִים, *ajarim* (ass colts), and had thirty עֲיָרִים, *ajarim* (cities), called Havoth Jair," etc.; in which case the writer has gone out of his way to write עֲיָרִים for עָרִים, *aarim* for *arim*. We have another example of this form of paranomasia in Jud. xv. 16, in which Sampson says, בִּלְחֵי הַחֲמֹר הַחֲמֹר בִּלְחֵי הַחֲמֹרִים, *bilchi hachamor, chamor chamorathayim, bilchi hachamor*, "with the jawbone of an ass I have slain one heap, two heaps."

Sometimes the play upon words relates to proper names; for example, in Gen. xxv. 26, Jacob's name appears to be given, because in his birth his hand took hold of his brother's heel (עקב, *akab*); whilst in Gen. xxvii. 36, his brother says, Is he not rightly called Jacob, for he has supplanted (עקב, *akab*) me? In 2 Sam. i. 20 we find, אֵל תִּגְדִּי בְּגַת, *al tagidu be gath*, where *gath* is for *gadath*; and the conceit runs, "in information, inform it not." Again, in Micah i. 10, we have the same play upon words, בְּגַת אֵל תִּגְדִּי בָּכוּ אֵל תִּבְכּוּ בְּבֵית לְעִפְרָה עֶפְרָת, *begath al taggidu, bacho al tibchu, be beth leaphrah apha*; which we may paraphrase thus, "in Gath do not gab; in Accho, do not ache; in the house of Rollo, roll." Again, in verse 14 of the same chapter, we have, "the houses of *Achzib* (אֲחִזַּיִב) are (אֲחִזַּיִב) *achzab* (liars)." Compare also Gen. ix. 27, xlix. 8, 16, 19; Num. xviii. 2, xxiv. 21; Ruth i. 20; Isa. x. 3, xxi. 2; Jerem. vi. 1, xlvi. 2; Ezek. xxvi. 16; Hos. ii. 25, ix. 16, xiii. 11; Amos v. 5.

Another form of pun was made by transposition of letters, which resembles exactly the facetious question and answer, "Is friend Ow-en within;" "N-o." We see specimens of this in Gen. vi. 8, where we are told that נח, *n h* (Noah), found הן, *h n*, grace; and in Gen. xxxviii. 7, where we are told that ער, *er*, was רע, *re*, wicked. Even the Apostle Paul did not scruple to make puns; and we have a very extraordinary specimen of this propensity in Galatians v. 11, 12, in which he says literally, "And I, brethren, if I preach *peritomeen* (circumcision), why yet *diokomai* (am I persecuted)? I wish that they who trouble you (about cutting off the foreskin from the member) had the whole apparatus cut off, ἀποκόψονταί." Again

(Phill. ii. 2, 3) we find him saying, "Beware of *katatomeen* (the slitting or notching), for we have the *peritomeen* (cutting all round)."

As we thus discover that punning contrivances are not only used in the Bible, but are said even to be adopted by Jehovah Himself, we cannot be surprised if we see the same propensity amongst His reputed ministers. It is indeed, probable, that if our knowledge of the language spoken by nations, who represented certain things to be sacred to one or other deity, was sufficient to enable us to study the subject, we should discover that some conceit, resembling paranomasia, was the cause of the selection being made. A few of these, we may shortly refer to. As a pun essentially consists in some similarity of sound in two or more words, so there may be another form of it, the essential feature of which is similarity in outward appearance or shape.

Thus, for example, we find the fig-tree sacred to Mahadeva, and that it was used in Paradise to cover the organ to which its leaves bear so close a resemblance. The fig-leaf is still used as an euphemism for the triad, which it typifies; and the ivy, whose leaves have a somewhat similar form, is said to be sacred to Dionysus or Bacchus, one of the Greek representatives of the male Creator. With a similar idea, a pillar and a heap of stones, a tree between two rocks, a club between two pine cones, a trident, a man between two serpents, a pillar raised on two steps, a rod entwined with two snakes, a thyrsus tied round with a ribbon, and the two ends hanging down, a tree with three branches, or a simple sprout, a thumb and two fingers, three feathers joined together, a *fleur-de-lys*, a trefoil leaf, the letter T, a

knobbed or curved stick, a hook or crozier, a two-handled amphora, and a variety of other things, were considered as symbolical of the male triad, or the sacred trinity: whilst a simple stone placed upright, the stump of tree, a torch burning upwards, an obelisc, tower, spire, minaret, pole, pine, poplar, palm-tree, cypress, arbor vitæ, steering oar, typified one part; eggs, apples or citrons, a purse, a bag, a basket, pine cones, plums, grapes, and the like, represented the other portions of the triad.

In like manner, a door, a ring, a myrtle leaf, a lozenge, a fish of oval form, a fruit cleft like the apricot, a cavern, a fissure, a spring of water, a ship, an ark, a dish or plate of certain form, a cup, a half moon, an eye, a systrum, a speculum, a barley-corn, a wheat-ear, a fig, a pomegranate, were contrivances for indicating the "Mother of gods and men," as the celestial Virgin was designated.

By analogous contrivances, the quadruple creator, the mystic unit, was symbolised; and a triply-branched sprout within a ring is still used in the Roman Church as an ecclesiastical symbol. A number of similar emblems will be found in our article on the Trinity.

Sometimes a certain animal would be considered sacred in consequence of its having a form, or habit, supposed in a special way to typify an attribute or propensity with which "the father" or "the mother" were endowed. For instance, as strength, endurance, swiftness, power, and vigour of a certain class were supposed to be characteristic of the father on high, so the horse, the bull, the elephant, the lion, the eagle, the ram, and the ass were sacred to and sym-

bolical of him. On the other hand, as the celestial Virgin was supposed to be lovely, attractive to all, especially to her mate, prolific, desirous of progeny, always careful over her offspring, and having abundance for them all, several animals, such as the monkey, the cat, the cow, and the lioness, which are conspicuous for certain propensities, were considered as sacred to her. The sow was, as it were, an especial favourite, in consequence of the number of its mammæ, and the tortoise, from the shape and movement of its head and neck. Where worshippers were unable to procure any of these creatures for sacrifice, effigies of those parts which symbolised the creative deities were offered in their place.

The idea running throughout this symbolism was, that "like loves like." As we have thus seen that a resemblance in physical and other qualities, between the supposed deity and the offering made to him, determined the selection of appropriate sacrifices, or symbols, so we shall be prepared to find that verbal resemblances were sometimes sufficient to induce a hierarch to declare certain animals as consecrated to certain deities. Thus, for example, we find that the oak was a sacred tree, both amongst the orthodox and the idolatrous Jews. Deborah, Rebecca's nurse, was buried under one (Gen. xxxv. 8). Joshua set up a stone pillar, and wrote, and read aloud a book of the law under an oak, close to which was the sanctuary of the Lord (Jos. xxiv. 26). See also Jud. vi. 11, 1 Kings xiii. 14, 1 Chron. x. 12, Ezek. vi. 13. Moreover, when it is desired to make some image which shall represent the father on high, the oak or the cypress was selected (Isa. xlv. 14). The most

probable reason for this is the fact that אלה, *ailah*, or *alah*, "the oak," was considered as sacred to אל, *ail*, or to Allah.

The most remarkable of these puns which we are acquainted with, is that involved in the selection of the tiger as a representative of the Hindoo celestial Virgin, and the constant attendant upon Bacchus, or the masculine creator. The Hindoo name for this animal is *bagh*, and the same word signifies the yoni. The tiger, then, is as significant of one thing, as the ivy leaf or thyrus is of the other. In like manner, Siva, or the male creator, is accompanied by a Brahmin bull, whose name is Nanda, which also signifies "perfect joy, or fruition." Thus, when we see Mahadeva and his Sacti seated on a tiger skin, and a representation of the Ganges at his side, we are able at once to recognise the myth, and to see that the god is described as Abraham is in one of the stories of the Talmud. (See Num. xxiv. 7, wherein the same idea is embodied.)

Again, we find Egyptian priests wearing a spotted robe in worship; a similar dress covers a sacred image. Bacchus is often represented in a covering marked by triangular groups of dots. Assyrian priests bear in their arms a spotted or a striped antelope. In India, Devi wears a dress covered with two sets of spots, and Indra is represented as covered with eyes, which the mythos tells us are the representatives of the yoni. Amongst the Shemitic nations the apparent reason for selecting spots as sacred or emblematic is, that the same word נמר, *namar*, signifies both spotted and notched; and I scarcely need explain, to those acquainted with vulgar English, the verbal conceit which is here enshrined.

Namar is indeed almost identical with *nekevah*; and when we examine the ideas associated with the latter, and with *zachar*, the male, we can see how completely certain ideas were associated in the minds of the ancient Jews with greatness, renown, and everything that was admirable. Similar ideas prevailed amongst the Greeks (see MYRRHA, *supra*). Amongst the animals consecrated to the celestial Virgin in consequence of a verbal pun, not one is more conspicuous than the dove, which, throughout the Shemitic races, and subsequently amongst the Greeks and Romans, was regarded as the especial favourite of "the mother." We have elsewhere explained that this arose from its peculiar note or call being analogous to, or very closely resembling, an invitation to intimate love. As this invitation would not be recognised in the Vedic language, we do not find that the pigeon is sacred in the Hindoo religion. Yet it requires some effort not to recognise in *Yonah*, יונה, the dove, some association with *Yuno* (Juno), Ionia and the Yoni.

Again, frankincense, לְבוֹנָה, *lebonah*, was an offering for the moon, לְבָנָה, *lebanah*. בִּינִים, *cunim*, cakes, was an offering for *Cun*, or *Chiun*, Saturn; and salt, מֶלַח, *melah*, to מֶלֶךְ, *Melech*, the king. See also Vol. I., BETH BAAL MEON, page 350, MARY and MYRRH, *supra*, pp. 255 and 352.

Another curious Greek pun is very commonly found upon gems, coins, and the like, *i. e.*, the dolphin is frequently associated with an upright male figure riding upon it; sometimes with three cupids; occasionally a tree springs from its back; sometimes it appears in conjunction with a boy, a tree, and an ark; sometimes with a man, woman, and child; and

the dolphin is described as carrying a certain being through the waters to land. (See Pl. I., Fig. 2.) These conceits arise from the fact that $\delta\epsilon\lambda\phi\acute{\iota}\varsigma$, *delphis*, "the dolphin," resembles closely in sound $\delta\epsilon\lambda\phi\acute{\upsilon}\varsigma$, *delphus*, "the womb;" and to this we may add, that $\delta\acute{\epsilon}\lambda\phi\alpha\zeta$, *delphax*, "a young pig," was occasionally offered to Juno, or other goddess representing the female creator.⁶⁸

Amongst other paranomasia we must class the conceits connected with the letter *Tau*, which was originally written in the Phœnician and ancient Hebrew as τ . This sign indicated the male trinity

⁶⁸ Keightley, in his *Mythology of Ancient Greece and Italy* (London, 1854), has the following apposite remarks, p. 8; "Casual resemblance of sound in words, and foreign, obsolete or ambiguous terms, were an abundant source of legends. In Greek, $\lambda\acute{\alpha}\alpha\varsigma$, *laas*, is a *stone*, and $\lambda\acute{\alpha}\omicron\varsigma$, *laos*, a *people*; hence the legend of Deucalion and Pyrrha restoring the human race by flinging stones behind them. . . . A part of the province of Seeston, in Persia, is named *Neem-róz*, *i. e.* *half day*, and the popular tradition is that it was once covered by a lake which was drained by the *Jinn* (*i. e.* *Genii*), in half a day, . . . but *Neem-róz* is also *mid-day*, a term which in several languages denotes the *South*, and this district lies due south of Balkh, the first seat of Persian dominion."

I find another legend arising from paranomasia in Sir John Malcolm's *History of Persia*, 4to., London, 1815. The writer states, pp. 192, 193, that the historians who record the life of Zoroaster are anxious to establish that their prophet was produced, not only without sin, but without pain, or death to either the animal or vegetable creation. Zoroaster is supposed to have been the offspring of the tree of knowledge, appearing first as a leaf or leaves, which were eaten by a cow, who never afterwards ate any other food; this cow belonged to the prophet's father, who lived entirely upon her milk; to the use of this diet, the pregnancy of his wife is assigned; her name was *Daghda*, which in the Sanscrit signifies *milk*.

A note adds, "When he (Zoroaster) was born, he burst out into a loud laugh, and such a light shone from his body as illuminated the whole room. This ancient tradition . . . is mentioned by Pliny." From such a source, it is probable that early Christian painters have represented the infant Jesus as welcoming three kings of the east, and shining as brilliantly as if covered with phosphuretted oil. It would certainly have been sad if the prophet of Nazareth had not been as supernatural in his infancy as the prophet of Persia. The parallel is the more strange, because we find that *Daghda* dreamed of the greatness of Zoroaster while yet he was unborn; that when on earth he went to heaven, where he received the holy *Zend-a-vesta*, and to hell, where he bearded Satan; that he retired for twenty years to the desert, performed miracles to prove his mission, etc. From a punning source similar to that above described, we may attribute the stories about Jacob holding his brother's heel, and cheating him out of his pottage.

amongst the Egyptians on the west, and amongst the Japanese in the east, of our hemisphere. Standing on a T platform, the bull may be seen represented breaking the mundane egg in the midst of water, in ancient pictures in Japan. (See *Recherches*, etc.)⁶⁹ Associated also with the same symbol, we see in Egyptian sculptures the emblem of the yoni, elsewhere replaced by the mundane egg. *Tau* thus became a very significant word or letter, having a decided “*double entendre*.” To indicate one of its meanings, a gazelle, תאו, or תוא, *to*, was carried by the priests of Astarte or Ishtar, as an appropriate offering to the virgin or yoni. The same letter elsewhere signified תור, *tor*, “the wild bull” (probably the same as Thor, the Saxon deity); whilst a word of like sound, תאוה, *taavah*, indicated “desire,” “lust,” etc. This, again, was associated with תר, or תור, *tor*, “a dove;” a word used as affectionately in days gone by as moderns sometimes use the word “duck,” which was allied to תור, *tur*, “to travel over,” or “spy out,” and תור, *tor*, “the ox,” one of the symbols of the Creator, and תורה, *thorah*, “divine instruction, law,” etc. These were still further linked with תרן, *toren*, “a mast, or pole,” which is still used as an emblem of T, *tau*, “the sign.” This was the mark with which (see Ezekiel ix. 4) the true people of Jehovah, like modern Hindus, who adopt the triad, monad, or four combined, according to the particular sect to which they belong, were marked upon their foreheads.

Another verbal conceit appears in Gen. iii. 7, where we are told that Adam and Eve, when they knew

⁶⁹ *Recherches sur l'origine, l'esprit et les progrès des Arts de la Grèce*, probably by D'Harcenville, 2 vols. 4to. London, 1785.

that they were naked, sewed תֵּאֲנִים, *teainim*, or “fig-leaves,” together; for not only do the leaves of this tree indicate the triad, and the fruit the monad, but the word תַּאנָּה, *taanah*, which is the singular of “figs,” signifies also the union of the sexes, the mystical *arba*. Nor can the mythologist pass by in silence the connection of ideas symbolised in the ivy and the fig-leaf emblems of Priapus, and the words תַּאנָּה and פָּחַז, *taanah* and *pachaz*; Bacchus, being amongst others the equivalent to the deity of Lampsacus, and the fact being that in Italy, at present, the expression “*far la fica*,” “to make the fig,” or “to give one’s figs,” indicates both *taanah*, *pachaz*, and Bacchus.

Having thus seen the prevalence of punning contrivances in matters of faith and worship, the philosopher is able to tolerate, perhaps even to regard with complacency, some etymologies which would otherwise be repugnant. For example, we find the word Ishtar, Astarte, Ashtoreth, etc., as representing the celestial Virgin; and we find also, in Assyrian sculpture, that she is associated with a tower. Taking then the Hebrew as our guide, we see that אִישׁ, *ish*, and תּוֹר, *tor*, signify the Being Dove, *ish*, and תְּרָאָה, *tarah*, gives us “the strong being,” whilst the tower shows that she is a Virgin. And when we further consider that Venus is always represented as the conqueror of Mars, we can easily understand that Ishtar was, by a play upon words, intended to signify “that which subdues all men unto itself.”

I have already (see Vol. I., p. 55, *et seq.*) expressed the opinion, that the names given to the deities, of whom men were told by priests, originated in punning contrivances, or “*double entendres*.” The farther

I am able to examine the subject in different languages, the more convinced am I of the truth of the deduction made from inquiries into the Hebrew tongue, and from a knowledge of human nature as it is. The main difficulty in tracing the paranomasia to which we refer, is the necessity of discovering the language in which the cognomens of "father" and "mother" were originally given. Without such information, the investigator has to examine whether any name, say, for example, Turan, the Etruscan Venus, is an indigenous or imported one. Whether Mylitta of the Greeks fairly represents the name of the Babylonian goddess, etc. Uranus or Ouranos may be altered forms of Varuna, and Jupiter of Jah, *pateer*.

But these difficulties do not exist in cognomens known to be of Shemitic origin. We are then bound, in the case of such important appellatives as Mary and Miriam, Sarah and Sarai, to inquire into every idea which might have passed through the mind of the hierophant who first adopted those names. What those ideas have been, any facetious school-boy may guess. One individual, Ulysses for example, called himself on one occasion *oudeis*, = "nobody;" another designated himself *nemo*, or "nobody." In like manner, the son of a fugitive father may say that his parents were Henry Harris and Anne Neah, signifying ἥρωες, *herose*, and ἀνία, *ania*, or 'love and sorrow.' To some, Gautama, Sommonocodom, Mahesa, Hanuman, and Unkulunkulu, are alike unknown; yet when we are able to comprehend the meaning veiled by the cognomen, we may recognise the notions current in the minds of those who gave the names.

This again involves the questions, Did language exist before the idea of a God? Did the conception of a deity enter the human mind after man had attained full age? Was the belief in the existence of, and the knowledge of the name of, an Almighty synchronous with the knowledge of language? and Was the name intended to convey any definite idea or not?

We can scarcely, with our present knowledge of history, believe that an idea of God, such as we believe Him to be, has been coeval with the human race. A nation, tribe, or family who had no idea of justice, goodness, truth, mercy, long-suffering, pardoning, and the like, could have no conception of a deity in whom these attributes and other similar ones were personified. Moreover, so far as we can learn, each nation has had a different notion of the power which they acknowledge. With one He is the rain-maker, the storm-king, the lightning-sender; with another He is intelligence, wisdom, power, might, goodness; with another He is brightness, excellence, glory, the great Spirit; with another He is the Lord of the sky, the ruler of the sun, moon, and stars; with others, again, He is the father of all, or the mother of all Creation. In all cases, however, a name is contrived by man for such a Being, and often adopted from other nations, but in such a manner, that the idea intended to be conveyed may be so veiled, that ordinary worshippers would ignore its human origin. Around the name so selected, all sorts of stories would be woven; just as amongst the Greeks the story of Orion's conception, *ab uriná*, was suggested by his name. But into these matters it is unnecessary to enter farther; we have already

spoken of them at considerable length in the fifth chapter of the first volume. We would rather conclude with the expression of our belief, that every religion, whose worship or ritual is intimately interwoven with punning contrivances, is not of divine, but of human origin.

PASSOVER, The, and other Jewish Feasts. The more closely I investigate the history of ancient faiths, through the medium of the books of the Old Testament, the more difficult do I find it to winnow the wheat from the chaff, or fact from fiction. There is such strong evidence that all the books are fragmentary; such good reason to believe that they contain many narratives which are wholly fictitious, not having even a grain of truth for a foundation; and so many others which have been falsified, that no dependence can be placed upon them, individually or collectively. At first sight, nothing seems to be simpler than the narrative which records the institution of the Passover, on the eve of the departure of the Hebrews from Egypt. But when we examine the story in detail, as the Bishop of Natal has done, we are not only dissatisfied with it, but are imbued with the idea that the tale is a fabrication. Again, when we see reason to believe that the whole of the Pentateuch is of comparatively modern origin, and historically worthless, we ask ourselves, "Was the fable of the Egyptian deaths suggested by the feast of the vernal equinox, when the sun 'passed over' from Pisces to Aries; and was the story of the Passover framed to meet the word?" or "Was the tale about the death of Egypt's first-born antecedent to the institution of the vernal festival?"

To solve these questions, the evidence is scanty, and by no means strong. For example; (1) We have seen

reason to believe that the story of the Exodus dates from a period subsequent to the Grecian captivity. (2) We see reason to believe, from the history in Kings and Chronicles, that the Passover was apparently first promulgated in the time of Josiah. (3) Assuming that Deuteronomy was written in his reign, we find, on consulting that book, only one reference made therein to the Passover (ch. xvi.), and that bears evidence of having been introduced during the time of the Kings. The passage Josh. v. 11 is historically valueless, like the rest of that book. (4) The element of "seven" and "sevens" in the Passover indicate the existence of a current division of time into weeks. (5) The use of a lamb, or kid, as an article of diet, points to a knowledge that the sun at the vernal equinox had entered Aries; or, in other words, to an acquaintance with the Zodiac. (6) The shape and nature of the unleavened bread are suggestive of the cakes to the Queen of Heaven. (7) The time of the vernal equinox corresponds to our Lady Day, and our Easter, both of which are commemorative of the celestial Virgin Ishtar, the Grecian and Roman Cybele.⁹⁰ (8) The Zodiac, and the division of time into sevens,⁹¹ were not accepted until a considerable period after the Babylonish captivity; and it must have been long subsequent to that date when a writer would think so very little of them, as not to regard the anachronism of introducing them into early Jewish history. (9) The learned and care-

⁹⁰ See pp. 146, *et seq.*, *The Two Babylons*, by Rev. A. Hislop. Third edition. Edinburgh and London, 1862.

⁹¹ To this it may be objected, that such a division is indicated in Gen. ii. 3, and consequently that it was coeval with the Creation; but the reply is simple, viz., that the story in Genesis was written at a very much later period than is generally supposed.

ful Spinosa, — with whose work, *Tractatus Theologico-Politicus*, I only became acquainted after the greatest part of the present volume was in MS., and after I had begun to prepare the present essay, — remarks, p. 216 of the English translation (Trübner, London, 1862),..... “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 sole authority of the Pharisees of the second temple, who also instituted the formula for the prayers used in the synagogue;” to which the translator appends the following note. “The grand synagogue, which decided the canon of Scripture, did not assemble till after the subjection of Asia to the Macedonian power. To its authority the Pharisees always refer, when they invoke what they call their Traditions.” (10) The Passover is never mentioned in the book of Daniel, and only once by the prophets, in a passage, Ezek. xlv. 21, which appears to have been written by a late hand.⁹² (11) The feast of the Passover is largely referred to in the book of Chronicles, which I find that Spinosa (*Op. Cit.* p. 204), like many other scholars, refers to a date long after the time of Ezra, and perhaps even after the restoration of the temple by Judas Maccabeus. Moreover, in the book of Maccabees the Passover is not once mentioned, though the Sabbath receives frequent notice. (12) The Passover is not once commemorated in the book of Psalms, which contains, apparently,

⁹² Any one who will examine closely the last chapters of Ezekiel, *i. e.*, from xl. to the end of the book, will recognise that they were written after the Babylonish captivity.

some of the more modern, as well as the most ancient, of the Hebrew compositions.

These scraps of evidence seem to indicate, but they do not absolutely prove, that the Passover is an institution of comparatively late origin, and subsequent to the period of the restoration of the Jews after the Babylonish captivity.

At this point let us pause, to consider, whether it is probable that the festival in question was an ancient one, long lost, but again restored. We remember well how, after centuries of Protestantism, there are many who, after embracing that faith, have retrograded to the Papal church. We then recal how the converts to Christianity gradually, but steadily, returned to the Pagan institutions, until they at length incorporated heathen doctrines, rites, and ceremonies into Christian worship. Then, recollecting how the Jews, even as represented by their own historians, copied from the heathen around them, we recognise the triviality of the question, whether the Passover, as kept in later years, was the renovation of an old, or an entirely new festival. We are content to see that the Passover, like our own May-day and Christmas, are heritages from Paganism, and nothing more than a modernised plan for keeping up the practice of associating certain epochs with religious worship. It would be as unprofitable for us to enter into the details to be observed by the Jews on the occasion of the vernal equinox, as it would be to descant upon the due celebration of the feast of St. Valentine, the mysteries of the Christmas goose, of the yule log, or of April fool day. Those who are interested in the subject will be much pleased with

the perusal of Hislop's *Two Babylons*, before referred to. They may also profitably consult the very learned but ill arranged *Anacalypsis*, by Godfrey Higgins, pp. 260–264, in which he shows that a feast similar to that of the Passover is common in Hindostan; and that a lamb is sacrificed on this occasion, and eaten by Brahmins, who upon all other occasions abstain from eating flesh. The author also indicates a connection between fire, the lamb, and purity; *ignis, agnus*, and *ἀγνός*.

The feast of Pentecost, or חג השבועות, *chag hashabuoth*, came seven weeks, or fifty days, after the Passover, and seems to have marked the termination of the harvest. I am unable to find any evidence whatever of the existence of this festival in the times of the ancient Jews, and I conclude that it was adopted as a sort of "harvest home" from neighbouring nations. To give it something like a sacred character, the priesthood declared that it commemorated the giving of the law from Mount Sinai. This plan of adopting certain celebrations from the heathen, and sanctifying them afterwards, has prevailed amongst the Christians, as well as amongst the Jews, and we have still our own Pentecost, under the title of Whitsuntide, and the Roman Saturnalia, as the modern Christmas. A minute's consideration will tell us, that if Moses had wished to commemorate by a feast the giving of the law, or if Christ had intended his followers to perpetuate the memory of his birth-day, both would have instituted the festivals during their life time. The adoption of a festival to fit a story, or *vice versa*, may be eschewed by the philosopher; yet it is readily adopted by the Churchman, who lays no claim to be considered judicial, or even judicious.

After Pentecost, the other great feast amongst the Jews was that of Trumpets, which marked the new year ; for an account of which, see *supra*, page 372.

Another important celebration, the day of Atonement, was associated with the autumnal equinox, and was attended by a complete and prolonged fast ; for a more particular account of it, and an estimate of its probable date, see *SCAPE GOAT*, *infra*. The institution of the day was clearly unknown to the Jews prior to their sojourn in Babylon.

The feast of Tabernacles was one of the three important festivals on which the Jews were bound to assemble at Jerusalem ; Passover and Pentecost being the others. This, like the other feasts, seems to have been unknown to the Hebrews during the days of David and the Kings, and to have been established at some period after the "Restoration." It appears to have been more intimately connected with the autumnal equinox than was the preceding feast. I have been unable to trace the original from which it has been copied ; nor can I find any valid reason why, at this particular time of the year, the town should be at night forsaken for the country. The fact that the palm tree and the citron bore a very important part in the ceremony of celebration, and that a palm branch and a citron were waved *three* times to the four points of the compass, clearly shows that a phallic element existed in the festival.

The reason assigned for the nature of the celebration, viz., "that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt" (Lev. xxiii. 43) is simply preposterous ; 1. because the Jews

could not find material wherewith to make booths when in the desert ; 2. because we are distinctly told that the Israelites then dwelt in tents. My impression is, that this feast of ingathering, as it is sometimes called, was associated with the worship of the Babylonian Mylitta, or Succoth Benoth ; that it was adopted from the Chaldees, and sanctified by the Hebrew Priests, as Romish hierarchs have Christianised Beltane and Dionysiac festivities.

There are other Jewish feasts, such as that of wood-carrying, water-drawing, Purim, etc. ; but we need not dilate upon them. Full accounts of each may be found, written by the erudite Dr. Ginsburg, in Kitto's *Cyclopædia of Biblical Literature*.

PEOR, פֵּעוֹר, פֵּעַר (Num. xxiii. 28), signifies "to open," also "to uncover the pudenda," "to give oneself up to fornication ;" פָּרָה, *para*, signifies "to cause to bear fruit ;" and פָּרָה, *parah*, is to be fruitful (see PARAH, *supra*). Peor, like פָּרָה, signifies "a pit or hole," or rather "an opening," "properly the opening of the maiden's hymen." It was also the name of a Moabite deity, in whose honour virgins prostituted themselves. Compare Jerome on Hos. iv. 14 : *Colentibus maxime feminis Beelphegor ob obscæni magnitudinem quem nos Priapum possumus appellere,* "Phegor in lingua Hebræa Priapus appellatur." Fürst, s. v. The name is translated by the Seventy as φογάωρ, and Baal Peor is written as Βαελφεγάωρ, or Belphegor. (See Baal Peor.) There are very few references in the Greek and Latin authors to the sacrifice of virginity made to a figure of the male-god ; but there has been found in Pompeii a very remarkable bas-relief, in which an elderly woman, apparently a matron, is bringing a younger female,

who is perfectly nude, to the "Hermes;" a youngish female flute-player is piping during the ceremony, which is being watched at a little distance off by another matronly-looking woman; the two elders possibly representing the mother and mother-in-law of some virgin spouse.⁹⁸ Now it is a remarkable fact, that there are no indications of the worship of Belphegor until we come to the comparatively modern period of the Greeks; and it is a question worthy of consideration, whether the episode about the worship of that god, which is related in the book of Numbers, may not be the addition of a modern writer, who, knowing of the unholy custom, and its possible introduction amongst the Jews, took this means of blighting its growth. See *ΑΙΟΛΑΗ*, Vol. I, p. 210.

PESEL, פֶּסֶל (Exod. xx. 4). The careful inquirer has his attention frequently arrested by strange coincidences, which are too remarkable to be neglected, though their value may be doubtful. The word in question signifies "to shape, or form"; also any image "graven or molten," but principally an idolatrous figure. A vast majority of these were phallic emblems; and the organ of the bull, which formerly was used to inflict punishment, as the bamboo and cat-o'-nine-tails are now, goes by the name of "pizzle" at the present time with us, and amongst the Germans by that of "pesel," the presumption being that they are the modern representatives of the ancient פֶּסֶל.

PHALLUS, φαλλός, *membrum virile*. This ancient emblem of creation was usually made of the wood of the fig tree, under the name φαλλός. He was considered an inferior deity, and companion of Bacchus. His

⁹⁸ *Herculaneum et Pompei*, par M. Roux Aîné, Musée secret, plate 27.

name survives, as *palus* in Latin, *pfahl* in German, and *pole* in English. The May-pole was one of his emblems, and he was frequently adorned with bells; the reason for which will be seen in Vol. I., page 53. The word may take its origin in the Phœnician, in some such word as פֶּלֶשׁ, *palash*, or פֶּלַשׁ, *palas*, "he breaks through, or presses into;" or we may derive it from the Greek πάλλω, *pallo*, "to brandish preparatory to throwing a missile," etc., PALLAS, or Minerva, coming from the same root, and being the *Sacti* of PHALLOS. In the Sanscrit we have many words to which the name may be traced; e. g., *phal* signifies "to burst," "to produce," "to be fruitful"; *phāla* is "a ploughshare," and it is also a name of Siva, or Mahadeva, and Balarāma; and *phul* signifies "to blossom;" all covering the idea of a fully ripe fruit or pod, ready to eject the seed which it contains.

We have repeatedly called attention to the veneration with which this object was regarded amongst the ancients; how it formed the main foundation for religious myths; and how certain Christian doctrines have been, and still are, built upon it. Indeed it is very probable that all forms of temple worship, attended by ritual, sacrifice, mysteries, etc., have been constructed upon sexual and mundane ideas. Yet we feel bound to express a doubt whether certain religions have not been in their origin wholly free from this taint. There is some reason to believe that the early Vedic, the Zoroastrian, the Buddhist, and the Christian were pure in their conceptions of the Almighty, and of man's duty in this world. Some faiths seem to have been founded, we may say, upon the complete abnegation of all bodily

propensities; and amongst the Buddhists, Essenes, Christians and others, the absolute celibacy of both sexes was regarded as the highest act and fruit of "a saving faith." But it is to be observed that amongst these sects neither images nor temples were originally tolerated. They believed that God dwelleth not in buildings made with hands; that heaven was His throne, and that to worship under a ceiling was to insure that a veil should prevent their prayers being heard, and their persons being seen.

Although certain religions may have been originally pure, it would appear that they have gradually been corrupted by pressure from without, or by their professors adopting many of the symbols and mythological ideas of a more ancient cult. We see, for example, how Christianity has become tainted with the doctrines and practices of Paganism; how Protestantism has gradually become disgraced by a return to Papal practices; how Presbyterianism is being influenced by Episcopacy; how Evangelicalism and Wesleyism are drawing nearer together; and how much there is in common with the Parsee, the Jew, and the Unitarian.

Yet, although so many religionists have thus modified the original principles and practices of the authors of their faith, some inquirers have gone so far as to affirm that Buddhism never adopted, as a part of its worship, the ideas and the symbols associated with the belief that the sexual organs might be regarded as emblems of the Creator of the universe. This assertion, however, cannot be sustained, for those who are conversant with Buddhist emblems will recognise in them various forms of the trinity and the unity, singly and combined. In figure 38,

for example (Vol. i., p. 151), we recognise the linga and the yoni, and the sun and moon in conjunction; and in Figure 33 we

Figure 33.

recognise the male standing within the oval, or horse shoe, the emblem of the unit. Again in fig. 2, Plate 3, of Vol. i., we notice the union of a triform male with a monad circle composed of two fishes, symbols of fecundity. A reference to an important essay, by B. H. Hodgson, Esq., in the *Journal of the Royal Asiatic*



Society, vol. xviii., page 392, will not only introduce the reader to many symbols which are eminently, though of course covertly, indicative of the mysterious triad and monad, but will enable us to recognise, in the oriental fly-flapper, the probable origin of the shape of Hymen's conventional torch; and in plate iii., fig. 4, of Hodgson's essay, we recognise the possible prototype of the triple-feathered coronal of the Prince of Wales. Again, in the frontispiece and other parts of the Abbe Huc's account of his travels in Thibet, etc., we see Buddha represented with three circles arranged triangularly; whilst in the second plate of the Atlas of Schlagintweit's *Buddhism in Thibet* (Leipsig, 1863), he will see the "god above all" represented

by a human couple, most intimately united. We recognise a similar union of the mysterious four in Plate III., which represents a dagopa, or an erection usually conical, surmounting sacred relics amongst the Buddhists. It occurs in the Junnar cave, in the Bombay Presidency of India, and was copied for an Orientalist by the late Mr. Edward Sellon. See Plate III.

It is important for the student of mythology and of ancient and modern history to know, that as the Phallus has been regarded as an emblem of the Creator, so the bull, the ram, the serpent, the torch, fire, the thyrsus, the sceptre, the caduceus, the knobbed stick, the crozier, the letter T, the cross, tall trees, upright stones, or stumps, spires, towers, minarets, poles, spears, arrows, swords, bows, clubs, and a vast variety of other emblems, have been employed as symbolic of the Phallus. Again, as this organ represented the Creator and the sun, all were typified under such characters as Bacchus, Dionysus, Hercules, Hermes, Mahadeva, Siva, Osiris, Jupiter, Molech, Baal, Ashur, and innumerable others.

Of the real veneration in which the symbol is held by Orientals, we have many examples in the reports of modern travellers. An Arab is reported by a French general in Palestine (but I have unfortunately mislaid the reference), to have sworn an oath in the manner used by Abraham's servant in former times (see Vol. I., p. 79, note 2), as being the most binding upon his conscience. Amongst the Druzes, on a certain day, the chief Scheik attends at some sacred place for the purpose of allowing the females of the tribe devoutly to kiss the symbol in question ;

a process which exists also in India, as may be seen in plate lxxi. of Picart's *Ceremonies Religieuses des Peuples du Monde*, Paris, 1729. An anecdote of more modern date, illustrating the same thing, will be found in Vol. I., p. 219, *supra*.

Respecting the style of worship rendered to the divinity by those who regarded the Phallus as his mundane emblem, we may say that it has been as varied in its nature as Christianity. It has been in some cases pure and exalted, free from all vicious developments, and associated with propriety of conduct and morals; in others, it has been allied with gross ignorance, superstition, and sensuality. Such a result happens in all religions, when the symbol is regarded more than that which it symbolises. With many Christians a crucifix is venerated, and female devotees carry effigies of "Jesus" about their persons, as a charm against the evil one and his emissaries. In like manner, and for the same purpose, Pagan women bore emblems of "the Father." Sometimes the handled cross, which was borne by Egyptian women thousands of years ago, is worn as an amulet, to place the bearer under the protection of "the creators." Superstition exists equally in all; and though we pride ourselves upon Christian civilisation, it is a matter of doubt whether there is not proportionally a greater amount of crime, cruelty, superstition, and immorality on the banks of the Thames, the Mersey, the Loire, and the Tiber, than there was on the shores of the Mediterranean, of the Nile, of the Euphrates, and within the walls of ancient Athens and Rome.

PHARAOH, פַּרְעֹה (Gen. xii. 15). There is considerable difficulty in explaining the use of this word by the sacred

writers, to designate almost all the kings of Egypt which are mentioned in the sacred writings. Shishak (1 Kings xiv. 25) is the only monarch of that country to which the generic term is not applied. But no such name as Pharaoh has been deciphered by hieroglyphic scholars as existing in Egypt. There is only one name, in the list of the kings mentioned by Herodotus, viz., Pheron, $\phi\acute{\epsilon}\rhoων$, which at all resembles it; and there is not even one name like it in the list of Manetho. Etymologists, in the absence of certainty, have derived the word from the Coptic, in which *pouro* signifies "the king"; it has also been supposed that it stands for *phra*, one of the names for the sun in Egyptian; others derive it from the Hebrew פֶּרַעִיָה, *parah*, "the prince, or leader." It is, however, difficult to understand why the Hebrew writers should depart from their ordinary rule of naming specifically all the kings to whom they refer, only in the very case of those with whom, during the youth of the nation, they ought to have been most familiar. Besides this we farther find, that Pharaoh is spoken of as king of Egypt; and it would be preposterous to write "the king, the sun-king of Egypt;" in Exod. i., the monarch is alternately called the king of Egypt and Pharaoh, and in ch. xiv. 8, he is spoken of as "Pharaoh, king of Egypt." The critic is surprised that the names of the kings with whom Abraham came in contact (Gen. xiv. 1, 2, 18) should be given in detail, whilst the monarch of Egypt, with whom he becomes acquainted, bears no name at all, except "the Sun," or "the King," a cognomen given equally to the ruler who patronised Joseph, and to another signally punished during the time of Moses.⁹⁴ When the diffi-

⁹⁴ Josephus states very distinctly, *Antiq.*, b. viii. ch. vi. 2, that Pharaoh sig-

culties which surround a subject seem to be insuperable on the old hypothesis, it is advisable for a philosophic student of history to ascertain, whether any can be found more consonant with truth. Now

nifies *King* in the Egyptian tongue (of which there is strong reason to believe the historian was wholly ignorant); and that the title was used instead of his first name, when each monarch came to the throne; thus resembling Augustus, Cæsar, Ptolemy, Emperor, etc. But Josephus nowhere shows whence he draws his inspiration. Rossellini and Wilkinson derive "Pharaoh" from Phre, or Phra, which indicates the sun-god Ra; but this is objected to by Bunsen, *Egypt*, vol. ii. p. 14, who remarks that the king is not called PHRE, but SON OF PHRE, and the learned Baron believes that the word in question must be derived from the "Demotic," and not from the sacred language, and that in the modern *erro*, or *uro*, with the article *pe*, or *phe*, prefixed, *i.e.* "the king," we have the real original of "Pharaoh." Bunsen closes his paragraph with the words, "After the foregoing remarks upon the origin and pronounciation of the prænomen, we think that there will be no farther attempt to prove that the Egyptian kings were called PHRE, merely because their prænomens usually began with Ra." To us, it seems difficult to believe that "*Pe*, or *Phe*, + *urro*, or *uro*," are the originals of "Pharaoh"; equally difficult is it to believe, if the word really signified "king," that the particular monarch referred to by a Scriptural writer would only be mentioned once, *viz.*, Pharaoh Hophra, whilst Shishak has no such title given. Again, we must call attention to the apparent absurdity of using the expression, "Pharaoh, King of Egypt," if the first word was the equivalent of the second. If a number of English captives were in France, as once happened, "L'Empereur" would be spoken of, or else "the Emperor;" or if they were in Russia, they would speak of the "Czar," or "the Emperor;" they could not, knowing that the two were practically identical, talk or write of "Czar the Emperor." Even we, who are not familiar with Roman terms or titles, never think of any other monarch than Julius when we speak of "Cæsar," or of any other but the first Augustus when we use that title. In like manner, if the writer of the story of Israel in Egypt knew that Pharaoh signified "king," there was no necessity for him to use both Pharaoh and Melech as different terms. If he did not know that the two terms were convertible, it is clear that he knew little about the actors in the scenes which he described.

Again, we ascertain that the name for king amongst the Persians is written, *K'hôdayathia*. (Behistan inscription, *Journal of Royal Asiatic Society*, vol. x. p. 23.) Amongst the Assyrians, *ribitu*, *bilu*, *sar*, *itsri*, or *ashri*, were the words used to signify "king," or "ruler;" SAR was the most common. Whilst amongst the Greeks, *βασιλεύς*, or *τύραννος*, *basileus*, or *turanos*, was the title. Yet the Hebrew writers, when they speak of Cyrus, Sennacherib, the King of Grecia, etc., do not use any of these terms, but give, as nearly as they can catch it, the name of the monarch, with the Jewish title of Melech.

It would appear, therefore, that the evidence is very strong that the author of Genesis and Exodus, did not know the names of Egyptian monarchs likely to be regnant at the period he described, and that he selected in their place some

we have already pointed out (Vol. I., p. 135), that there is no Egyptian name whatever to be found amongst the Jews; all Hebrew cognomens having, apparently, a Phœnician or Chaldæan source. We

foreign cognomen, which might pass current. I cannot find any other writer who uses the word PHARAOH to indicate the King of Egypt, except Bar Hebræus, who was born A. D. 1226, died 1286, and wrote therefore very long after the times of the Pharaohs. Of his ignorance we may form some idea from the following table, copied from Cory's *Ancient Fragments*, p. 165, wherein the most amusing mistakes are made about contemporary kings or dynasties.

<i>Chaldæan Kings.</i>		<i>Egyptian Kings.</i>	
1. Nmrud	— years.	1. Phanuphis	68 years.
2. Qmbirus.....	85 „	2. Auphiphanus.....	46 „
3. Smirus	72 „	3. Atanuphis	
4. Bsarumus Phrthia, or the Parthian		4. <i>Pharoun</i> Brsnus	35 „
5. Arphazd, conquered by Bilus, the Assyrian.		5. <i>Pharoun</i> Karimun	4 „
		6. <i>Pharoun</i> Aphintus	32 „
		7. <i>Pharoun</i> Aurunkus.....	33 „
<i>Assyrian Kings.</i>			
1. Bilus	62 years.	8. <i>Pharoun</i> Smunus.....	20 „
2. Ninus.....	52 „	9. <i>Pharoun</i> Armnis	27 „
3. Smirm	46 „	10. Pharndus, the Theban ..	43 „
4. Zmarus	38 „	11. <i>Pharoun</i> Phanus ...	
5. Aris	30 „	12. <i>Pharoun</i> Aisqus	21 „
		13. <i>Pharoun</i> Susunus.....	44 „
		14. <i>Pharoun</i> Trqus.....	44 „
		1. Satis, the Shepherd	
		2. „ „	
		3. „ „	
		4. Aphphus	14 years.
		Mphrus	12 „
		Tumuthus	18 „
		Amnphathis, also called in the narrative <i>Pharoun</i> , and whose daughter was called Tomu- thisa, also Damris by the Hebrews, and saved Moses.	
		<i>Pharoun</i> Psuni.	

A comment like this is very suggestive.

After the preceding was in type, I became, by the merest accident, acquainted with *The Proper Names of the Old Testament Scriptures expounded and illustrated*, by the Rev. Alfred Jones. Bagster, London, 1856. I much regret not having heard of the existence of the book before. I find that the author has equal difficulty with myself in finding an acceptable etymon for Pharaoh; but his final deduction is more consonant with Biblical, than with logical orthodoxy.

conclude, then, that it is possible that the title given by the sacred writers to the monarchs of Egypt is equally fictitious with the detailed account of the Jews' sojourn in Egypt. If one portion of the story be a fiction, another probably is so too; and the writer may have selected the names of the Egyptian monarchs hostile to the ancient Jews, from other outlandish ones which he knew. Now it so happens, that amongst the kings of Parthia were four of the name PHRAATES, who lived about 250 B.C., and a PHRAORTES, who was a king in Media, and flourished B. C. 656-634, and who was, therefore, a contemporary of Jeremiah. We also notice, that names compounded with *Phar* were common amongst the Greeks; that Pharis, φάρης, was a son of Hermes, and that he built Pharae in Messenia, and which may be allied to φέρω or φρέω, and the Hebrew פָּרָה, *parah*.

PHILISTÆA, פְּלִשְׁתִּים (Exod. xv. 14). There is great difficulty about the derivation of this name, some considering that it has affinity with the Πελασγοί, *Pelasgoi*, and others that it means "the emigrants." When a doubt has to be examined, it is well for the philosopher to arrange his premises before he draws an inference. We find apparently that "the Philistines" was a generic name for the Phœnicians; for we are told (1 Sam. xxvii. 7), that David dwelt in the country of the Philistines a full year and four months. As it must have been during this time that he became friendly with Hiram of Tyre, we conclude that Ascalon, Gaza, Gath, etc., were affiliated with Zidon and Tyre. The country of the Phœnicians was named Palestine, Παλαιστίνη by the Greeks. In all the Scriptural accounts of the Philistines, they are described as a nation of warriors; some are gigantic

in stature, and all are represented as being so fierce, that the proverb is still current amongst ourselves, that the worst thing which can happen to a man is “to fall into the hands of the Philistines.”

With the recollection in our mind of Donaldson’s ingenious, and we may say unanswerable, remarks upon LAMECH, HEPHER, and the CHERETHITES, we cannot help associating the name of this redoubted nation with a Greek source. In Liddell and Scott’s Greek Lexicon, *πάλαιστής* is translated “a wrestler, a rival, an adversary, a fighting man, a soldier.” Having got thus far, we remember that it is not until David returns from the land of the Philistines that he has a guard of mercenary soldiers (Cherethites and Pelethites), which resembled the Swiss Guard of Louis XV., and of the Roman Pontiffs, and perhaps the Zouaves of the present French Emperor, and we think that it is probable that the towns called “Philistine” were those wherein the mercenary soldiers and their families settled. As we write the word *mercenaries*, we remember that they are always selected from a foreign country, and are essentially “emigrants;” and therefore conclude that our etymon for “Philistia” does not differ from,—although it largely expands,—that given by previous inquirers. The idea thus enunciated receives corroboration from what we read in the prophetic writings. Jeremiah xlvi. 4, speaks of them as “helpers” of Tyre and Sidon, and says that they were the remnant of the country of Caphtor. Ezekiel xxv. 16, associates them with the Cherethims. Amos ix. 7, says, that the Philistines came from Caphtor. Zephaniah ii. 5, says, Woe to the inhabitants of the sea coast, the nation of the Cherethites; and again, “O Canaan,

the land of the Philistines." Now Caphtor is by some supposed to be Crete,⁹⁵ whose inhabitants hired themselves out as "mercenaries." We therefore presume that these soldiers may have been taken into the pay of certain of the coast towns of Phœnicia, or have established themselves as a colony. We find, moreover, that David's mercenaries are called Chere-thites, Pelethites, and Gittites; the last being led by Ittai, a citizen of Gath. It is clear, therefore, that the Philistines did serve as "soldiers of fortune."

⁹⁵ There is some difficulty in identifying the Caphtor from which the Philistines came. To a great extent this depends upon the belief that the individual who wrote the tenth chapter of Genesis was a good geographer, and historian, and that his testimony must override that of other observers. To me it seems extraordinary that any one, who knows the real history of the Jews, can imagine that they possessed, prior to their acquaintance with the Greeks, any scientific knowledge of distant lands. Whatever, then, we learn from Hebrew historians must be regarded as "hearsay evidence." A moment's thought will convince the most careless inquirer of this, when he finds that the author of the tenth chapter of Genesis declares that the Tyrians, Zidouians, Assyrians, Phœnicians, and the Mizraim, or Egyptians, are of the same family. He will see that such a writer had no more real knowledge than the royal Turkish lady, who thought that "Spain was an island near Morocco, betwixt Egypt and Tangier" (*Don Juan*, canto vi., stanza 44).

If we put aside, as doubtful, the Jewish legend in Genesis, and endeavour to build a theory about Caphtor and the Philistines for ourselves, we notice (1) that the Philistines were פִּלִּשְׁתִּי, *pelashthi*, "strangers, wanderers, or emigrants" (Amos ix. 7); (2) their name seems to associate them with the Pelasgi, but upon this assonance we do not rely; (3) their language, so far as we dare judge from Gen. xxi. 32, and the doubtful history of Samson and David, was such that it was readily understood by the Jews; (4) they were settlers in Palestine, and, as we conclude from the silence of Homer respecting them, they entered their locations subsequently to the Trojan war; (5) they were associated with the Carians in a war with Egypt, B. C. 1200 (see CAPHTOR, Smith's *Dictionary of the Bible*); (6) they appear to have come from the north-east into Palestine (Deut. ii. 23), and to have been a cognate race with the people of Tyre and Zidon (Jer. xlvii. 4); (7) they formed a part of the fighting inhabitants of the Davidic Jerusalem (2 Sam. xv. 18); (8) Caphtor has been identified by various authors as Cappadocia, Cyprus, Crete, and Coptos, or Egypt; (9) Poole, in Smith's *Dictionary*, s. v. CAPHTOR, considers that Caphtor is identical with one of the names of Egypt, thus assigning to the Philistines a Coptic origin; (10) but there is reason to believe, from monuments, that the dominant race of Egypt was not indigenou, but came from the north; (11) their colour, their oblique eyes, and some of their gods, have led D'Harcenville to consider them identical with the ancient Seythians, just as Tartars now rule in China; (12) the story of the Hyksos leads us to believe in an emigra-

Still farther; the philologist knows that nothing is more common amongst the Oriental languages than to soften the sound of *s* into that of *t*; *e. g.*, we have $\phi\acute{\alpha}\lambda\alpha\tau\tau\alpha$ for $\phi\acute{\alpha}\lambda\alpha\sigma\sigma\alpha$, and $\gamma\lambda\acute{\omega}\tau\tau\alpha$ for $\gamma\lambda\acute{\omega}\sigma\sigma\alpha$, Mylitta for Mylissa, etc.; and if we change the name פְּלִיִּטִי , *plisti*, into *plitti*, פְּלִיִּטִי or פְּלִיִּטִי , names essen-

tion, either warlike or peaceable, from the north, along Palestine, into Egypt; (13) the history of modern emigrations demonstrates that successive migrations are more common than one single national removal; (14) there is reason to believe that Palestine was peopled by Phœnicians coming from the Red Sea, by a people who came from the north, *viâ* Damascus, and by a race of navigators, *viâ* the islands of the Mediterranean, who started in their ships from the mainland of Asia Minor and Greece; (15) on this view it is indifferent whether we assign a Cappadocian, Cretan, or Cypriote origin to the Philistines, and regard Caphtor as an African, an Asiatic, or a European locality; (16) if we endeavour to ascertain how far the names of the Philistine towns may help us, we find that there is apparently a Grecian origin for them; for example, גִּזָּא , commonly called Gaza, but probably equivalent to Ozza, resembles the Greek $\acute{\omicron}\sigma\sigma\alpha$, *Ossa*, the name of a Greek mountain, also "an omen." Ashkelon may be associated with $\acute{\alpha}\sigma\kappa\epsilon\lambda\eta\varsigma$, "the dried-up one." Ekron may be identified with $\acute{\epsilon}\kappa\rho\omicron\omicron\nu$, "the embouchure;" Gath with $\gamma\eta\theta\acute{\epsilon}\omega$, or $\gamma\acute{\eta}\theta\upsilon\omicron\nu$, "the joyful one," or "the leek garden," or $\gamma\acute{\epsilon}\gamma\alpha\theta\alpha$, *gegatha*; whilst Ashdod may be traced in $\acute{\alpha}\zeta\omicron\varsigma$, a Cretan form for $\alpha\gamma\mu\omicron\varsigma$, "a precipice." Again, Ahuzzoth (Gen. xxvi. 26) may be derived from $\acute{\alpha}\omicron\zeta\omicron\varsigma$, *aozos*, "an attendant, or minister," and Pichol, the captain of the army of Abimelech, may be a Hebraic form of $\phi\acute{\upsilon}\lambda\alpha\kappa\omicron\varsigma$, *phylakos*, "the guardian," "watcher," or "protector." Goliath may be fairly derived from $\chi\omicron\lambda\delta\omicron\mu\alpha\iota$, *choloomai*, "to be angry or enraged." Saph from $\sigma\acute{\alpha}\phi\alpha$, or $\sigma\omicron\phi\acute{\iota}\alpha$, *saph*, or *sophia*, both of which imply "clearness, cleverness, or skill." Achish may possibly be derived from $\acute{\alpha}\kappa\acute{\iota}\varsigma$, *akis*, "an arrow, or dart." Sippai can be traced to $\xi\acute{\iota}\phi\omicron\varsigma$, "a sword," resembling $\mu\acute{\alpha}\chi\alpha\iota\rho\alpha$, *machaïra*, whence the name Mecherothite. Lahmi seems to fit the Greek word $\lambda\acute{\eta}\mu\alpha$, *leema*, also written $\lambda\acute{\alpha}\mu\alpha$, *lama*, "courage," or "resolution." Even that refractory word $\text{I}\text{S}\text{H}\text{B}\text{I}\text{B}\text{E}\text{N}\text{O}\text{B}$, for which it is so difficult to find an etymon in the Shemitic, may be traced to a Hebraic form of $\epsilon\acute{\iota}\sigma\alpha\nu\alpha\beta\alpha\acute{\iota}\nu\epsilon\iota$, *eisanabanci*, "he goes up;" and Delilah may come from $\Delta\eta\lambda\acute{\iota}\alpha$, *Delia*. This involves the idea that the wandering Pelasgi or Pelishthi were members of the Indo-Germanic family, who came to the shores and islands of the Mediterranean, subsequently to the people who colonised Greece. Of their later migrations Herodotus gives us a short account, b. i., ch. 56, 57; he also indicates a change in their language, showing that they could adapt themselves to new circumstances.

There is yet another circumstance connected with the Philistines, which seems to indicate a Pelasgic or Grecian origin, rather than an Egyptian, *viz.*, their skill in forging such weapons as swords, shields, armour, and in the use of the bow, in neither of which the inhabitants of the Nilotic plains excelled, although the Grecians, and even the Scythians, were expert in both. (See *Description of Cairns*, &c., by Colonel Meadows Taylor, vol. xxiv. *Transactions of the Royal Irish Academy*.)

tially the same as פִּלְתִּי. Hence we identify the Philistines with the Pelethites. In this view I am supported by Fürst, whose observations on the Pelethites escaped my notice until I had concluded the above article.

PILEGESH, פִּלְגֶשֶׁט (Gen. xxii. 24), usually translated “a concubine.” Amongst a nation so much addicted to the gratification of their animal passions as the Jews were,—in which they were encouraged by the law, and by prophets who promised them nothing but earthly joys, as the rewards which they would receive if they were duly obedient to what the priests ordained,—we can well understand that the class called “concubines” would be one of considerable importance.

From the earliest days of my Bible reading, I have endeavoured to form some accurate idea of the domestic position of these women, and that of the children which they bore to their master. What was at first a matter of curiosity, became subsequently a subject of deep interest, when I was a silent listener to discussions between Christian men, of deep piety, and possessing boundless respect for the Bible, whether it was lawful (Scripturally) to take a concubine, for the purpose of bearing offspring, when a wife from any cause was barren. In my own person, the desire of having at least one child, that I could call my own, was a dominant instinct; I thought that no misery could be greater than to have a sterile wife. Presuming that my Maker had not implanted such an instinct for the sole purpose of its being thwarted, I came to the conclusion, that no divine law prohibited a man taking a second or third consort, for the purpose of having children, if

the first was not fertile. An opinion still retained, although it has been unnecessary for me to act upon it.

But we know that union of the sexes is not sought solely for the purposes of having offspring; consequently it became a subject with careful fathers in days gone by, and it is still, I understand, a practice amongst Jewish families to-day, to provide for the natural desires of sons, ere they are wealthy enough to support a family, by engaging a concubine for their use. This plan is resorted to under the idea, that every means should be adopted to save young men from the strange women so well described by Solomon.⁹⁶

Again, we have seen, in modern times, concubines adopted for the sole purpose of breeding slaves for the master's estate. In Russia, the lords of the soil had many young female serfs in their houses, or on their estates, for the double purpose of satisfying their own animal propensities, and raising up a superior breed of servitors. In such cases, the offspring could be enfranchised by the father; but if he failed to do so, they were obliged to follow the fortunes of the mother. In consequence of this law, many peculiarly distressing instances have been known, where the offspring have been educated as his own children by the father, who died suddenly ere he signed their freedom. Then, being given up to the heir-at-law, they became slaves of the most wretched type. A similar state of things existed in

⁹⁶ I make this statement from a police report in a London newspaper. A young woman accused a Jewish lad of rape, and the mother swore that she had engaged the female for the purpose hinted at. Since then I have learned, from reliable sources, that this custom is sanctioned. It grieves me to add that some Christian parents have followed a similar plan.

the West Indian Islands, in all of which European planters took concubines from amongst the negroes, for no other reason than to increase the number of their slaves; a practice which was also largely carried on in the "Southern States" of America. In France, and even in England, when it was customary for the monarch to have a concubine as well as a wife, it was common for him to ennoble the offspring, and sometimes even to legitimate them by law. But this was only when the mother herself was of noble birth, or had become one of the nobility by marriage or "letters patent." The children of those who were harboured at the *parc aux cerfs* followed wholly the fortunes of the mother.

Common custom, then, would lead us to infer that the concubine has always occupied an inferior position to the wife. Everything which we can glean from the sacred writings points to the same fact; and there is good reason to believe that the concubine was a slave, whom the master could use for any purpose he chose; whilst the wife was one whose parents were in as good a social position as the husband, who was united to her by some legal bond.

If we next examine a few instances in which the concubines and the wives had offspring, we shall be able to form some opinion of the practice adopted. There are two forms in the Bible for the word in question. One לֶחֶנָּה , *lechena*, a Chaldee term, resembling the Greek $\lambda\eta\eta\alpha\iota$ *leenai*, $\lambda\eta\eta\alpha\iota\omicron\varsigma$ *leenaios*, and $\lambda\eta\eta\omicron\varsigma$ *leenos*, — words connected with jollification, and the wine-press, and with the Latin *leno*, *lenus*, *lena*, etc., which are all associated with scortation. We are inclined to the belief that this particular Chaldee word has indeed been adopted from the Greeks, for we find

it used only in Dan. v. 2, 3, 23. Fürst remarks, that the true signification is "the sporting one," *i. e.*, one who passes the time in music and dancing, at parties or in public; analogous to the Nautch girls or Bayadères in India. If these had children, they would clearly follow the mother's fortunes. The other is the Hebrew word which stands at the head of this article, or פִּילְגֶשֶׁת׃, *pilegesh*, and which signifies *puella cui officium est magistrum favere, toties quoties ardescit, aut semen emittere vult*, from פָּל or פּוֹל, and גֵּשׁ or גַּה. Such were Hagar and Keturah to old Abraham; and, though he acknowledged their offspring, he sent them away from his only legitimate son, Isaac. Such were Bilhah and Zilpah, whose children were reckoned equally legitimate with the offspring of Leah and Rachel. But though we understand that their children were regarded as equals, it is clear that all the mothers had not equal rights; for when Reuben went to his father's concubine, he was not punished as he doubtless would have been had she been his father's wife. We next see that the sons of Gideon seem to have dwelt peaceably together during their father's life, though one out of the number was the son of a concubine, and all the rest were legitimate (Jud. viii. 30, ix. 1, *et seq.*). The episodes recorded in Judges xix. and xx. I pass by, for they simply tell of a frightfully dissolute state of society, wherein a Levite, one of the priestly tribe, is sympathised with by all Israel for losing, and who enlists nearly all of his compatriots on his side to avenge the insult offered to, not a wife, but a concubine. We can only parallel the case by imagining what would be the condition of England, if a clergyman was condoled with and

assisted, because a woman whom he "protected" had been brutally treated.

We next find (2 Sam. iii. 7), that a concubine of Saul is regarded by his son as equally inviolate with his father's own legal wife; and we see a somewhat similar idea in the mind of Solomon, who refuses permission to Adonijah to marry Abishag (1 Kin. ii. 20-25). Moreover, we find a reference which enables us to a considerable extent to classify concubines with female slaves or servants; for we are told (2 Sam. xvi. 21), that David left ten women, concubines, to keep the house, just as any great man now, on closing his domicile for a time, would leave his servants upon board-wages to maintain the place in good order. But we see, in the sequel, that every woman who had once been used by a king was held to be sacred to him; and thus, when Absalom went into the same tent with his father's domestic servants (2 Sam. xvi. 22), he was considered to have fulfilled the vaticination of Nathan, "he shall lie with thy wives in the sight of this sun" (2 Sam. xii. 11).

We do not find any other reliable evidence about the position of concubines' sons, until we come to 1 Chronicles i. 32, ii. 46, 48, iii. 9, vii. 14; in all of which we see that the sons follow their father's fortunes.

When we attempt to ascertain the class of individuals to whom the concubines were allied, we find that they were slaves taken in war, or purchased with money. Thus, for example, taking the account for what it is worth, we conceive that the Midianites left alive for the use of the Jewish warriors could only have been concubines (see Num. xxxi. 18, also

Lev. xxv. 44-46). We find, moreover, that some of the poor Hebrews sold their daughters to be concubines, for we can give no other interpretation to Exod. xxi. 7-11; but that these were not regarded in the same light as *zōnōth*, or harlots, we conclude from Lev. xix. 29, xxi. 7, 9, and Deut. xxiii. 17.

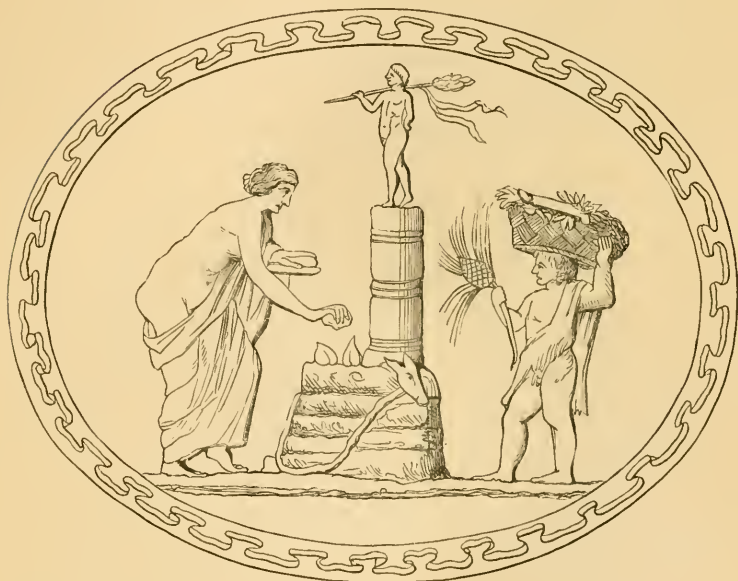
From these considerations we draw the inference, that the concubine had no legal *status*, but was a domestic servant, or a kept mistress. This conclusion is strengthened by the significations given to *παλλακή* and *παλλακίς*,⁹⁷ *pallakee* and *pallakis*,—the Greek equivalent to *peleghesh*,—by Liddell and Scott, viz., “a concubine, commonly a captive, or bought slave; distinguished both from the lawful wife and from the mere courtesan; a concubine, as opposed to a lawful wife, often a bought slave, *δοῦλη*,” *e. g.*, Briseis was concubine to Achilles. In like manner, *pellex*, the Latin equivalent to *peleghesh*, was a name given, by the laws of Numa, to a woman who became united to a man who already had a wife; but in later times the distinction between *pellex* and *meretrix* was not better marked than at the present day is the difference between one who is “protected” and one who is “common.”

PINE CONE and THYRSUS. In the previous volume, when speaking of the so-called Assyrian “grove,” I stated my conviction that the pine cone, offered by priests to the deity—represented by that curiously shaped emblem—was typical of the “testis,” the analogue of the mundane egg. The evidence upon which such

⁹⁷ It is extremely probable that the Hebrew word, like the Chaldee, comes from the Greeks, and that David with his warriors introduced the practice of concubinage amongst his subjects. In that case, we recognise an additional evidence to the very late origin of Genesis, Judges, 2 Samuel, and Chronicles, in which the use of the word is common.

assertion is founded may be shortly summed up, by reproducing a copy of an ancient gem, depicted by Maffei (*Gemme Antiche figurate*, tome iii., pl. 40).

Figure 34.



In this we notice the peculiar shape of the altar, the triple pillar arising from it, the ass's head and fictile offerings, the lad offering a pine cone surrounded with leaves, and carrying on his head a basket, in which two phalli are distinctly to be recognised. The deity to whom the sacrifice is offered is Bacchus, as figured by the people of Lamp-sacus. On his shoulder he bears a thyrus, a wand or virga, terminating in a pine cone, and having two ribbons dangling from it. We see, then, that amongst certain of the ancients, the ass, the pine cone, the basket, and the thyrus were associated

with Bacchus, or the solar deity under the male emblem.

I cannot remember seeing a thyrsus amongst Assyrian sculptures, but those who are familiar with the varied forms of the Assyrian grove, figured by Layard, will remember some in which the emblem of the yoni is represented as being surrounded on two sides, sometimes on three, by rods, each of which terminates peripherally in a pine cone. Each may be regarded as a thyrsus, without the dual-ended ribbon; consequently there is *à priori* reason for associating the thyrsus carried by Satyrs, Maenades, and others, in Bacchic rites, with Dionysus, the sun, and the masculine symbol. In Smith's *Dictionary of Antiquities*, this emblem is thus described; "It was sometimes terminated by the apple of the pine, or fir cone, that tree being dedicated to Dionysus; sometimes, instead of a pine-apple, a bunch of vine or ivy leaves, with grapes and berries arranged as a cone, was substituted. Very frequently a white fillet was tied to the pole just below the head. The thyrsus of Bacchus is called a spear, enveloped in vine leaves, and its point was thought to incite to madness." This testimony of itself would indicate that the staff of the thyrsus was emblematic of the *virga*, whilst the pine cone and fillet, with two ends depending, indicated the other two parts of the masculine triad. But we meet with stronger evidence, when we analyse the circumstances under which the thyrsus is found. Out of twenty-seven gems figured by Raponi (*Recueil de pierres antiques Gravées, concernant l'histoire la Mythologie, etc.*, Rome, 1786, fol.), in which the thyrsus occurs, in all it either indicates Bacchus, or else is associated with such surrounding circumstances

as to suggest an idea of licentious enjoyment. It is one of the emblems introduced into a representation of a female, offering sacrifice to the god of Lampsacus. In two pictures, where the actors are drunk, the thyrsus has fallen down *abbattu*. A study of the gems contained in Raponi's work will, I think, convince the observer that the thyrsus is the analogue of the cornucopia, or horn of abundance, of the torch of hymen, and the club of Hercules. It is occasionally replaced by a curved stick, which represents the origin of the pontifical staff of modern bishops, and the hook worn by the priests of Osiris. Sometimes the thyrsus is replaced by the caduceus of Mercury, the rod entwined and supported by two serpents, the signification of which is very evident, being distinctly indicated in fig. viii., plate 8, of the above work. In Bacchic scenes, the thyrsus is occasionally associated with the ring, the emblem of the female; and in one very significant scene, wherein Bacchus and Ariadne are seated upon a lioness, the pine cone and fillet are being caressed by the female.



Fig. 35.

Fig. 36.



In *Gemmæ et Sculpturæ Antiquæ*, ab Leonardo Augustino Senensis, edited by Gronovius (Amsterdam, 1685), the thyrsus appears six times. In one it is simply associated with the tigress = *bagh* = *yoni*; in another the emblem is rendered more emblematic by a figure being added to the fillet; in a third it is held by a nude Venus, who is attended by two Cupids, and bears on her head a triangle with point upwards, three darts in her right hand, and a thyrsus in her left, which is a compound of the



Figure 37.

three wheat ears of Ceres, the caduceus of Mercury, and the vine of Bacchus.

Amongst the gems depicted in this work, the thyrsus seems to be occasionally replaced by the cornucopia, caduceus, etc.

In the *Musée Secret (Herculanum et Pompéi, par Roux Ainé, Paris, 1840,)* of the celebrated Museum of Naples, the thyrsus is present in most of the amorous scenes portrayed. In plate i. it is associated with a *patera*, which bears upon it the figure of a systrum; whilst in another part of the scene there is the curved rod (Fig. 38), and the circlet or ring,

Figure 38.



emblems respectively of the *linga* and the *yoni*. In plate x., Bacchus is represented with the thyrsus in one hand, whilst with the other he pours a libation from a cornucopia into an *argha*. Plates xix., xxvii., xxix., xxx., xxxi., xliv., liv. and lix., which we cannot judiciously either copy or describe, all indicate an association of ideas between the thyrsus, *i. e.*, the *virga*, the pine cone, the curved or knobbed stick, the cornucopia, the hymeneal torch, and Mahadeva.

An examination of *Gemme Antiche Figuratae*, by Maffei, Rome, 1707, leads us to a similar conclusion; and though we have diligently searched through *Pierres Antiques Gravées*, by Picart (Amsterdam, 1724), *Signa Antiqua e Museo Jacobi de Wilde*

(Amsterdam, 1700), and *Antiquities Explained*, etc., by George Ogle (London, 1737), we have found nothing to militate against our views, that the thyrsus represents the Linga, and the pine cone its appendages. Indeed it is difficult to examine copies of the many gems which have come down to modern times, without recognising the great number of symbols which existed for indicating a hidden doctrine to those who were initiated in the mysteries, without, at the same time, pointing the attention of the world in general to the interpretation. Amongst such pictorial euphemisms, we must class the rudder, or steering oar (Fig. 39), the

Figure 39.

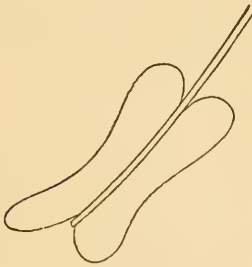


Figure 40.



Figure 41.



dart (Fig. 40), and the hammer (Fig. 41), in addition to those to which we have already directed attention. Ere we finish this essay, we must call the attention of our readers to the fact, that the emblems of which we speak are not uniformly used as symbols. They were often quite as harmless, so to speak, as they are with us. It is only when we find such designs habitually introduced, as typical of a deity, that we investigate what was the idea the artist intended to convey. To the ordinary reader, a torch is simply a "light," whereby the wayfarer may escape pit-falls,

explore a cave, or assist in illuminating a city; but the torch when attending the marriage processions by day had another meaning. In the woods of Bengal, a tiger would be, to me, a beast to be shunned, or to be hunted and killed; but the picture of that animal in a temple of the Hindoos conveys to my thoughts a widely different idea. In like manner, a pine cone, when used in common life, is simply a good material wherewith to light a fire, but when offered by a priest to a symbol, it becomes emblematic.

Since writing the preceding sentences, I have become acquainted with a very remarkable and learned work, entitled *Recherches sur l'origine, l'esprit, et les progrès des Arts de la Grèce*, published in London, 1785, and written, I understand, by D'Harcenville. This book, consisting of two quarto volumes, is a most philosophical production; and I greatly regret not to have heard of its existence at an earlier period. Amongst other topics, the author discusses the signification of the pine apple, and the thyrsus, as well as the nature of the deity called Bacchus. He considers that the coniferous fruit signifies an altar-fire, one of the mystical representations of Asher, to which we need not particularly refer; and he gives a copy of an ancient Persian symbol, wherein a pine cone and an oval ring represent a deity, who was subsequently depicted as a king, standing on the *tau* **T**, emerging from a circle, and having a chaplet in his hand. After showing that the bull represented the masculine Creator amongst the Seythians, but became replaced by a human being (Bacchus) amongst the Greeks; and tracing, by means of sculptures and medals, the transition from the bovine to the manlike form of the

god, he depicts (plate xiii., vol. 1.), and describes (pp. 143 and 261) a very curious statuette of a man, with bovine feet, ears, and tail—the male symbol being very conspicuous—and a thyrsus being held in the left hand. This thyrsus is explained as indicating the masculine emblem, whilst the ribbon around its upper part indicates a crown worn by divinities and kings. The thyrsus was originally used as a sceptre, and it indicated that he who bore it was the son of the supreme father, whose emblem it was. In few words, the author (p. 263, vol. 1.) sums up thus: “There are then three things to consider in the thyrsus—the sceptre, which is the symbol of authority; the bandelette, which marks its consecration; and the pine cone, which indicates the god of which it is the symbol.”

In a curious gem, of which a copy is given, vol. 1., plate xviii., a sleeping nymph is attended by a satyr and three other males; and they bear amongst them a thyrsus, a flaming torch—both having bandelettes—and a stick nobbed at one end.

ΠΥΘΩΝ, פִּיתוֹן (1 Chron. viii. 35). Fürst translates this name “a harmless one,” from פּוֹת, *puth*; but this word signifies the female pudenda. We may, with greater probability, derive it from פַּתַּח, *pathah*, and פִּי, *on*, “On parts asunder, opens, or expands.” The name is borne by a grandson of Meribbaal, a son of Jonathan, the friend of David, and one of his brothers is named Melech. It is possible that the word comes from the Greek πύθων, *python*, the great serpent; but it is just as likely that the Greek came from the Phœnician. The serpent was an emblem, because it could erect and distend itself; it was also considered to be very wise, and to give oracles; and פַּתַּח,

variously pointed, signifies "he expands," "cleaves asunder," and "he decides, or judges."

PLANETS. There is very little reason for doubting the assertion, that the ancient Hebrews had no knowledge whatever of the planetary system. Deut. iv. 19⁹⁸ not only demonstrates that the Jews had not any knowledge, but distinctly ordains that they shall not obtain any. We find, moreover, that the worship of, or reverence for, the "host of heaven," was denounced as a great crime in the days of Manasseh; and it would appear that such an offence was one of the sins that occasioned the destruction of Samaria. See 2 Kings xvii. 16.

The planets and their orbits were, however, known very early to the Chaldæans. The evidence of this is to be found in the "Birs Nimroud," of which Sir H. Rawlinson has given a description in the eighteenth volume of the *Journal of the Royal Asiatic Society*, from which the following account is condensed. The tower consisted of seven stages, built upon a raised platform of crude brick. The first, or lowest stage, was about two hundred and seventy-two feet square, and twenty-six feet high, and was covered with bitumen, to represent the sable hue of Saturn. The second stage was two hundred and thirty feet square, and about twenty-six feet high, and the surface was covered with some tint resembling orange, to represent Jupiter. The third stage was one hundred and eighty-eight feet square, and twenty-six feet high,

⁹⁸ "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even al the host of heav.n. shouldest be driven to worship them and serve them," etc., A. V. Septuagint version; "And lest having looked up to the sky, and having seen the sun and the moon and the stars, and all the heavenly bodies, thou shouldest go astray and worship them and serve them."

the surface colour being red, to represent Mars. The fourth stage was about one hundred and forty-six feet square, and twenty-six feet high, and there is reason to believe that it was coated with gold, to represent the sun. The fifth stage was about one hundred and four feet square, about fifteen feet high, and coloured light yellow, to represent Venus.⁹⁹ The sixth stage was about sixty-two feet square, fifteen feet high, and coloured dark blue, so as to represent Mercury. The seventh stage was about twenty feet square, about fifteen feet high, and covered with silver. Above all this there was very probably a chapel, or temple, containing the ark, or tabernacle of the god. This temple was restored by Nebuchadnezzar, who says that a former king had builded it, but that, from extreme old age, it had crumbled down. I would, moreover, notice in passing, that Nebuchadnezzar entreats the heavenly king to grant "plenty of years, an illustrious progeny, a firm throne, a prolonged life, a triumph over foreign nations, and a great victory over my enemies; grant these to me," he says, "abundantly, and even to overflowing"; and that he styles himself "The King obedient to the Gods"; thus proving that astronomy, or even astrology, does not prevent a man being both prayerful and pious.

From the apparent fact that these seven planets

⁹⁹ Rawlinson says that he has found the hue of Venus depicted as white, light blue, or as light yellow. I would suggest that his surmise of light yellow is the true one, and that the light blue and white being seen is due to the bleaching effect of the sun's rays, which will discharge the yellow tint, and leave a bluish white, and ultimately a pure white. Venus, we know, is often represented with flaxen or golden hair; her votaries, when venal, were frequently obliged by law to wear wigs, or dye their hair of a similar colour; and it is a remarkable fact that in modern Italy, and elsewhere, the Virgin Mary is represented in paintings as an auricomous blonde, rather than as a Jewess with dark hair and eyes.

went wandering through the regions of space, and amongst the stars, a vast variety of mythoses, and quaint ideas, originated. Thus the host of heaven became a myriad of angels, managed by seven arch-angels, each archangel being a messenger of the Supreme. There were seven churches spoken of in the Apocalypse, each having an angel. There were, and still are, seven heights in heaven, and seven depths of hell. Balaam builded seven altars, and offered on every altar seven bullocks and seven rams. Seven days were occupied in creation and repose; seven pairs of clean beasts went into the ark. Pharaoh saw seven kine, etc.; the priest of Midian had seven daughters; Jacob served seven years. Seven years brought about a feast or a rest for the land; and the year of Jubilee, of which we see no proof in history, was the seventh seventh year. Before Jericho seven priests bare seven horns. Sampson was bound with seven green withes. In fact, it would be tedious to enumerate all the instances in which the number of the planets, as known to the ancients, has influenced the world.

Amongst other things cited on the authority of Dupuis' *Religion Universelle*, a work containing abundance of satisfactory references, I find that each planet was represented by a vowel;¹⁰⁰ and that, in the worship rendered on different days, the particular vowel sacred to the presiding planet was chanted. Hence came the seven notes of the musical scale.

Si corresponded to the Moon.

Ut ,, ,, Mercury.

Re ,, ,, Venus.

¹⁰⁰ "Ce fut par une suite de leur respect superstitieux pour le nombre sept que les Egyptiens . . . avaient aussi consacré sept voyelles aux sept planetes" (Demetr. Phal., sec. 71, Jabl. Prol., p. 55, etc.) Dupuis, tom. i., p. 75.

<i>Mi</i>	corresponded to the Sun.
<i>Fa</i>	„ „ Mars.
<i>Sol</i>	„ „ Jupiter.
<i>La</i>	„ „ Saturn.

Upon all these notes all sorts of changes were rung, and, as Dubois remarks, they did not make perhaps very excellent music, but it was sacred, and that answered for everything; it was, in truth, the music of the spheres. Then, again, seven of the well known metals became associated with the planets; thus gold became the representative of the Sun, silver of the moon, lead of Saturn, iron of Mars, tin of Jupiter, quicksilver of Mercury, and copper of Venus; an idea which still lingers amongst us, in the names which physicians give to certain things. Thus we have *lunar* (or moon) caustic, for nitrate of silver; “*saturnine* washes,” is a term for “lead lotions;” “*martial* ethiops,” describes an oxide of iron; a “cupreous or “*cyprian*” salt, stands for a copper compound; and “*mercurials*” describe the preparations of quicksilver. The first indication which we meet with of, even, an apparent recognition of the seven planets by the Hebrews, is in Amos v. 8, where the seven stars are spoken of; but even this reference loses its value on consulting the Hebrew, where we find that כִּימָה, *chimah*, is the word used, which signifies “the Pleiades.” We turn, therefore, to the ancient and modern names of the planets, to ascertain whether we may get any information from this source.

We find that in the Bible the word חַמָּה, *chammah*, or “the heating one,” is used for the sun five times only; חֶרֶם, *cheres*, three times; whilst שֶׁמֶשׁ, *shemesh*, the equivalent of the Babylonian and

Assyrian SHAMAS, occurs one hundred and fifty times.

The moon, in the Bible, is spoken of as יָרֵחַ, *yareach*, about twenty times; and we find that the root of the word is connected with “glowing or burning,” “founding,” and “shining,” which associates the moon with ISHTAR; it is also called לְבָנָה, *lebanah*, which signifies “the white one.” Now it is a very remarkable circumstance, that the moon is only mentioned thirty times in the whole Bible, and we have difficulty in explaining the fact, unless we believe that the name was shunned by the orthodox priests, who knew that the moon symbolised “the great Mother,” whose worship was heterodox to those who adored “the Father.”

MARS, whose week-day follows that of the moon, is now designated מַאֲדִים, *maadim*, probably from *Mars*, *Martis*, or from אָדָם, *adam*, “red.”

MERCURY, who follows Mars, is designated כּוֹכַב, *cochab*. Respecting this word, there is room for much discussion. I feel myself disposed to read it as כּוֹחָב, *cochab*, “the strong father;” and in doing so, I am guided, first, by the idea that Mercury, being nearest to the sun, is supposed to have the most abundant portion of his vigour; and secondly, because Hermes is associated, both philologically and actually, with the upright stone, the pillar, and Mahadeva. This surmise is strengthened by the fact, that in later periods, this planet has been called by the name כְּתָב, *cathab*, “the engraver, writer, or recorder.”

JUPITER goes by the name כּוֹכַב בְּעַל, *cochab baal*, “Lord of the circle,” which points clearly enough to an Assyrian, Babylonian, or Phœnician source.

VENUS passes at present by the names נְגִיָה זָהָרָה, *nogah zaharah*, "the bright or shining luminary." It was also called מוֹלֵדֶת, *moledeth*, or מוֹלִדְתָא, *molidtha*, *i. e.*, "one that produces," "a mother," or "Mary the Virgin become old Molly." Venus the planet must ever be associated with beauty; loveliness is always associated with female youth; and there is not one, having a charming wife, who does not associate her with the graceful fascinations of maternity. It is doubtful whether there are any pleasures more intense than being able to call a fascinating young woman "my wife," and then, after a period, to peep over her shoulder and see the little stranger whom she has introduced into the world. It may be that first torturing, and then burning an individual who has opposed us, is productive of more pure delight than is instinctive human love; but that experience few dwellers in civilised countries can now enjoy. The power of inflicting enduring, and excessive agony has been reserved, by modern theologians, as the special appanage of the God of mercy and goodness; man only doing his best to instruct his Maker in the art of tormenting His creatures. I stand appalled before the two pictures thus called up. On the one side, there are the Pagan notions of loveliness, gentleness, benevolence, affection, and longsuffering in the mother; on the other, there are the strength, fury, vindictiveness, and ferocity of an American Indian father; and yet, *O tempora! O mores!* Christians prefer to contemplate the last. Gladly would I use the wings of a dove, to fly away from all contact with saintly wolves who wear sheep's clothing, and pass unctuous sentences in words like the poet's—

"Sister, let thy sorrows cease,
Sinful brother, part in peace,"

preliminary to inflicting as “painful a death of lingering pain” as nature e’er can know.

It is singular, and the thought has had much to do with our previous remarks, that in the order of the planets, as represented by the days of the modern week, Saturn, the grave and merciless old father of gods, comes after Venus. He was described by the ancients as a stern parent, who ate his own children, and yet could be easily cajoled by vicarious offerings. But this vein we will not pursue. We prefer to call attention to the fact, that the apparent orbit of Saturn is higher in the heavens than that of any other star; consequently, the day dedicated to him may be considered, in one sense at least, as dedicated to the Most High. Now we are all aware that the Sabbath, our own Saturn’s day, or Saturday, was by the Jews made sacred to Jehovah; whilst the Christians, adopting another estimate of the Creator, have assigned the Sun’s day to His son. The philosopher may consider that St. Paul had some such contrast in his mind when he wrote Rom. xiv. 5, “One man esteemeth one day above another, another esteemeth every day;” and he may fail to see that the Sun’s day has greater claims upon him than Saturn’s day, or that Venus’ day ought to be marked by a diet of fish. Yet he will, nevertheless, find that habit ‘hath bred such second nature’ amongst us, that days are regarded by many with the same superstition as they were before Jesus of Nazareth emancipated his followers from “the beggarly elements.” But to return, Saturn’s day was made sacred to God, and the planet is now called כּוֹכַב שַׁבָּת *cochab shabbath*, “The Sabbath star,” or שַׁבְּתֵי אֵי, *shabbathi*, and שַׁבְּתֵי, *shabbetha*, “Jah is Saturn.” †

The sanctification of the Sabbath is clearly connect-

ed with the word שַׁבּוּעַ or שִׁבְעָ, *shabua* or *sheba*, i. e., seven, and we have seen reason to connect the orbit of Saturn with the “Most High.” There is also reason to associate “the father” of the Jews with “the father” of the Assyrians and Greeks; in other words, the planet highest in the heavens is supposed to be the progenitor of those whose orbit is lower. But we find that, both in the Hebrew and in the Greek, the Sun, the son of Saturn, superseded his parent; and we notice that עֲלִיּוֹן, *elion*, or a contracted form עֲלַי, *illai*, which are the equivalents of ἥλιος, *helios*, are the most common words in the Hebrew to indicate the Most High; in other words, Saturn may be in his apparent orbit above the sun, yet the latter, being the brightest, takes his place and receives his titles.

It now remains to notice shortly, what may be called the chronology of some of the articles which appear in the present volume. Being arranged alphabetically, the reader might imagine that the essays were consecutively composed; but this is far from being the case. For example, the article on SABBATH was written two full years before the present one was even thought of; and the essay on TIME was finished ere this upon the planets was begun. In all my work, I have endeavoured to multiply “check upon check.” Being apprehensive lest I should be riding a hobby, and that wildly, it has been my aim to test my results in every possible way. To enable me to do this, I have never allowed myself to enter upon any matter with a foregone conclusion in my mind. Each essay has been studied and worked out as honestly as if it were the only one that I had ever attempted, and the results of an impartial inquiry have been fearlessly recorded. But when the con-

clusions have been drawn, it has often been impossible for the mind to allow itself to repose until the subject in hand has been fathomed to its utmost depth. As a natural consequence, one subject has led to another; and an investigation into the history of the knowledge of the planets, led to an inquiry into the knowledge of the Zodiac. The two again led to an examination of the prevalence of twelve, as a sort of sacred number. When once, indeed, the "trail" of astronomy in history is struck, it is difficult to know whither it may lead.

But it is obvious to the reader, that if the author were to allow himself to pass thus from one subject to another, he would be weaving an endless chain, and demonstrating his own industry, restlessness, or scrupulosity, rather than developing the student's interest in the subject. In these days, vigorous sketching is often more appreciated than elaborate detail; consequently, many essays have been worked out that have never appeared even in manuscript. Yet in no single instance has the author suppressed a thought, a fact, an argument, or a deduction, which militates against his views. He would without reluctance suppress the first, and suspend his second volume, if he were to meet with any trustworthy argument, etc., which demonstrated that he was wrong. Sometimes he may regret that he has found what appears to be the truth, for some really like to be deceived, and he feels sorry to interfere with their pleasure; but he has no inclination to stifle it, for he believes in the scriptural declaration, "*Magna est veritas, et prevalebit.*" 1 Esdras iv. 41.

POTIPHAR, פּוֹטִיפָר (Gen. xxxvii. 36); POTIPHERA, פּוֹטִי פֶרַע (Gen. xli. 45). These names, which are simple

variants of each other, are said to signify, in the Coptic, "Belonging to the Sun," Fürst, *s. v.* Although it is very natural for the philologist to refer to the Coptic to explain certain words which purport to be ancient Egyptian, the philosopher will suspect that some curious facts lie concealed in the use of modern names amongst an ancient people. When we find a Greek name in the antediluvian world, we ought not perhaps to be surprised to find a Coptic name in the court of the old Pharaohs.

PRAYER. The modern pietist can form no idea how the anthropomorphic idea of the Creator has possessed his mind, until he investigates rigidly the subject of Prayer. Throughout the Bible, we find that prayers and supplications are constantly referred to; and we see, from other histories, that the same kind of pleadings with an invisible deity have prevailed among by all nations professing to worship a god. The Hindoo of to-day is as careful, and we may add as orthodox, in his prayers as any devout Christian, duly reciting the names and attributes of his deity before he tells him what the petition is, to which a gracious reply is expected.

There is indeed no better test of the human or divine idea of the Omnipresent and Omnipotent Deity, than the way in which prayer is regarded. If we think of the Creator as a Being who fills all space; as One who has made the world, and given to all His creatures, both organised and unorganised, definite and fixed laws; One who is too wise to err, and too self-contained to require advice; we cannot conceive Him to be actuated by deference to mankind, and to vacillate in His plans according to the desires of men. We cannot conceive that His

laws will be modified in favour of one or other nation, because there are more supplications uttered by one than another. Nor can we believe that if diseased parents have delicate offspring, they can make their children robust by the most continuous supplications for health to the Most High.

If, on the contrary, the Almighty is regarded as a great king, living in great state, surrounded by ministers, guards, and soldiers, having angels for messengers in the air, and certain men for vicegerents on earth, we can easily imagine that He will be treated by His subjects as they would treat an earthly monarch.

How completely the latter idea of the Infinite God prevails amongst mankind, we see around us in every locality and in every religion. Orthodox prayer first recites the names and attributes of the Creator, to show that the suppliant entertains correct views of His majesty and titles; an attitude is chosen of abject humiliation, such as is still adopted by subjects in semi-barbaric states when the monarch is approached. In some countries, wherein the deity is represented under diverse emblems or idols, this reverence corresponds to the reply supposed to be given or withheld; and the image is whipped, broken, and deposed, or painted, patted, and greased, according to the unfortunate or happy issue to any matter in hand. When Ahaz, the Jew, found no favourable answer to his prayers for deliverance offered to his own god, he turned to the gods of Damascus (2 Chron. xxviii. 23). When the modern Mariolater prays for relief to the virgin of Loretto, de la Garde, or elsewhere, he loads her image with gold and jewels if success follows his supplications, but if all his

petitions and vows are useless with her, he addresses St. Jago of Compostello, or some other saint.

The Papal Church especially favours the anthropomorphic idea of the Almighty, for it has created a crowd of saints, whose special business it is to see that the prayers of the faithful duly reach the ears of the King of Heaven; and the Protestant Church has so far adhered to the Roman, that her votaries believe that none of their supplications can reach the ear of the Omniscient unless presented and supported by Jesus. Amongst all Christians in ancient times, and amongst the majority of them in modern days, the anthropomorphic estimate of the Creator has reigned supreme. Ideas such as we here describe have existed in the minds of various writers in the Bible; but, mingled therewith, we find a grand conception of God, as in Ps. cxxxix. 2, 4, "Thou understandest my thoughts afar off;" "there is not a word in my tongue but thou, O Lord, knowest it altogether"; Matt. vi. 8, "Your Father knoweth what things ye have need of before ye ask him." We see the same thought, but very dimly shadowed, in the Epistle to the Romans, especially in ch. viii. 29, 30, and ch. ix. 15-22, wherein Paul is labouring to amalgamate a reverent conception of God with the anthropomorphism of the Jews. But, although this Apostle is constantly speaking of predestination and election as the necessary result of a divine will operating according to His own plan, he habitually urges the duty of prayer, so as to bend that Supreme Being to man's exigencies.

The grovelling view of the Maker of the universe occurs in the Bible far more frequently than the sublime. For example, we find (Gen. xviii. 23, *et seq.*)

Abraham approaching God in prayer, as if he hoped to circumvent, cajole, or persuade Him. Again, God is represented (Gen. xx. 7) as telling Abimelech that if he can induce Abraham to pray on his behalf, He will pardon him. A similar idea is shown in 1 Kings xiii. 6, wherein the king, whose hand was withered, entreats the prophet to pray to God for him. It is also very conspicuous in 2 Chron. xxx. 27, where we are told the prayers of the Levites "came up to His holy dwelling-place, even unto heaven."

To one whose reasoning powers are cultivated, there is no difficulty in seeing that the anthropomorphic idea associated with prayer entirely vitiates its value. For one, on the other hand, who refuses to employ his understanding, and builds his conclusions upon the words of beings like himself, men whom he has been told by others, and whom he therefore believes, to be inspired, it is difficult, if not impossible, to estimate prayer at its true value.

Such a man naturally points to the touching story of Hannah, her supplication for a son, the favourable answer that she received; and considers that the *dicta* in James v. 13-18 are conclusive; for in them we read, "the prayer of faith shall save the sick," "pray for one another, that ye may be healed," "the effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not by the space of three years and six months. And he prayed again, and the heaven gave rain." Without multiplying examples, we readily allow that there have been many instances in which prayer has seemed to be followed by a certain remarkable result. Roman Catholic

saints, indeed, have ever been famous for the conspicuous efficacy of their supplications.

But though we grant this, for the sake of argument, we wholly deny the value of the so-called fact; and aver that the alleged answers to prayer have nothing to do with the petition *per se*. Lord Bacon has already alluded to this fault in human reasoning, in his *Novum Organum*, thus, "A man was once shown in a certain temple the names of all those who, having vowed to its god, lived to pay their vows; and the priest, asking him, 'Can you not now see the power of our deity?' the reply was, 'You must first show to me the names of those who vowed, and never lived to pay.'" Bacon thus clearly shows his appreciation of the distinction between a coincidence and a consequence.

We shall recognise this difference more clearly if we examine a few more examples; *e.g.*, Hannah, a married woman, had no child. She prayed devoutly for one, and afterwards she had a family. But this proves nothing; everybody knows wives who have been barren for years and then had sons, without praying at all. Others again have prayed earnestly for offspring and never seen it, or for boys and only had girls. Supposing that Hannah had not prayed at all, the probability of her having a child was six to one. When the cholera invades a country, and, in terror thereat, prayers are offered up by the nation collectively, and the disease passes away; this is no evidence of the efficacy of a nation's supplication, for it passes off in the same way in other countries, where no prayers are offered on the subject. Still farther, two armies meet in the shock of battle. Call the combatants Austrians and Prussians; both are

Christians; both appeal to the God of battles in prayer, and one to the Virgin in addition. The warriors fight, one side wins, but neither the victors nor the vanquished attribute the result to the superior prayers of the conqueror. On the other hand, both armies study how far the result was influenced, (1) by generalship, (2) by numbers, (3) by the soldiery, (4) by the weapons used, (5) by the locality, (6) by celerity of communication between the commander and his officers. In no treatise whatever, upon the history of the war, would the respective value of the nation's prayers be admitted as a disturbing agent.

There is yet another matter which we would submit to the Anthropomorphist, viz., if the favourable answer to prayer is to be considered a proof of the efficacy thereof, it must follow that, whenever such a reply can be demonstrated, the prayer was proper, and the deity to whom it was addressed was a true one. To ascertain the value of this we have recourse to Hindostan, Thibet, and other Oriental countries, where there are litanies, etc., much as there are in Europe. Men there pray to Brahma, or to Buddha, as fervently as a Spaniard to St. Iago, or an Italian to the Virgin, and all seem to be equally successful or disappointed at the results. Hence we conclude that all the prayers are equally worthless, or all the deities invoked equally god-like.

Although ideas, such as we here depict, have doubtless passed through the minds of practical Englishmen, they have not so presented themselves to the more devotional or bigoted thoughts of those who are called "priest-ridden." It is not long since Lord Palmerston rebuked the Scotch, for opposing prayers rather than cleanliness to the cholera. Nor do

I wonder at his remark. A few days only have elapsed since I visited the capital of their country, and heard, from a personal friend, of the almost incredible amount of filth and garbage accumulated in the cellars of two houses, both of which were inhabited, ere my acquaintance rented them, by Presbyterian ministers. One of these preachers was considered "a shining light," but he had been "sorely tried" by the death of his wife and family. Doubtless, he often prayed for them fervently; but the filth in his domicile remained; death took its dues; godliness and supplication were powerless when cleanliness was absent. Had the man prayed less, and acted sensibly, his domestic afflictions would most probably have ceased. Wherever filth and piety go together, similar results will generally occur.

The sturdy Briton has long been taught that prayer without action deserves to be refused. If he goes to war, though he may pray for success, he yet looks carefully to his weapons. Though he supplicates against cholera and murrain, he cleanses his drains and his shippous. If his child is ill, though a fanatic may trust in prayer and unction, fathers generally, while entreating the Lord for their offspring, engage a doctor too, and watch closely his practice. In other words, each one does everything in his power to command success, and "prays" in addition. And who that knows human nature can affirm that the last proceeding is not a comfort to many? I can imagine some who, under the most trying circumstances, keep their heads clear, eagerly watching every event which tells for good and ill, sitting, standing, or lying the while in stolid silence, awaiting "the inevitable." Others, on the contrary, unable to bear the pro-

tracted agonies of suspense, throw, as it were, their whole soul into the arms of the unseen God. None can deny His power; none, therefore, can reasonably object to such silent homage paid by a suffering creature, and to his urgent supplications for help, commiseration, or courage. Into that inward communing between a human being and his Maker let none intrude, to us such scenes are sacred.

There are yet some other aspects of prayer to which I would allude, viz., that it is the height of folly for any public or private individual to pray for anything whatever, which the supplicant does not endeavour to obtain by other means. For example, can our people pray in sincerity, "from all blindness of heart, from lightning and tempest, from battle, false doctrine, heresy, etc., good Lord deliver us," yet never attempt to enlighten their own understandings, or take precaution against thunderbolts, storms, narrow-mindedness, etc.? Can we credit prelate or priest with piety, who prays in the reading desk "for unity, peace, and concord," yet in the pulpit propagates discord, religious war, and hot sectarianism?

Finally, let us ask ourselves what expectation can any rational community form from assemblages to pray; or, in other words, what perceptible good has ever been attained by such meetings. We grant that those who delight in music may enjoy a choral office, believing that such a high church service is a human imitation of that described, in the Apocalypse, as practised in heaven; that those who cannot frame wants and wishes for themselves may be glad to have such invented for them; and that it is necessary for some ceremony to be performed for enabling such individuals to endure the miseries of a British

Sabbath. Yet we would ask, with all seriousness, how such meetings accord with the direction (Matt. vi. 6), "when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret." We are also told (verse 5), that it is the "hypocrites" who love to pray in the synagogues; and (in verse 7) that it is the "heathen" who use vain repetitions, and think they shall be heard for their much speaking. To one who considers prayer a communing between man and his Maker, a public meeting is the worst place which can be conceived for such intercourse, and a drawling tone or musical chanting the most inconsistent modes that can be adopted. Yet the last was in days gone by a heathen practice; and has been transferred to one of the ancient churches of Christendom. Having thus the appearance of a reverend age, it is adopted in modern Anglicanism, and flourishes amongst those who respect a sensuous, although they revile a sensual worship.

PROPHETS, PROPHECY, &c. It is much to be regretted that the divines of our church have not adopted as one of their guiding rules the saying of their Master, "with what measure ye mete, it shall be measured to you again" (Matt. vii. 2). Had they done so, the study of theology would be far less repugnant to common sense than it is, and the teachers of the people would be enabled to preach a doctrine in which they could themselves believe, rather than have to utter, as truths, statements on which they feel the gravest doubts. Amongst the difficulties and trials which beset the orthodox priest of to-day, there are none greater than being forced to uphold the dicta of his church against the assaults of artisans, who have learned to

think for themselves, and who, with their rough but strong sense, recognise the shallowness of the arguments which the parson enunciates from the pulpit. Many of the dissentients from ecclesiastical teaching, derive their arguments solely from the Bible, which is perhaps the only book they read; others adopt the views of preceding thinkers, and perhaps improve upon them. The clergyman, so situated, makes the best fight he can for the doctrine to which he has subscribed; but he necessarily feels at a disadvantage, when he finds that he must be illogical if he hopes to retain even a semblance of victory. To a man accustomed to reflection, such a state of things is very galling; and he wishes, when too late, that he had been taught to view the dogmas of his church in the same light in which others see them. To the mind of youth, which generally takes upon trust everything told to it, by those in whom it reposes confidence, the Anglican church looks like a brilliant ancient mirror seen from afar; to the adult it appears, like that same glass when close to him, full of imperfections, and of such wavy lines as to be useless for giving a correct counterpart of the features. The thoughtless bigot, when he discovers that flaws exist in that which he imagined to be perfect, will very probably endeavour to shut his eyes to them; but the more matured mind would prefer to have the reflector repolished and resilvered; for it would then be renovated, and he could regard it with complacency, even though its size should be diminished.

Of all the spots which deform the mirror of celestial truth, none are more conspicuous than those which cluster round "prophecy." Without due consideration, divines have laid down doctrines which

have no real basis, and can only be bolstered up by the most transparently absurd platitudes. The syllogism upon which they rely runs thus: "God speaks to man by man," "some men say that God speaks by them," *ergo*, "those men are the messengers of God." This reasoning is too shallow for any one to respect it in its naked sense, and sundry qualifications are therefore added; *e. g.*, that the message must be "a revelation," and, being "a revelation," must be supported by miraculous agency. But no amount of miraculous power is held to be competent to uphold a prophecy, or message, which is not "orthodox;" and consequently, by this rule, it is clear that Jesus Christ could not have been inspired, because at the time of his uttering his doctrine he was very "heterodox." As such a conclusion naturally staggers any one adopting such reasoning, a sort of tacit understanding is adopted, to the effect that the prophecies in the Bible are to be received without inquiry, and that the less the subject is talked about the better. Like Don Quixote's helmet, which only "looked" strong, the faith in the inspiration of Biblical prophecy only appears to be robust. That it is not really so is shown when it is attacked, for the first blow shatters it. Now, we hold that it is befitting for a warrior to discard from his armour everything which is found to be faulty, and that it is equally prudent to reject, from the sacred books, all those parts which cannot substantiate their claim to religion and truth.

Let us ask ourselves, for example, what reverence we should pay to our favourite preacher, were he to enunciate, from the pulpit, that he had received a divine command to search for some prostitute, by whom he was to have children; and who, ere his

congregation had forgotten his first revelation, announced that he had received a second message from the Almighty, ordering him to seek out some adulterous wife, and take her for his mistress? Can any one doubt what would be the fate of such a minister?¹⁰¹ I know what was the fate of a young woman, who came to the house where I “served my time” as an apprentice, with a message from God, that England could only be saved from utter ruin by a son of hers, of whom I, whom she had only once seen at a distance, was to be the father! My master saw her, and heard the solemn utterance delivered, as he told me, with perfect good faith; but he, though a devout believer in the ancient prophets, at once took immediate steps to lodge the poor maid-servant, for such she was, in a lunatic asylum. Yet such messages as these were proclaimed by Hosea to the ancient Jews, and modern Christians have adopted them as true communications from God to man!

There are, again, many who read with profound horror those pages of history which tell of the execution of Charles the First of England, and Louis the Sixteenth of France; who shudder at the death of the princes in the Tower of London, and at the decapitation of Queen Mary of Scotland; yet they read with complacency that melancholy chapter 2 Sam. xxi. 1-14, which tells us that God selected, through some prophet, seven innocent men, and ordered them to be murdered ere he would restore

¹⁰¹ We may equally ask ourselves what judgment is now passed by doctors and women generally, when a damsel, being unmarried, has a baby, and declares that it has no father. Surgeons, in the course of their practice, meet with many such cases, but they never believe that the conception has been supernatural. Those who lived in the middle ages sometimes attributed such results to *incubi*, or demons; none venturing to ascribe such an event to the spirit of the great Creator.

fertility to the land of Israel; and they do not quail at the conduct of Samuel, who hewed a man in pieces, as a modern Chinese executioner would do. Moreover all, who are familiar with the Bible, know how particular the law, which was given, as we are told, directly by God to Moses, was, as regards cleanliness. See, for example, Deut. xxiii. 13, 14, wherein the Israelites are directed to bury, as a cat does naturally, that which passes from them, so that God may not see it; we are nevertheless asked to believe that the same Creator directed Ezekiel to bake a cake, with dung that cometh out of man" (Ezek. iv. 12). Two commands such as these can neither be reconciled with each other nor with the verse, "I am the Lord, I change not" (Mal. iii. 6).

But there is still another light in which the subject may be regarded, which may be illustrated thus. There are amongst ourselves a religious sect, denominated "Quakers," or "Friends." Amongst other of their tenets, they hold that none can preach unless he feels inspired at the moment to do so; and, in consequence, they occasionally receive some lively blows from outsiders, whenever they announce beforehand that any particular person is coming to address them religiously. The Quakers feel the absurdity of dictating to the Spirit of God, and the preacher equally feels how silly it must be to prepare beforehand a discourse, of which the theory is, that it is a sudden message put into his mouth (Matt. x. 19, 20). But the matter is reconciled somehow, and quietly hushed up. Now it is preposterous to suppose that man could coerce the Spirit of God, two, three, or four thousand years ago, better than he can to-day; consequently, the very fact that there were

schools of prophets under Samuel (1 Sam. xix. 20-24), and under Elijah and Elisha (2 Kings ii. 3-5, iv. 38, vi. 1-3), shows that there was then an attempt to manage the Spirit, and buy the gift of God with money, or study, which we, of to-day, repudiate. Wherever we recognise that the hierophantic manner alone can have been taught, instruction given as to the doctrine to be propounded, the best form in which to clothe an oracular answer, the best method of treating disease, and of appearing to perform miracles, we cannot believe that the scholars so taught possessed any real prophetic power; even although they asserted themselves to be inspired.

Leaving these general considerations, we learn that there was a distinct body of prophets amongst the Jews, just as there were oracles, sybils, pythons, diviners, soothsayers, magicians, and astrologers, amongst the Greeks, Romans, Egyptians, Phœnicians, Philistines, Assyrians, and Chaldeans; and that these prophets assumed to possess powers equivalent to all or any of the Hebrews. Jewish prophets had three names given to them; (1.) רֹאֵה, *roch*, "a seer," one who professes to have a gift similar to that claimed by some in Scotland, viz., "second sight," *i. e.*, the power of seeing what is present, in point of time, though at a distance, in point of space, and what is past, distant, or future; another name given to a prophet, in other words, one who can see occurrences which have happened, are happening, and have never happened at all; (2.) חֹזֶה, *choze*, "a beholder," one who, like Stephen, could see, in the opened heaven, the glory of God, and the occurrences which took place in His court. Of this class, doubtless, was Micaiah, the son of Imlah, who saw the Lord sitting

on His throne, with the heavenly host all around Him, a Being who was represented as puzzled to know how to effect the fall of Ahab (a problem that even the heavenly host could not solve, but which a foul spirit effected readily, by becoming a liar—see 1 Kings xxii. 19–22). In the same category we must place Isaiah, who also saw the Lord upon His throne (Isaiah vi. 1–13), Ezekiel, Daniel, and others; (3.) נָבִיא, *nabi*, נְבִיאָה, *nebiah*, “a male or a female utterer of words,” in abundance, and sometimes in poetic measure. It may seem strange to us, who are familiar with St. Paul’s prejudice, which did not “suffer a woman to teach” (1 Tim. ii. 11, 12), to believe that females could ever have been successful in the position of prophets. We cease, however, to wonder, when we remember how very keen an observer is a clever woman, and how vast are her powers of deception. Medical journals teem with cases, in which, from some mere caprice, fragile girls have deceived very astute doctors during many years, either by pretending to fast entirely, and yet survive; or by using a strange device to enable them to produce some curious symptom. Our daily newspapers tell of female “*media*,” who, by rapping, or other mysterious methods, assume to be messengers from the world of spirits; whilst in private life we hear of many a merchant, barrister, doctor, lawyer, and even many a cleric, who is deceived by the cleverness of “clairvoyantes.” I have myself heard the merits of a clairvoyant girl discussed admiringly in a large mixed company of ladies and gentlemen, in which none but myself doubted her power. I have seen grave philosophers and shrewd men of business applaud the tricks of a mesmerised woman, and have

heard them assign to her some mysterious power; just as the Jews of old did to Deborah and Huldah, and probably without better cause.

The prophets, then, in our opinion, were a body of men and women, who professed, like Alexander of old (see ORACLE), and mesmerists of to-day, to see and hear things which were hidden from other people, but which the multitude wanted to know; and, as their profession was an overstocked one,—(we are told that there were no less than four hundred in Israel, 1 Kings xxii. 6),—there was necessarily much competition for credit and for cash. Some, upon the occurrence of any great event, a war, for example, would persistently promise success. Another party would adopt the contrary plan, and, like Micaiah the son of Imlah, predict failure. The seers whom the event proved to have been correct, would naturally receive both credit, and reward. During the later days of the Jewish kingdom, there was similar competition; and, with that, there was as much vituperation as exists to-day amongst rival theologians. The ardent Jeremiah accuses all those who differ from him, whether priest or prophet, of being false (vi. 13, viii. 10, xxiii. 11, 25–27). He seems to have had one particularly powerful adversary in Hananiah, and an interesting episode of their quarrel is given Jerem. xxviii. 1–17. When different parties prophesy oppositely, it is probable that one will be correct. If, therefore, any particular event has occurred according to the prediction of one man, he naturally receives the honour which he claims. Thus it happens that the writings of Isaiah, Jeremiah, and Ezekiel, foretelling the destruction of Babylon, Jerusalem, and Tyre, receive general

credit, whilst the predictions of their nameless opponents are consigned to oblivion.

We believe that the individual whose observation is the keenest, and whose judgment is the soundest, is more likely to become a successful prophet, than one whose mind is contracted, or badly trained, and whose powers of observation are limited. If a man declares that he sees supernatural visions, and hears voices from on high, it is clear, to the modern psychologist, that the brain of such an one is in an unhealthy condition, or that the phenomena are alleged for a purpose. If the individual is simply an impostor, it is probable that he will not be much above the level of his fellow men in sagacity and thought; he will have very little of the real fire of the enthusiast, and, being conscious of deception, will always fear detection. If, however, the brain be really affected, and the condition of the individual borders upon insanity, there is so much of the true, and captivating earnestness of lunacy, so large a capacity for observation and judgment, such a strange mixture of right-mindedness, and wrong-headedness, such a profound belief in the reality of his visions, and voices, and of the mission which they enforce, that such an individual, by the sheer force of fanaticism, compels a belief in the pretensions he makes. Amongst modern characters of this kind, we may enumerate Swedenborg, Irving, Johanna Southcote, Brothers, Thom, and others. There is scarcely a lunatic asylum in Great Britain where such prophets do not abound; and scarcely a county in which there are not others of a similar stamp, whose insanity is yet not sufficient to warrant their removal from home. Such are generally notorious for astuteness. So com-

monly, indeed, does high intellectual power border upon lunacy, that it attracted the attention of Pope, who says —

“Great wit to madness nearly is allied,
And faint divisions do the bounds divide.”

If a physician, familiar with the phenomena of insanity, and the various phases of mental aberration, were to examine critically the books of the prophets, he would probably pronounce that Isaiah was an earnest enthusiast, like Swedenborg; and Jeremiah, a fanatic priest, who used the prophetic garb for, what he considered to be, praiseworthy political objects. We do not, however, wish to insinuate, nor do we think, that Jeremiah was a hypocrite, but we believe that he was a man of close observation and deep thought, having full confidence in himself; yet that he felt powerless to enforce his opinions, unless he professed them to be revelations from Jehovah. But we believe that Ezekiel was undoubtedly a lunatic; and that Hosea was one of that class who are alternately fanatical and licentious.

When it was found that one so-called prediction of any prophet appeared to be correct, it very naturally followed that every other utterance which he had committed to writing, or which others could remember, should be regarded with equal respect. As a result, everything proclaimed, or written as a prophecy, by a man who has once been right, is supposed to contain a prediction which must as certainly be fulfilled as the correct one. But there are many biblical sayings, which once were thought ‘prophecies,’ that have been unequivocally refuted by

time. For example; we see Ezekiel predicting the capture of Tyre by Nebuchadnezzar, but, though the monarch tried to do so, he was unsuccessful in the effort.¹⁰² Still more recently, we read in Luke xxi. 7-33, an account of a conversation said to have been held between Jesus and his disciples, consequent on a question which is asked in Matthew xxiv. 3, "Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" In that colloquy, the prophet of Nazareth tells of dreadful troubles, and concludes with the words, "This generation shall not pass away till all these things be fulfilled" (Matt. xxi. v. 34, Luke xxi. 32). The first Evangelist, when reporting this interview, states that Jesus told his disciples that, immediately after the trouble which he foretells, the Son of Man shall be seen "coming in the clouds of heaven" (Matt. xxiv. 29, 30); and, that no man might mistake the closeness of the sequence, he uses the example of the fig-tree, and asserts, that as summer is certainly heralded by the vegetation of that tree, so would his coming be notified by the total destruction of Jerusalem. Luke xxi. 20, 22, 24, 25, 27, 29-36. In Matthew's gospel (xvi. 28), our Lord declares that some of the then bystanders shall not die until they see the Son of man coming in his kingdom. Again, we find in John

¹⁰² See Ezek. xxvi. - xxviii., and xxix. 17-20. I have never felt greater surprise than on the occasion of reading, or hearing the fall of Tyre under Alexander, and her subsequent ruin, quoted as a proof of the perfect fulfilment of the prophecy of Ezekiel. The fact is just the reverse; for the "seer" is too precise to allow any doubt about his meaning, and he asserts that Nebuchadnezzar should utterly destroy the city; yet the same book tells us that this event did not happen; and history informs us that another king, of whom the Prophet had not the faintest idea, did that which the monarch of Babylon failed to effect.

xxi. 22, the expression, "if I will that he tarry till I come, what is that to thee?"

From these quotations, it is clear that Jesus' words point to the belief in his second coming, with power and great glory, after a brief interval of sorrow; in which, however, not a hair of the head of any of the Apostles should perish (Luke xxi. 18). That this should be so, was evidently the belief of St. Paul, when he wrote to the Corinthians an account of the end of all things (1 Cor. xv.), for he says (v. 51), "We shall not all sleep, but we shall all be changed;" and when writing to the Thessalonians (1 Thes. iv. 15), "For this we say to you, by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we be ever with the Lord;" and this thought was to be a consolation for all existing trouble. Moreover, we find the same idea enunciated by John; "Little children," he says, "it is the last time; and as ye have heard that anti-christ shall come, even now there are many anti-christs; whereby we know that it is the last time" (1 John ii. 18); and again, "abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (ver. 28). Compare also 1 John iii. 2.¹⁰³

¹⁰³ It must be apparent to every thoughtful reader of the New Testament, that Jesus never intended, or even thought of, founding "a church" or sect which should have a long endurance. His preaching was as distinct as language could

That all the early Christians believed in the immediate return of Mary's son, no one familiar with history can doubt. We see this clearly exemplified in what purports to be the second epistle of St. Peter (iii. 3, 4); "There shall come in the last days scoffers, saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation;" but these scoffers are rebuked, and the writer assures his readers (verses 9-14), that the coming is certainly close at hand, and that when Jesus comes they ought to be found "in peace, without spot and blameless."

It is impossible that anything, purporting to be a prediction, could be clearer than the words of the prophet of Nazareth, and of his Apostles. The diction was plain, it was understood literally; and, from the destruction of Jerusalem and its temple to the present day, Christians have been foretelling the second coming of Jesus Christ. Even in England, where pretensions to sound sense are high, there have been sundry times in which an immediate dissolution of the world has been predicted to a day. Indeed, in our own time, an eminent London divine, the Rev. Dr. Cumming, whose credulity is equal to his eloquence, foretold that the destruction was to

make it, and enunciated that the destruction of the world was imminent; that it would occur during the life-time of some of his followers; that all men should prepare themselves for the impending catastrophe; that purity of life and conduct ought to be diligently cultivated; and that personal love for himself would be the surest means of escape, when the Almighty poured upon the earth the vials of His wrath. The inhabitants of the world were then first terrified by the idea of a cataclysm, which might occur the next day, the next week, month, or year; and then pacified by the assurance that repentance for the past, a holy life for the future, and faith in the prophet, would suffice to make their own salvation sure. Such was the rise of Christianity, such are its doctrines still.

occur in 1865 or 1866, and, failing that, he says that it will take place this or next year. When I was a youth, and living with a pious man, to whom the examination into the meaning of prophecy was a constant source of delight, the year which he fixed upon as the commencement of the millennium was 1864.

We must now notice a very remarkable man, named BAR-COCHBA, or BAR-COCHAB, who made a singular commotion in Palestine during the time of Hadrian, about A. D. 131-5, and who was regarded by the Jews for a long period as the true Messiah. It is the more necessary that we should notice him, because there is reason to believe that some of the utterances attributed to the prophet of Nazareth were in reality introduced into the Gospels by some individual desirous of comforting and advising his fellow Christians, during the transient reign of this supposed Messiah.

At the time we speak of, Jerusalem had been taken, and its temple destroyed. On the very place where the once sacred edifice stood, Hadrian raised a temple to Jupiter (see Dion Cassius — reign of Hadrian). With the ruins of Jerusalem the same monarch built another city, Ælia Capitolina. The Jews were everywhere discontented, a special tax had been laid upon them, and circumcision was the test of their nationality. To avoid this, some endeavoured to obliterate the sign (compare 1 Mac. i. 15). After a time, the renowned R. Akiba, a man of wonderful parts and influence, prepared for an insurrection against the Roman power. He went about through Judea, Parthia, Asia Minor, Sicily and Egypt, stirring up both Jews and Gentiles to throw off the

Roman yoke. Jewish artificers, who made arms for the Romans, fabricated them so badly, that they were thrown back upon their makers, who thus could retain and store them. Caves were formed or adapted, so that the insurgents could use them for retreat, ambush, and arsenals. Messengers were organised, and everything was prepared for war. At this period, when, as Dion Cassius (*loc. cit.*) says, "the Jews were up in arms in all parts of the world" a leader suddenly arose. Of his birth and parentage no one knew anything, but so great a majesty was in him, that when R. Akiba saw him he at once announced that he was the true Messiah, which had been so long foretold. Originally, this man's name was Bar-Chozeba, but Akiba gave him the name Bar-Cochba, or the son of the star, and applied to him the prophecies of Balaam (Num. xxiv. 17-19), "There shall come a star out of Jacob," etc., and of Haggai (ii. 21).

For such a Messiah the Jews were prepared. Isaiah, Jeremiah, and other prophets had foretold the coming of a heaven-sent being, who should crush the enemies of Israel, and raise the kingdom of David to its pristine splendour. It was said that he would arise after a time of dreadful trouble. Daniel had spoken of the daily sacrifice being taken away, and the abomination of astonishment, or desolation, set up, as signs of the coming end. All these had come to pass; Bar-Cochba was hailed as the Messiah; and the Jews, whose ancestors had despised the humble Jesus, flocked in myriads to the standard of the Messianic warrior. To them, the Samaritans, whose enmity to the Hebrews had hitherto been irreconcilable, joined themselves, and thousands of

heathens, who hated the Roman yoke, also associated with the children of Jacob. To inspire his followers, Bar-Cochab performed miracles, and contrived a plan for seeming to vomit fire and smoke; he also took measures for testing the strength and endurance of his soldiers. It is estimated that his army was not much less than two, but some say five hundred thousand men. With these he successfully fought against the Romans in Palestine, and tradition reports that he carried his arms into Egypt and Cyprus, destroying an incredible number, both of Greeks and Romans. In less than twelve months he had completely routed his opponents, and established himself at Jerusalem. Though unable to rebuild its walls and the temple, from want of proper materials, he was regarded as the true Messiah; and those Hebrews who had done away with the 'sign of the covenant' again underwent circumcision, from the belief that it would no longer entail taxation upon them. Bar-Cochba now assumed sovereign power, and coined money. He also restamped with a design of his own the money of the Roman emperors. The letters employed by him were the ancient Hebrew or Phœnician (see Madden's *Jewish Coinage*, 200-210). He now possessed fifty fortified places, and nearly a thousand villages, and made a fortress called Bitta his head-quarters.

In his dealings with his enemies, he perpetrated no cruelties, and he does not appear to have made converts by the sword's point. His relations with the Christian Jews that dwelt in Palestine were peculiar. They could not recognise him as the Messiah, and retain their faith in Jesus; they must, therefore, perforce renounce allegiance to

him. Bar-Cochab, on the other hand, regarded them as enemies in the midst of his kingdom, and as natural allies to the Romans, who had tolerated their religion. With the endeavour to attach these to his party, he ordered them to become Jews; and if they refused, each was scourged with forty stripes save one. At this period, the great Sanhedrim was revived, which contrived a new test whereby to distinguish the Christians, for the Tetragrammaton, which no Jew was permitted to pronounce up to this time, was now made the watchword of Judaism, and this name Jehovah the followers of Jesus refused to utter.

When Bar-Cochba had become firmly established in power, and many Christian Jews had been punished, it became a momentous question with them whether they should join the Messianic warrior, and abjure their allegiance to the Prince of Peace,—thus taking their proper position in the new Jerusalem, that was to be built, alongside with the other surviving children of Israel,—or whether they would remain faithful to him who had died upon the cross. To influence them in their decision, it is highly probable that certain additions were made to then existing narratives of the life of Jesus. This prophet had distinctly foretold the approaching end of the world. That item was consequently a necessary part of Christian belief. It was, therefore, comparatively easy for those in charge of teaching, and of preserving manuscripts, to add to the doctrine the assertion that the second coming of their Lord should be preceded by fearful portents, such as wars and the rise of false Christs. Nothing probably would describe the condition of matters, under the rule of Bar-Cochab, better

than such verses as the following; "Many shall come in my name, saying, I am Christ, and shall deceive many; nation shall rise against nation, and kingdom against kingdom; then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another; and many false prophets shall rise and shall deceive many; and because iniquity shall abound, the love of many shall wax cold; but he that shall endure to the end the same shall be saved." "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso *readeth*,¹⁰⁴ let him understand), then let them which be in Judea flee unto the mountains," etc. "Then, if any man shall say, Lo! here is Christ, or there, believe it not; for there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect" (Matt. xxiv. 5-24). These passages, we conceive to have been introduced by some faithful Christian in the time of Bar-Cochba; who thus gave it out to his fellows as his belief, that the time of the end, spoken of by their Lord and Master, was approaching; that his followers ought not to be seduced by the *soi-disant* Messiah; that they ought to escape to the mountain district, and endure the misery under which they groaned.

This opinion is strengthened by a reference to corresponding passages in Mark xiv., wherein the

¹⁰⁴ I call especial attention to the italicised word, for it indicates that the verses we refer to were circulated in manuscript, not uttered aloud, as the initial verses of the chapter (Matt. xxiv.) tell us that they were.

verse 9 seems specially introduced for the benefit of the Christian sufferers, as it runs thus; "Take heed to yourselves; for they shall deliver you up to councils (*συνέδρια* or sanhedrim), and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings, for my sake;" again we read (vv. 12, 13), "brother shall betray the brother to death, and the father the son, and children shall rise up against their parents, and shall cause them to be put to death; and ye shall be hated of all men, for my name's sake; but he that can endure unto the end shall be saved." We must notice, moreover, the 14th verse of the same chapter, wherein the expression, "let him that *readeth* understand" is used, which, as we before remarked, is incompatible with the idea that the chapters under consideration are *bonâ fide* reports of a conversation between Jesus and his immediate disciples.

A comparison with Matthew x. 16-42, and Luke xxi. 5-19, and 20-36, confirm us in the belief, that the parts in question were introduced to show the supposed connexion with Christ's prediction of a final cataclysm, in which the whole world should perish, and the time of Bar-Cochab, in which the tribulation of the Jews was excessive. Through much tribulation it was that the disciples were to enter the kingdom of God (Luke xiv. 22); this unquestionably was upon them, and therefore it was argued that the end was near.

We are more strengthened in the results to which we have thus come by the testimony of St. Jerome, who remarked that Matt. xxiv. 15 evidently alluded to the image of Jupiter set up by Hadrian, rather than to the statue of Cæsar which Pilate only pro-

posed to erect. The former stood upon the site of the Holy of Holies, and remained till the time of Jerome's writing. His words are, "*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 stetit*" (Comment on Matt. xxiv. 15, vol. iii. p. 720, ed. Paris, 1609).

To return to Bar-Cochba, we may say that he taxed the energies of the Romans to the utmost; that Hadrian sent for his best general, Julius Severus, from Britain, and then directed him to assume the head of a Roman army against Palestine. This warrior, fearing to meet the Jewish forces in the open field, besieged them in detail, taking fortress after fortress, chiefly by famine, until at length Bitta alone remained; this at length succumbed, and the Jewish Messianic king was killed. The Roman forces suffered fearfully, but of the Hebrews and their allies, there perished in battle a number of men estimated by Dion Cassius at 580,000, whilst those who perished by famine, sickness or fire were innumerable, and Judea remained a very desert. It thus became evident that Bar-Cochba was not the true Messiah, however cordial his followers were in believing him to be so.

When it is clear that predictions have failed, as in the case of Bar-Cochba, two courses are open to the faithful, viz., to abandon the belief entertained as to the divine origin of the prophecy, and consider it as of human invention; or to discard the apparent meaning of the words employed, and to give to them some other interpretation, more consonant with the facts of the case. As few who have

grown up in any faith, no matter what its nature may be, ever desire to alter it, and fewer still do change the belief of their childhood, we naturally expect to find that theologians, in general, prefer to put a gloss upon the plainest language, rather than allow it to be worthless. The cheapest metal, when gilded, will pass for gold, and an incorrect prediction may be so surrounded by a halo of words, as to assume the garb of divine truth.

When once theologians adopted the idea, that it is proper to read biblical language figuratively, a door was opened wide to a host of commentators, who twisted the words of Scripture to a form which suited their fancies, and the exigencies of the period in which they lived. Nor can one who asserts that the word "immediately," *εὐθὺς* (Matt. xxiv. 29), signifies a period of time uncovered even by 1800 years, and apparently indefinite, object with force to any interpretation, however fanciful, of other parts of Scripture.

By this plan of interpretation, Mahomet is proved to be "the false prophet" of the Revelation, and the Church of Rome to be "the whore of Babylon." England is "the land shadowing with wings" (Isa. xviii), and the first Napoleon was "the beast," whose number was 666, a mystic triplet, which has turned the brain of many a man already, and will probably continue to be a fertile source of absurd theories so long as the Bible lasts.

Without examining the strange rules drawn up by earnest-minded but illogical theologians, to assist in the interpretation of what is supposed to be inspired prophecy, we will turn to the main point, viz., the means by which inquirers attempt to determine what,

in the sacred writers, is really to be taken literally, and what metaphorically. Judging from the practice of divines of all denominations, I presume that the answer runs thus: Whatever, if taken in the ordinary sense of the words, favours our ideas, must be taken literally by all men; that, on the contrary, which appears directly to contradict those views, must be considered as "figurative language," and be taken in a non-natural sense. Than this canon of criticism nothing could be more convenient. It enables the Jew and the Unitarian alike to point to the verse, "Hear, O Israel, the Lord our God is one Lord" (Deut. vi. 4), as proof that there is but one God; whilst the same verse equally enables the orthodox Christian to demonstrate that the Godhead is composed of three individuals. The Arian points to the command, "Thou shalt have no other gods besides me," as justifying his refusal to adopt two others besides the One who spake on Mount Sinai. The Trinitarian adopts the same words as a proof that the Great Being meant that three were to be adored. Again, when Jesus took bread and brake it, and wine and drank it, saying, "This is my body," and "This is my blood" (Mark xiv. 22-44), some, like the Roman Catholics, see in the words a literal signification, and claim to be able to convert flour and water into human flesh and blood; whilst others contend that a literal interpretation of these words is so impossible, as to make the doctrine of transubstantiation absurd. The former point to the punishment, which, in St. Paul's time befel the Corinthians (1 Cor. xi. 29, 30), who drank damnation to themselves, and died, because, when they partook of the eucharist, they did not perceive the Lord's body, as a proof of tenets

held by the Church of Rome. The latter, fully believing in the value of the Apostle's words, interpret them as signifying that the punishment was sent, not because the individuals did not discern the Lord's body, but because they recognised it too literally, and thus became cannibals, or eaters of human flesh and drinkers of human blood, as the Romanists profess themselves to be. Surely these considerations should lead us to pull down the present edifice of prophetic criticism altogether, and endeavour to construct a system on a sure basis.

If we now attempt to get some precise ideas of prophecy, or those things which claim to be prophetic utterances, we begin by eliminating from them all those opinions that are based upon a simple observation of the ordinary phenomena of nature. When the astronomer tells us that an eclipse of the sun will occur, at such a time and place, a hundred years hence, we know his data, can test his statement, and then credit the result. When the mathematician, observing certain perturbations in the orbit of a planet, can only explain it by the hypothesis that some unknown "wanderer" exists in the starry sphere, other than those already known, and directs the astronomer to turn his telescope in a particular direction and find a Neptune, we do not consider that he utters a prophecy, nor do we regard him as *theopneustos* when the new planet is found. Neither did I ever consider myself inspired because, on one occasion, I announced to some friends that the system of telegraphy, then in its infancy, would be extended beyond the sea. It is true that I was jeered as a visionary at the time, but knowing, as I did, the energy of our nation, and being intimately acquainted with all the principles

involved in insulation, etc., I felt perfect confidence in my own opinion. And now, when the result has shown the truth, it is a pleasure to think that the only one in the company who heard me with patience was the Rev. Dr. (now Dean) Howson, whose liberal mind enables him to draw conclusions long before the majority even understand his premisses.

In like manner, we eliminate from prophecy all such political forecasts as are common in every age. It is not the result of inspiration to declare, that Scotland will, some time or other, possess a religious ministry endowed with a larger amount of sound sense, and showing less distressing bigotry, than her present clergy; that Ireland will ultimately become practical, and her inhabitants rather anxious to help themselves, than always expecting some other people to do their business for them; and that England will know that she has hard work before her, if she is to succeed in keeping her present place amongst the nations of the earth. It would be no heaven-sent warning were I to denounce the intolerance and narrow-mindedness of all religious sects, and to utter anathemas against teachers whose aim is to enslave the minds of their pupils.

But, when we have eliminated all these things from prophecy, what is there which remains? We may well ask the question, for if vaticination is neither the result of calculation, deduction, nor guessing, what is it? The only reply we can give, by consulting both the past and the present, is that "prophecy" is a name given to utterances that have no distinct sense, nor certain meaning, and framed, like ancient oracles, in an ambiguous manner.

How is it possible that prophecy can be anything else but such as is here described? A thing which is non-existent cannot be seen; a negation cannot be an entity; that which is not, cannot have parts; nor can a person describe accurately something which neither he nor any other person ever saw. If, therefore, a person tries to do that which is impossible, he, being a fool, is likely to speak as one.

Yet they whose mental capacity does not exceed that of men who formerly described things which had no existence, will, nevertheless, recognise in the utterances of ancient prophets a description of something like the occurrences happening now. Thus the Rev. Dr. Cumming, and a host of others, contrive to discover anything they please in the incomprehensible, and incoherent vaticinations in Ezekiel, Daniel and the Apocalypse.

To test the question, whether anything may not be made out of a set of words taken at random, I open the book nearest to me, and select the first sentence which catches my eye, viz., "Here's evidence enough, pull off his purple, that we may see the number, therefore shall he be punished." Now it does not require a very profound acquaintance with the writings of biblical expositors to see that this may be regarded as applicable to a variety of persons and circumstances. "The number," of course, identifies the individual with "the beast," and 666; the purple points to the Pope, the cardinals or other papal dignitaries, and the last words depict the approaching fall of the man of sin. Yet none of these describe the meaning of the writer.

Investigations into the records of ancient faiths force us to believe, that the past resembles the

present; that some men were as readily duped four thousand years ago as others are now, and were as often deluded. Consequently we put no more confidence in the utterances of ancient prophets, whether Hebrew, Greek, Babylonian, Christian, or Latin, than in the outpourings of Dr. Cumming, Joe Smith, or Brigham Young. A conclusion like this has not been drawn without having given the subject a close consideration. From the earliest days of my childhood, I have heard numberless expositions of prophecies, and have attempted to frame them myself: endeavouring, logically, to demonstrate that the oracles of Isaiah, and others, were far superior to those of Delphi; and carefully comparing all alleged fulfilments with written prophecies. As a result, the belief has been forced upon me, that the Scriptural prophecies are as valueless as the utterances of Dodona, or the sentences of that Alexander, whose history we have given. See ORACLE, *supra*, p. 426, *et seq.*

There is yet another aspect of prophecy which remains to be considered, viz.; the morality inculcated in the writings of those who assumed to be the mouthpieces of the Almighty, and to represent His ideas of justice and propriety upon earth. Beginning with Moses, we find that the law of retaliation was that which the Jews were to take for their standard; *i. e.*, life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, stripe for stripe (Ex. xxi. 23 - 25, Lev. xxiv. 20, Deut. xix. 21). We pass on to 1 Sam. xv. 1-3, where we find that Samuel declares that the Almighty has been harbouring vengeance in His mind for more than four hundred years; that finding an opportunity for glutting it, He is determined to do so;

and consequently commissioned Saul, as His lieutenant, to exterminate a whole people who had done him no injury whatever.

Surely the great Being, who sent plagues upon Egypt, and killed in one night all the first-born of men and cattle in that land, could as readily, had He chosen, have destroyed the host of Amalekites, as He is represented to have slaughtered the hosts of Canaan by casting great stones from heaven upon them (Jos. x. 11). That He let the Amalekites live so long is a proof that He did not require them to be destroyed, yet Samuel announced that the Almighty wanted the arm of man wherewith to wreak his vengeance. We next contemplate Nathan, who, in retaliation for David having given his ecclesiastical enemies occasion to blaspheme, caused the death of the son of Bathsheba. Again, we turn to the Psalms, and especially to the hundred and thirty-seventh, in which the writer breathes the pure spirit of vengeance; *e.g.*, "happy shall he be who rewardeth thee as thou hast served us; happy shall he that taketh and dasheth thy children against the stones."

The same spirit breathes throughout Isaiah and the other prophets. Their writings teem with scoldings, threatenings, and denunciation of wrath against their enemies. They resemble indeed helpless women, whose homes, hearths, families, and honour have been injured, but who are powerless to revenge themselves. They rave against the ruthlessness of the oppressors, designating them by every foul epithet which they think of; yelling out that a time shall come in which those who are now stricken shall be in the ascendant, and gloating over an imaginary revenge, in which those who now grieve shall glut

their savage passions to the full. The captive Jews are alternately bemoaned as blessed martyrs, and objurgated for their want of piety. Other Jews are exhorted to be stronger, more religious, and less lazy. But this does not last long, the spirit of vaticination again comes upon the seers, and they take refuge in a brilliant castle in the air, or a mansion in the sky, into which those only shall enter who have been punished on earth by people stronger than themselves.

Let me, with gravity and earnestness, ask if this description does not exactly depict the so-called prophecies of the greater and minor Prophets? And if it does, can any one reasonably receive the ravings of disappointed hope, and anticipated vengeance, as the utterances of that Great Being, "whose tender mercies are over all His works," and who maketh His sun to shine gloriously upon the good and the bad alike? Can any one adopt as a portion of his faith, the belief that the All-wise and the Good God preached for two thousand years to His chosen people the doctrine of vengeance, — one which was never superseded until Jesus came, and proclaimed that men should love their enemies, etc.,—without feeling that he has the sanction of "the Father," for indulging in hate, revenge, and cruelty, even although "the Son" does not agree therewith? Nay, it is unnecessary for us to ask the question hypothetically. We have read accounts of Covenanters in Scotland, Maories in New Zealand, Spaniards in the Low Countries, French in the Cevennes, Irish in their rebellions, and English in London, indulging themselves in a vengeance against their enemies,

which resembles that attributed to the Devil in Hell. Yet they have justified brutality by appealing to the Law and to the Prophets, declaring that man is at liberty to prefer the teaching of "the Father," and His messengers, to that of "the Son;" by asserting that no divided counsels exist in heaven, and that it is, upon the whole, more judicious to take the side approved of by the Great Judge, than that of any of His relatives, however dear. To such an alternative all must come, who believe that the prophets of Israel were inspired men, speaking and writing those words only which the Holy Ghost dictated to them. As neither the Father nor the Holy Ghost has announced to man a change of purpose, he may select any part of that which is called "God's word" upon which to base his actions. It is perhaps fortunate for ecclesiastics that such is the fact, since, were it not so, they could not gratify their human instincts, indulge themselves by abuse of enemies in Scriptural terms, and invoke vengeance from heaven upon everybody who ventures to differ from them. Let us, however, hope that our modern laity will gradually advance in Christian charity beyond their avowed leaders, compel their standard-bearers to displace the colours that all are ashamed of, and force them to assume others under which thoughtful gentlemen may honourably array themselves. Improvements in every trade, business, or profession almost invariably originate from without; and we feel convinced that our British faith and practice will never be materially reformed, until the clergy are forced by their hearers to propagate rational views of the duty of each individual to the

Almighty and to man. To the accomplishment of such a result, the author hopes that this book will contribute.

PUIHITES, פִּיחִי (1 Chron. ii. 53). This word, *puthi*, describes a certain family (1 Chron. ii. 53). Now פִּיחִי, *puth*, signifies the female *pudenda*; פִּיחִי, *poth*, has the same meaning, and פִּיחִי, *pothah*, does not materially differ. We might, therefore, imagine that the family in question were analogous to the "Yonigas" of India. But it would perhaps be more consonant with probability to derive the word from פִּיחִי, *pthah*, and פִּי, *jah*, eliding the ה, *i. e.*, *pethai*, which, in sound, resembles *puthi*. The word naturally reminds us of the Greek Φθία, *Phthia*.

PUL, פּוּל (Isa. lxvi. 19), "The strong or vigorous one." There is some difficulty in deciphering the name in Assyrian which is supposed to represent him. Mr. Talbot says (*Journal Royal Asiatic Society*, vol. xix., p. 181), "The name consists of three elements. The first is the name of the god Hu, or Yu, the god of the sky; the second is Zab, a warrior; the third is uncertain, but perhaps means *lau*, or *ilau*, 'he gave.' Thus the name would be You Zab^lau, or 'Yu has given a warrior.'" The interest of this reading chiefly consists in the introduction of the name of Hu or Yu, which appears to be the same as Ju in Jupiter, Iao, Y'ho, Jah, Yahu, Jehu, etc. See JAH, Vol. I., p. 608.

PUNITES, פּוּנִי (Num. xxvi. 23). פּוּנִי, *pun*, signifies "he splits, divides, or separates," also "he is intelligent," etc. It might be inferred, therefore, that the Puni may have been "Lingacitas;" but when we recollect that one of the names of the Carthaginians was *Pæni*, and that *Punicus* was also descriptive of

them, we may conceive that the name in question had some cognate meaning to those words.

R. **ר**, *resh*, in modern Hebrew, is similar in shape to the letter **ד**, *daleth*. Indeed the resemblance is so close, that Hebrew scribes, when copying old manuscripts, have often mistaken one for the other. Even in small modern type it requires the aid of a good magnifying glass to see the distinction. It is singular that the very same similarity between these two letters should exist in the Phœnician letters. According to the inscriptions exhumed by Davis at Carthage, the **ד**, *daleth*, or *d*, is represented in the same way as our figure 4, whilst the **ר**, *resh*, *r*, is represented in the same manner, only with a longer down stroke. The Greeks, who borrowed their alphabet from the Phœnicians, used their **Ϟ**, so long as they wrote from right to left, but when they adopted the opposite plan, they reversed the figure, thus making their **Ρ**, *r*, the same as our *p*.

This letter is interchangeable with **ל**, **נ**, **ע**, **ז**, and, by accident, with **ד**. "It also appears as a very old noun appendage, or, as we might call it a derivative. Thus, for example, **סַמְדָר**, *semadar*, comes from **סַמְד**, *samad*; and **עַכְבָר**, *achbar*, from **עַכְב**" (Fürst, *s. v.*).

In the ancient Hebrew, this letter appeared as **ר**, **ר**; in the Phœnician, as **ד**, **ד**, **ד**, **ד**; in the Carthaginian, as **ד**, **ד**; in

ancient Greek, as Ϟ, Ϝ, Ϟ, ϟ, Ϡ, ϡ; in Etruscan, ϙ, Ϛ, ϛ, Ϝ; in Umbrian, ϝ, Ϟ; in Oscan and Samnite, ϟ, Ϡ, ϙ; in Volscian ϡ; in Faliscan, ϙ, ϡ; in Italia Superior, ϟ; in Roman, ϡ; in modern Greek P, ϱ.

RA is an Assyrian word, which was at one time considered by Rawlinson as equivalent to *Il* or *Ilu*, an identification which he tells us (*Journal Royal Asiatic Society*, N. S., vol. i., p. 216) originated in a mistake, his opinion now inclining to the belief that it simply signifies a "god," and not any particular one. An observation like this helps us forward in the inquiry whether most, if not all, of the individual deities were not simply attributes of the male and female creator. We speak of "God" and the "Omniscient" in many a theologic essay, so as to make those not thoroughly intimate with our language believe that the two are separate essences. Now, taking *Il* or *Ilu*, *El* or *Allah*, to signify the same as our "God," let us examine whether *ra* may not be a sort of attribute. We find it coincident with 'he sees,' in Syriac and Chaldee; whilst, in the Hebrew, רָאָה, *raah*, signifies "he beholds," equivalent to the Greek ὀράω, *orao*. It also indicates a certain bird of prey, very probably an eagle, or vulture, whose keen sight has been a source of admiration amongst the observers of nature, wherever those birds are known. Hence we find both 'God' and the king very frequently attended by, or represented with, the head and wings of the

eagle. רֹאֵה, *roeh*, also signifies “a seer, or prophet,” also “the all-seeing one.” רֹאִי, *roi*, indicates “the being seen.” This is the word which stands for ‘God’ in Gen. xvi. 13. We find, moreover, that this word, רֹאֵה, *raah*, is associated with Jehovah, in Gen. xxii. 14, where Abraham, himself a Chaldee, calls a place רֹאֵה יְהוָה, *Jehovah Jireh*, and which is translated in the margin of our Bible, “the Lord will see.”

A similar word may be recognised in the Egyptian, where we find it associated with the god Amon, “his name being read on enchorial inscriptions as Amun *ra*, *ra* meaning sun” (Kosegarten, *De Prisca Ægyptiorum Literatura*, p. 31).¹⁰⁵

There is an analogous word in the Sanscrit, viz. *rāj*, “to shine, to govern,” “illuminated, splendid, and manifested,” from whence is derived the name *Rajah*, or ruler.

We have a descendant of the word *Ra* in *rex*, a king, and *re-gina*, = *re-γυνή*, a queen; also *regalis*, etc.; and, in the Italian, *ré*, *reale*, etc., in the French *roi*, and in our own tongue *regal*. The word is probably allied to, if not the feminine of, the Assyrian *Ri*. (See *Ri*, *infra*.) It enters into nomenclature largely, but there we need not pursue it.

From these premises, we may conclude that the word *ra*, as signifying “God,” is akin to some others, such as “He is,” “I am,” “He lives,” “He is, he has been, he will be,” “the Omniscient,” “the All-seeing,” etc., whilst *Ri* is probably a variant of the same, signifying “she sees,” etc. An imitation of the eye, in one form or another, was a favourite form

¹⁰⁵ J. Nicholson, in Kitto's *Cyclopaedia*, s. v. ΑΜΟΝ.

of amulet, as being descriptive of "the androgyne All-seeing One."

RAAMAH, רַעֲמָיָה (Gen. x. 7). This is the name assigned to one of the uncles of Nimrod the Assyrian. See Gen. x. 7, 8; we may, therefore, expect to find that it has an Assyrian origin. As, in that language, *ummah*, or *ummu*, signifies "mother," and *ra* is either "god," "goddess," or "sun"; the above cognomen may signify "Ri, or Ra, is the mother," or "Ra and the mother," or simply "the mother sees." It is possible that it is an elided form of רַעֲמָיָה, *Raamiah*; and, if so, we conclude that the writer in Genesis and in Nehemiah flourished about the same period.

RABSHAKEH, רַב־שָׁקֵה (2 Kings xviii. 17). This is usually translated "the chief cup-bearer," and the interpretation is probably correct, for we find, from Nehemiah's account of himself, that the officer who bore this office was one of great consequence, and very generally must have possessed the king's full confidence. There is strong reason to believe, from the account given by Nehemiah, that this officer was always an eunuch; for we find him, in Assyrian sculptures, speaking to the king while the queen is sitting beside him; and it was very unusual for any male to witness such a *tête à tête* of the royal couple, except a *castrato*. Some of the Babylonian and Persian sculptures, which represent the cup-bearer as a beardless man, lead us to the same conclusion.

RACHEL, רָחֵל (Gen. xxix. 6), "An ewe, a nursing mother."

RAMOTH, רָמוֹת (Jos. xxi. 38 (36)). "The high or powerful ones," in the feminine plural. In a previous page, it has been stated that some ancient theologians,

considering that the Almighty was androgyne, were in the habit of speaking of him in the plural, using the masculine or feminine plural according to the nature of the doctrine most favoured. Since writing the article referred to, I have found the following line in one of the Orphic fragments, published by Cory, p. 289; Ζεὺς ἄρσῃν γένητο. Ζεὺς ἀφθιτός (or ἀμβροτός) ἔπλετο νόμφη. "Zeus is male, indestructible, or immortal; Zeus is female."

RAPHA, רָפָא (1 Chron. viii. 2), signifies "to heal," "to darken," "to excite fear," "to be faint or weak," "a giant," "terrible," etc. The word is apparently met with even before the time of Abraham in "the Rephaims;" it is also found in the name Amraphel, one of the five kings conquered by the patriarch (Gen. xiv. 1). We see the name again as Bethrapha, a great-grandson of Shuah's brother (1 Chron. iv. 12). We next meet with it as a Philistine name, *Rapha* being the father of the various gigantic men slain by David and his servants (2 Sam. xxi. 16, 18), marginal reading. The same name was borne by a descendant of Saul (1 Chron. viii. 37). We also find *Raphael*, as one of the porters of Israel in David's time (1 Chron. xxvi. 7); and again we meet with the name in *Tobit* as Ραφαήλ. As *Raphu*, we find it borne by the father of one of the twelve spies (Num. xiii. 9).

The persistence in time, and the extensive district over which this word has been spread, indicate the fact that the language of the Philistines, the inhabitants of Shinar, the ancient inhabitants of Palestine, the Jews in Egypt and in Judæa, and the more modern Babylonians, had certain words in common; or that the story in which we find this name intro-

duced so often is of late origin, and written by one individual or more, to whom *Rapha* was a common word, so common indeed, as to be used without thought. As Raffaele the word survives till now, and possibly in Raffles, Ralph.

RAPHAEL, or REPHAEL, רִפְּאֵל (1 Chron. xxvi. 7, Tobit v. 4).
 “El is a giant,” or “El is a healer.”

REBA, רֵבָּא (Num. xxxi. 8). This name was borne by one of the five kings of Midian, who were slain by the Jews ere they entered Canaan (Num. xxxi. 8). There is something curious about the word, in connection with the story of Baal Peor, and the whoredoms to which the Israelites were seduced by the Midianites, whilst acting under the instruction of the prophet Balaam (Num. xxxi. 16). It therefore will probably be useful to examine into the names of the other allied kings. We shall then be in a better position to describe the signification of REBA. The monarchs in question were Evi, Rekem, Hur, and Zur. Now Evi signifies “lustful desire.” Rekem signifies “a variegated garden;” and, I presume, by implication, “a painted harlot.” Hur appears as a variant of Hor, “the hole or cavern;” and Zur is “a rock or stone,” an euphemism for the Phallus. After this, we are prepared to find that REBA signifies “sexual congress,” and especially “promiscuous copulation.” The word is intimately connected with אַרְבָּא, *arba*, “four,” a name which we have previously described as indicative of the union of the triune Adam, with the single Eve, or ASHER with ASHA.

Now we cannot for a moment suppose that names, similar to those above described, could have been given by priests to kings so very appropriately, as to make the sentence, “the hole of a painted harlot

causes desire in the rock, and the two unite." If we concede the improbability of such names being naturally held by the five kings of Midian,—and the very fact of the Midianites having *five* kings is quite as singular as the names they bore,—we naturally conclude that they have been given by the historian, either because he knew no better, and so selected opprobrious epithets, or because he was desirous to teach a moral lesson to those who should come after him, by showing how much the promiscuous prostitution which attended Baal worship was reprobated by the Almighty. If we believe that such was the case, then every part of his story is evidently artistically framed, since the names are appropriate to the subject-matter.

REBEKAH, רַבְקָה (Gen. xxii. 23). This word is translated "a noosed cord" by Gesenius; who adds, it is not "unfit for the name of a girl who ensnares men by her beauty;" and he takes the idea from an Arabic source. Fürst translates it "fettering" by beauty. Now both of these are so unsatisfactory, that we necessarily seek another interpretation. "A cord with a noose" would certainly remind us more of hanging a dog, or ourselves, than of a fascinating woman; we conclude, therefore, that the name comes from רַב, *rab*, great, and קַבָּה, *bahak*, white, and equivalent to "the great white one," *i. e.*, the moon, the celestial virgin, the embodiment of loveliness.

REELALAH, רַעְלֵיָהּ (Ezra ii. 2). The natural interpretation of this would be "Jah trembles;" but this is so improbable that we must reject it; the word occurs (Ezra ii. 2) in conjunction with other names, which tell of Babylonish origin, *e. g.*, Jeshua, Seraiah, Mordecai, Bilshan, Bigvai, etc., and without difficulty we can

resolve it into *ra*, *al*, *el* or *il*, and *jah*, which may signify "the God Il is Jah," thus expressing the opinion of the priest who gave the name, that Jehovah was the same as the all-seeing Al, Il or El. It is to be noticed that *ra* signifies 'god' in Assyrian and Babylonian, as well as in the Egyptian tongue.

REGEM, רֵגֶם (1 Chron. ii. 47), a noun, from the root רָגַם, *ragam*, which signifies "he loves," is "friendly or united with," or "to inscribe," "to be inscribed with the name of," and thus equivalent to OBED, or ABD or ABDA.

REHABIAH, רֵהַבְיָה (1 Chron. xxiii. 17). This name is borne by one of the grandsons of Moses (1 Chron. xxiii. 17), and is one of the very few in which the word Jah or Y'ho appears prior to the time of David's accession to the crown. Literally, it signifies 'Jah is broad, or wide, or large;' but we may also derive it from *ra*, *ab*, and *jah*, which would signify "Jah the father is God, or is omniscient." If we admit the probability of this signification, it assists us in drawing the conclusion that other Jewish names, besides those of the leaders of the Israelites during the Exodus, are of Assyrian or Babylonian origin. The mystery of its appearance, here, is explained in our article on OBADIAH.

REHOBAM, רֵהַבְעָם (1 Kings xi. 43). This word is translated by Gesenius "who enlarges the people," and by Fürst "the family founder is a deliverer," neither of which interpretations we can accept. Now the king who bore this name was a son of Naamah, an Ammonitess (1 Kings xiv. 31). His father had so many wives that he was unable to pay much attention to their religious belief, so that each of them might follow out her own doctrinal ideas; nay, we are even

told that certain of the spouses had so much influence over Solomon, that they converted him so far to their faith as to induce the king to worship Ashtoreth and Milcom, and Chemosh and Molech. Hence, we infer that the name Rehoboam may have an Ammonite signification. We have already seen that the word *Ammon* signifies either "the mother is strong," or that "the mother is the father." Taking *Am* to represent the celestial mother, Rehoboam would signify "the mother is ample, large, or fruitful," an interpretation far more probable than those to which we have objected.

REKEM, רֶקֶם (Josh. xviii. 27), "a variegated garden." The consonants making up this word, with their various pointings, convey the idea of "various colours," "embroidery with many tints," etc. Before we deduce the meaning of this metaphor, we will cast our eyes over some other words of similar signification. רֵן, *gan*, is "a garden," and we have already seen that the metaphor is used to represent a woman (see Vol. I., p. 52). גֵן, *gun*, signifies "to colour," or "to dye;" and גִּנִּי, *guni*, signifies "painted with colours" (Gesenius); which so closely resembles the Greek γυνή, *gune*, "a woman," that we can scarcely doubt the connection. There is no doubt that painting was adopted to make the countenance more attractive, and that a variegation of colours in dress was intended to have a corresponding effect. For example, we find Jezebel painting her face, and tiring her head, ere she looked out on Jehu (2 Kings ix. 30). Again, we see Ezekiel (xxiii. 40) describing how the whores (Aholah and Aholibah) wash themselves, paint their eyes, and deck themselves with ornaments, for their

visitors. And again, in verses 14-17 of the same chapter, the prophet tells us how the same harlots are captivated by the "images of the Chaldæans, pourtrayed with vermillion, exceeding in dyed attire upon their heads," etc. From Prov. vii. 10 we learn that harlots had a peculiar attire; whilst in Rev. xvii. 1-4 there is a description of the great whore Mystery, or Babylon the Great, Mother of Harlots, etc., who rides upon a scarlet beast, and is arrayed in purple and scarlet colour, and decked with precious stones and pearls, and having in her hand a golden cup. In 2 Sam. xiii. 18 we find that royal virgins wore robes of divers colours; and in Gen. xxxvii. 3 it is stated that a coat of many colours was made by Jacob for Joseph, as his especial favourite. It requires little research in modern times to know the attire of our courtesans, or to recognise their painted faces. The intention of the class is to make themselves as attractive as possible to every excitable man; and as it happens to be a weakness of our nature that many of us are more captivated by bright colours than by sombre tints, it follows that "a variegated garden," and "a gay woman," are synonymous. *Rekem* thus appears to be a strange name for a king, rendering the surmise probable that it has been selected by the historian for a particular purpose. See REBA, *supra*.

RELIGION. It is impossible for one, who has been working for a long period on a subject like ancient and modern forms of faith, not to propose to himself the question, "What is really meant by the word 'religion'?" and what ideas are implied in the words, 'good,' 'pious,' 'God-fearing,' 'holy,' 'righteous,' 'religious,' and the like. It is clear to the philosopher that a modern Chris-

tian would not allow Æneas the Trojan to have been a 'pious' man, although Virgil constantly designates him as such; and it is equally certain that a 'good Churchman' in London and a 'good Churchman' in Madrid are not the same things. That we may have a definite idea of our subject, we will pursue the word in a few languages, and inquire into the meaning assigned to "religion."

We find that there is no word exactly corresponding to it in the Hebrew. The nearest approach thereto is in Dan. vi. 6, where the words בְּרַת אֱלֹהִים, *bedath elahaih*, equivalent to the Hebrew חֶק, *chok*, are translated "in the law of his God," but might equally be rendered "in his religion." The same word may be similarly rendered in Ezra vii. 12, 14, 21, 25, 26. In other parts the usual translation of דָּת, *dath*, is "law," or "decree."

In Greek, the word θρησκεία, *threeskia*, which appears in Acts xxvi. 5, James i. 26, 27, is used for "religion," but in Col. ii. 18 it is translated "worshipping;" θρησκος, *threeskos*, "religious," appears in James i. 26. In the Greek, this word signifies "to introduce and hold religious observances," "to worship or adore the gods," also "religious fanatic superstitions," "to mutter prayers."

Religio, in the Latin, signified the sum of ceremonies and institutions established in honour of the gods, not including the idea of a code of doctrines, precepts, or superstition, giving the idea of "a religious person" as a being thoroughly bound by a sacred in the place of a natural tie.

Religieux has a meaning akin to the Latin, as it signifies one who is a worshipper of the "established" God, and also who has tied himself, or herself, to the

same God by vows. *Religioso*, in Italian, has a similar signification.

Amongst ourselves, "religion" is defined to be "the recognition of God as an object of worship, any system of faith." The idea embodied in these different words is, that "religion" is an attempt to unbind oneself from natural ties, and unite oneself by new bonds to a spiritual being. In all these instances, the belief is recognised that there is a God to whom homage is to be paid, and that there are observances which He accepts as worship that must be carefully attended by His votaries.

A reference to the history of man shows that all educated nations have revered a God. They have given various names to this Great Being, and have represented Him under various emblems. They have regarded HIM as triple, or HER as single, or the whole as four. Yet, whatever the symbol, whatever has been the appearance of polytheism, the absolute unity of the Almighty has been the key-stone of their religion. There is, then, no absolute distinction between the heathen, the Jew, and the Christian, upon this fundamental point of faith.¹⁰⁶

But though they unite in adoring a Creator, men have not agreed upon the mode of worship most acceptable to Him; consequently, there have arisen a great variety of individuals, who have attempted to lead opinion by announcing that they have had a special communication from the Almighty, to which their fellow mortals must give credit. As might naturally be expected, these pretended revelations do

¹⁰⁶ To demonstrate the proof of this assertion by detailed evidence would require a long treatise, too voluminous for our present work. In a subsequent book we hope to enter upon the subject fully.

not agree amongst themselves. Being distinct from, and often directly opposed to, each other, it is clear that all cannot emanate from the same authority. Yet each, believing his religion to be correct, thinks that of others untrue or unreliable. To assert the superiority of his own, each prepares to contend with his rivals, and to establish the faith which he adopts as the only orthodox one. To this end all schemes are tried, whether peaceful or warlike. Books are written, containing accounts of wondrous miracles; stones, and even oyster shells, are found inscribed with mystical characters, which none but an angel can read; hollow voices come from rocks; and even thunder gives a message which some can distinguish. Or it may be that poison carries off an adversary, and this passes for a judgment from on high; or the more vulgar art of war is appealed to, and he who kills the greatest number of his opponents is thus proved to be an emissary from God. The extermination of heretics was once an important part of the religions of the churches of Europe and Western Asia. This tenet was the chief one held by the Crusaders, and the succeeding Inquisitors. Such an one exists even in our own Church, and bishops of narrow mind excommunicate another who ventures to think independently.

A philosopher, who witnesses these quarrels, sometimes feels that "the Lord" knows his own more surely than men do, and that human beings might let tares and wheat grow together until the harvest; but such is not the idea of Christendom.¹⁰⁷

¹⁰⁷ The Greeks and Romans, generally, and the Hindoos, do not appear to have been naturally persecuting races for religion's sake; and the Romans only became so when they found themselves anathematised by the Christians, whose zeal exceeded their discretion. The followers of Jesus and of St. Paul are necessarily

Having persuaded themselves that there is no salvation for any one who has not adopted their own way of thinking, all who do not embrace it are to be cajoled, scolded, punished, or executed. As a result, we see religion a more common cause of animosity than anything else. Cowper has expressed this pointedly in the following lines —

“Religion should extinguish strife,
 And make a calm of human life ;
 But those who chance to differ,
 On points which God hath left at large,
 How freely do they meet and charge,
 No combatants are stiffer.”

The philosopher, when he sees such a result, very naturally concludes that the assertion of powers given by revelation is the sole cause of the religious contests which scandalise the world. Priests are, in every denomination, nothing more than men fighting for their own supremacy, for all men know that the power of governing the mind “religiously” is equivalent to governing the will and the body. Hierarchs are, indeed, like opposing claimants for an empty throne, who hold out every inducement they can to draw men to their standard; or like the barons of old, who sought to increase their power by attracting a number of retainers around them. So long as men are pugnacious, so long they will always be ready to fight on the side of the party they have joined, whether by accident or design. But a man who does not love fighting for its own sake will consider, first, whether he ought to engage

more or less persecutors, for the latter ordains that a recusant is to be delivered unto Satan for the destruction of the flesh, that the spirit may be saved. Compare 1 Cor. v. 5, 1 Tim. i. 20.

in battle at all, and, if so, on which side the justice of the quarrel lies.

I can imagine a man like Archimedes being solicited to join the army of the king of A, and the opposing king of B. To either of them his presence would ensure a victory; but the philosopher, having an option, considers, firstly, what is the cause of the quarrel? secondly, what will be the advantage of a victory on one side, and a defeat on the other? and, thirdly, whether the thing is worth fighting for? Such an idea Swift embodied, when Gulliver was asked to fight in the great contest at Lilliput, between the Bigendian and Littleendian forces.

The modern thinker sometimes imagines that he holds a similar position himself. He is assailed by opposite parties, who array their wares so as to catch his eye; for the adhesion of a philosopher to either one of rival creeds is like a Gulliver in the camp. Hence the Romish Church fabricated the statement that Voltaire joined it on his death-bed; and some zealous Protestants declared that the accomplished author of the *History of Civilisation in England* signified his adhesion to the Church of England faith ere he left our world. The accidents of birth and education made me join the party commonly styled in the present day "Low Church," or "Evangelical." For two years, accident made me attend a Wesleyan Chapel. Another accident brought me into contact, during three years, with High Churchmen and Roman Catholics, the former being met with in the Chapel of my College (King's, London), the latter in the haunts of poverty to which my medical position called me. Once again I went through, by accident, a course of High Church preaching, with a sprinkling

of Scotch Kirkism, Quakerism, Unitarianism, and a great number of other sections. Having thus been able to see and study all divisions of our Christian Church, I have come to the conclusion that all are alike worshippers of the Almighty and of the devil. They pay homage to the first by the practice of every Christian grace, except the charity that suffereth long, and is kind. They pay homage to the latter by indulging in "envy, strife, railings, evil surmisings, perverse disputings (or trumpety discussions) about words," etc., and by exalting their own leaders so that they "as God sit in the temple of God, showing themselves to be God" (2 Thess. ii. 4).

Now, as Paul exhorted his followers not to be troubled by such as these, so does the thoughtful philosopher of to-day decline to join them; not that he loves Cæsar less, but that he loves Rome more. A man is not irreligious, because he does not assist strenuously to uphold a particular section of Christianity. Nor is he infidel, because he refuses to see in human inventions the finger of God. The observer who recognises the fact, that human frailties are the damnable spot in all our current religions, may well be excused for not leaning on a human power, preferring rather to feel that "underneath him are the everlasting arms" (Deut. xxxiii. 27).

If the Church, through her ministers, upholds the doctrine that the Almighty changes His mind from time to time, and anathematises all who do not at once recognise the fact that such an alteration of purpose has been adopted, — thus punishing a Jew for believing in Moses, and favouring a Christian who thinks that God "winked at" the ignorance of Paul's predecessors (Acts xvii. 30), — we think

it best to regard the Church as wrong, and ignorant of "the mind of the Lord" (Rom. xi. 34), and repose confidently in such texts as the following; "I am the Lord, I change not" (Mal. iii. 6). "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding" (Is. xl. 28).

When these considerations pass through the mind of the observer, he recognises the fact, that there are two principal forms of religious doctrine; one which is framed wholly upon the observation of God's operations in nature, irrespective of human ideas; the other which is based upon the fond fancies of men, and generally of those who are not the best specimens of humanity, quite irrespective of, and often in opposition to, the laws of the Creator, as recognised in his creation. To the first of these, the name of "natural," to the second the name of "revealed" religion has been given.

Leaving the consideration of revelation and natural religion for the present, let us endeavour to ascertain, as best we may, the idea of "religion" current in the world. It consists of three elements; a belief in God, an acknowledgment of the inspiration of certain writings, and obedience to the direction of priests. Practically, the last is considered to be the most important element, and an individual's religion is tested by the attention which he pays to his spiritual advisers. Viewing the subject in this light, there are, in every part of the world, religious and irreligious men; for it is in the nature of things that there shall ever be many who refuse to let other persons think for them, under any circumstances.

When the philosopher passes in review the various directions given by the *soi-disant* ministers of God, he finds them to be divided into two classes, viz., thoughts which are to be entertained, and deeds which are to be done. Some care little for the former, and lay great stress upon the latter, and *vice versa*. Some, on the other hand, insist on attention to both. If we pass by the doctrines which are laid down by various hierarchs, and fix our attention upon the actions which they have inculcated, we find them to be pretty similar in all ages and in all nations. Men have ever been directed to honour their parents, to refrain from murder, theft, adultery, and lying. The manner of life recommended by Socrates, Plato, Xenophon, Epicurus, Cicero, and others, is very much the same as that which prevails to-day. Some, of more moody disposition than the generality of mankind, have thought that religion consists in a rigid asceticism; and we find a development of this idea in Buddhist hermits, Indian fakirs, papal monks, macerating and flagellating saints, fasting ritualists, sisters of mercy, and covenanting Scotchmen. A still stranger development is to be seen occasionally in the indulgence of sensuality as a form of religion; for we have seen the orgies of the ancients reproduced in later days by Pre-adamites, or some such sect, who act like primeval man, and comport themselves in every way like human beasts.

The general axiom of Jesus, "Love your neighbour as yourself," seems nevertheless to be the basis of all religions, so far as the teaching of their votaries how to act, in their way through the world, is concerned; and a better one it is impossible to find. Into the consideration of religious doctrines we shall

enter shortly, in our articles on REVELATION and THEOLOGY, and at greater length in a succeeding volume.

The following account of the origin of the Hindoo religion is condensed from an essay by J. D. Paterson, Esq., in the eighth volume of the *Asiatic Researches*, A. D. 1803; and it is added here, inasmuch as his remarks are, in many instances, applicable to the particular development of religious thought and doctrine which exists amongst modern sects of Christians.

The author commences by expressing his belief that the modern Hindoo system is an improved form of a more ancient and a ferocious religion, representing the united effort of a society of sages, who retained the priesthood amongst themselves, by making it hereditary in their families; the hierarchy being supported by regal authority, which it both controlled and supported. The amended religion “was promulgated in all its perfection at once, as a revelation of high antiquity, to stamp its decrees with greater authority,” and was founded upon pure deism; but, to comply with the gross ideas of the multitude, who required a visible object of their devotion, the inventors personified the three great attributes of the deity.¹⁰⁸

“The founders of the Hindoo religion did not intend to bewilder their followers; they described the Deity by those attributes which the wonders of creation attest, viz., His almighty power to create, His

¹⁰⁸ It requires great self-control not to take advantage of opinions thus enunciated, and to show that the practices of the moderns are closely allied to those of the ancients. I may, however, presume that my readers will exercise their own mental powers in recognising analogies, and thus excuse me from pointing attention to every striking coincidence.

providence to preserve, and His power to change or annihilate that which He had created." In fact, no idea of the Deity can be formed beyond this. It is simple, but it forces conviction upon the mind. This simplicity, however, was destroyed when the priesthood attempted to describe these attributes to the eye.

To impress on men their dependence on Him by whom they live, the hierarchs invented figures of

BRAHMA, VISHNU, SIVA,

as emblematical of

Creation, Preservation, Destruction,

which are referred to as

Matter, Space, Time,

and painted

(1) Red, (2) Blue, (3) White,

(1) to represent substance, (2) to represent the apparent colour of space, (3) in contrast to the black night of eternity.

The sub-division of the Godhead led to the personification of each deity, and some sects chose to prefer one name to another. These, quarrelling amongst themselves, gave origin to religious warfare amongst the followers of Brahma, Vishnu, and Siva.

At first, everything introduced into the system of faith had a distinct meaning; but the "mass of mankind lost sight of morality in the multiplicity of rites; and, as it is easier to practise ceremonies than to subdue the passions, ceremonies gradually became

substitutes for real religion, and usurped the place of virtue."

In the worship thus described, each god had something associated with him, symbolical of purity, truth, and justice, respectively; the swan, the eagle, the sacred bull, the dawn of day, or the light. After describing the resemblance between Grecian, Egyptian, and Hindoo ideas, Mr. Paterson proceeds: "When the personified attributes of the Deity ceased to be considered as figurative, and mankind viewed them as distinct persons, people divided into sects. The followers of Siva introduced a dogma, the substance of which was, that matter was eternal, although change took place therein; that this change was brought about by "force;" that "force" was masculine, and "matter" feminine; and that creation was the effect of the union of these principles. This union was called Bhava and Bhaváni, Mahadeva and Mahá Máyá. When Siva displaced Brahma, his worshippers again subdivided, one deifying the female power, or "nature;" the other regarding the male creative energy as the eternal first cause. After a time, a third sect arose, which adored the union of the two principles, which they represented as androgynous, and called HARA GAURÍ. It is probable that the idea of obscenity was not originally attached to these symbols, but profligacy eagerly embraces what flatters its propensities, and ignorance follows blindly wherever example leads. As a consequence, improper mirth became the main feature in the religion, and was frequently mingled with gloomy rites and bloody sacrifices. A heterogeneous mixture, which can only be understood by tracing the steps which led to it.

After a time, a superstition arose, which rapidly spread. It represented the Deity as an implacable tyrant, and filled its votaries with imaginary terrors, exacting from their fears, penances, mortifications, and expiatory sacrifices. This was the worship of Cál and Cálí, introduced by the sect of Siva, which caused a separation from that of Vishnu, and brought about fierce religious wars. Cál represented "time," the creator, preserver, and destroyer, and was represented as white, corresponding to day and summer. Cálí was black, to symbolise night and winter. She also represented eternity, from whom "Time" sprung, and into whose bosom he returns.

If the contemplation of the consummation of all created things awed the mind of the initiated Brahmin, the people were still more affected with the very dreadful appearance and character assigned to this deity. To appease and reconcile so tremendous a being became an object of the greatest importance. The metaphorical description of all-devouring Time presented to their eyes a divinity delighting in blood and slaughter. The unenlightened mind dwells with awe upon the horrors of its own creation, and superstition ever takes its form from the objects which excite it. Hence arose those bloody rites, those consecrated cruelties, and those astounding penances, which not only prevailed in India, but pervaded almost the whole of the ancient world. Thus new superstitions are constantly engrafted upon the old, which are as much adapted to degrade the mind as the former were to corrupt morality.

A subsequent set of men had the astuteness to write the name of the Almighty God, whom every one adores, and so to modify the letters that they

appeared as a triune divinity, to which the names of Bal Rám, Sabhadrá, and Jaga-nath were given respectively. The cognomen involving no theory, all could adore the idea personified, and thus Jaga-nath became more popular than any other.

When we attempt soberly to compare this description of the history of religion in Hindostan with modern Christianity or ancient Judaism, we find in all the same ideas. There is, in the first place, a striving after some knowledge of the Most High, a recognition of failure owing to man's infirmity, an earnest desire to implant in others the deep thoughts which agitate the mind of the profound divine, an effort to put into language sentiments which words cannot convey, and an attempt to use natural phenomena to explain inexplicable mystery. But the taught have not been able to grasp the full nature of the teaching, and have regarded the illustrations, given for examples, as if they were the main object respecting which instruction was afforded. Hence a descent has ensued from mental sublimity to the depths of human infirmity. A few leading thoughts have remained, nevertheless,—the greatness of God and His unlimited power,—and these have been developed into thousands of forms, amiable, pure and grand, or hateful, obscene and paltry. In direct proportion to the prevalence of the bestial over the intellectual nature of man, religion has degenerated, until it has become a means of pandering to human passions. In some climates it has encouraged sensuality, in others it has developed ferocity; and it is difficult for the moralist to decide whether the religious obscenities of some Hindoos, or the devilish

cruelty of some persecuting Christians is most to be reprobated.

As we believe that the form of religion which nearest approaches to ideal truth has been taught by men of a high order of intellect, great profundity of thought and accuracy of observation. As we hold the opinion that the form has been deteriorated by human frailties and men of grovelling propensities; so we maintain that men still exist who are able to restore it to its proper condition. They who are best able to recognise human infirmities can point them out to their fellows, better than can those who see in the contemptible inventions of men the finger of the Almighty. Before Truth can appear, all the rags of superstition which veil her should be removed; and it is one of the most remarkable features of the present day, that there is an abundance of workers to this end. There is, moreover, this to encourage them, viz., that they do not fall out, as other religionists do. Being honest in their search, they have no prejudices to support; and as a natural result, they find that the results at which they arrive are in the main identical. The maxim to which all their researches point is very simple, and one which has already been enunciated by Jesus of Nazareth. "Do unto others in all matters as you would wish others to do to you." (Compare Matt. vii. 12.) There are many who believe this to be the substance of "the law and the prophets." If every one were to conform to such a rule, how different would be the general condition of society.

REMALIAH, רַמְלִיָּהוּ (2 Kings xv. 25). This is rendered "whom Jehovah adorned," by Gesenius, and as "Jah is an

increaser," by Fürst. It seems more consonant with probability, however, to derive the name from רַעַב , *raam*, יְהוּ , *yhu*, עַל , *el*, i. e., "the great or high El is Yahu."

REUBEN, רַעֲבֵן (Gen. xxix. 32). This is usually translated "see a son," and a story is given to account for the selection of such a name. Such accounts we have learned to distrust; and when we find such names in Jacob's family as Asher, Gad, and Dan, all of which are Phœnician or Babylonian, we are more disposed to seek for an interpretation in the language of those nations than in late Jewish writers. Now רַעַב , *raah*, *ra*, and בֵּן , *ben*, in the Assyrian language, would signify 'the son of the All-seeing,' or "the sun's son," in which case it would not be very unlike our own "Benson." We may also trace it to *rab*, Hebrew רַב , and *on*, וַעַן , and thus find "great strength," or 'my great strength,' for its signification. It is tolerably clear that the writer of Gen. xlix. 3 had some such idea, when he designated Reuben "my might, the beginning of my strength." It is curious to notice that both parents amongst the Jews named children. Rachel, for example, assigned "Benoni" as the name of her youngest son; but his father controverted the wishes of his dying wife, and called him "Benjamin." Eve, we are told, gave the name to Cain and Seth; but Abraham selected cognomens for Isaac and Ishmael. Lot's daughters, glorying in their shame, are said to have called their sons by appellatives suggestive of their origin. Jacob's spouses all named their own children, even the dying Rachel, who was thwarted. Joseph named his own offspring, as Moses also is represented to have done. Hence we may infer that the account in

which the appellations herein noticed are narrated was written at a time in which it was the custom for the parents, rather than the priests, to prescribe the name; a period which may be placed about the time of the Grecian followers of Alexander the Great.

REVELATION. It is doubtful whether there is any word in our English language that is regarded with so much veneration by the many, and so contemptuously by the few. It has become, indeed, the watchword of a party; and, amongst all those composing the class, "Revelation," or, as it is designated, "the revealed will of God," forms the court of final appeal. Of the regard in which it is held, I have been a daily witness from my earliest years, and have repeatedly heard the words, "it is written in the Bible," used to demonstrate the absolute certainty of a fact. I have heard a professional man, in every other respect sensible and observing, decline to argue a subject with another unless the words of the Bible were to be taken as true *verbatim et literatim*. He would not even listen to a geologist, who wanted to show him that death existed in the world before the time of Adam; nor discuss the question whether lions could live on grass, and, if so, how they could nibble and masticate it, their teeth not meeting like those of the graminivorous animals.

As my mind developed, I repeatedly asked my friends,—very many of whom were great preachers and earnest ministers,—how they knew that everything in the Bible was true, for it was clear that it contradicted facts in some parts, and itself in others. To this question, the replies were, "I feel its truth within me;" "It professes to be God's word, and He

cannot lie ;” “The Church and all good men believe it ;” “Christ, the Son of God, quoted it, and He knew all about it ;” or else, “You must take it upon trust ;” “You are bound to believe it as a matter of faith ;” “Shun all thoughts which lead you to doubt the truth of the Bible, for every doubter will be damned.” With such assertions I was discontented, and sought for light from men of mathematical and logical training ; but the utmost I could gather was, “The Bible has been always believed by the Church, whether Jewish or Christian, to be the word of God ; because no one can make another, or get along without it, therefore it is and it must be infallible and inspired.”

Replies such as these showed the weakness of the assertion that the Bible must be true ; but a belief in its verbal inspiration is so interwoven with “religion,” that the belief in the one is the keystone of the other ; and that which is, in itself, a matter of doubt, has become magnified into one of extreme importance, by being made the pillar upon which a vast edifice is supported. If any Samson should break it down, it would involve in its fall a mass of sects who have no other foundation than a book, a chapter, an expression, or perhaps a single word in the Bible.

Ere we build anything upon such a pillar, let us examine into its trustworthiness for ourselves. For want of such an examination, a terrible accident once occurred near Edinburgh. An architect assumed as a fact that certain masses of stone would act like rock, when under pressure. So he erected a great building, whose main supports were iron columns, based upon large blocks of stone. As the weight increased

above, so did the pressure augment below, and, at length, it reached a point, when the solid rock was crushed to powder, and down fell the superstructure. To avoid a similar catastrophe, it is advisable to inquire (1) Into the probability of a revelation; (2) Its probable characteristics; (3) The nature of that which passes for such amongst ourselves; (4) The difference between revealed and natural religion.

1. We acknowledge at once that we see no valid reason for the assertion that God never did, and never can, reveal His will to man by direct means. We can well understand that He who implants instinct in animals, by which they unknowingly bring about the ends which He has designed, may implant in man a similar propensity. We believe that He may have communicated with individuals in former times, and with those of the present day; and there is no reason to doubt that He may communicate with our successors. He who made, and who sustains, the universe, can do anything which seemeth good to Him. But, though we allow that God may have spoken to man, we do not therefore concede the fact that He has done so. To assume that He has done a certain thing, because He could do it if He pleased, is absurd. The Almighty, who made our world, could destroy it; yet it does not follow that He will. Even a man may possess a power which he never exercises. I can destroy the writing which has just left my pen, yet I abstain from doing so.

The assumption, therefore, that the Almighty may have revealed Himself to man, does not bring us in reality any nearer to an answer to the question, "has He done so?" than we should have been without it. But, inasmuch as there are certain per-

sons who have declared that such a revelation has been made to them, and they thus apparently prove that He has spoken to man, we must either accept their testimony without investigation, and credit all they tell us, or we must test the evidence, and credibility of the witnesses.

Proceeding cautiously, we first examine such revelations as men assert they have received. We study the religious books of Buddhists, Brahmins, and Mahometans. We collect the vaticinations of Delphi, Dodona, Ammon, and the like. We examine into the book of Mormon, and the visions of Swedenborg. We visit the scenes of modern revivals, and the meetings of the Quakers. We consult the almanacs of Moore and Zadkiel, and attend mesmeric and spiritual *séances*. We pore over the utterances of Jewish seers, the writings of Christian saints, and every other effusion which we can inquire into, that professes to be a revelation from God to man. On collating all these, we find that, though opposed to each other in detail, they agree in describing the Almighty as a God-king, with the feelings, desires and affections of a man. Some, indeed, like the Buddhists, describe Him as a Supreme Intelligence, much in the same way as Wisdom is spoken of in the eighth chapter of Proverbs, and the Logos by the Platonists. In other words, it is clear that nothing has been revealed, concerning God and the universe, but what the unaided intellect of man could have readily conceived without any special revelation at all. In support of this proposition I would add, that the doctrines of Buddha and those of Jesus are so remarkably similar, that it is logically impossible to believe the

latter to be inspired without conceding a like belief to the former. If we, then, are logically compelled to grant that God revealed Himself to the Indian sage, we are equally compelled to withdraw our adhesion to the Bible as the only record of God's will revealed to man—a subject on which I hope to dwell more at length hereafter.

2. When we proceed farther to investigate the the alleged message, and test the messenger's credibility—or, in other words, the character of the revelation,—we must adhere closely to the laws of evidence. Amongst other maxims, we should enunciate that a revelation must be uniform in its descriptions, and its teaching; must not contradict the evidence of natural history; and must contain that which the human mind unaided could not otherwise know. All its alleged facts must also be unimpeachable, and its doctrines consonant with those drawn from an inquiry into the workings of the Creator in the world at large.

With these axioms before us, let us now examine a few of the “revelations” which have been propounded. We select, first, the dicta, “by man came death” (1 Cor. xv. 21), “by one man sin entered into the world, and death by sin” (Rom. v. 12), “the creature was made subject to vanity not willingly” (Rom. viii. 20). These assert unequivocally that death did not exist prior to Adam's fall, and the Bible chronology forces us to believe that this occurrence took place less than six thousand years ago. But the testimony of the rocks tells us that death occurred myriads of years before the era of Adam; and investigation of the teeth of carnivorous animals shows that they were made solely to eat flesh, and

consequently that the exigencies of their life always involved the death of others. Still farther, the phenomena of human existence demonstrates that man was originally made to live only for a certain time, and then to die like a flower.

Another "revelation" is to the effect that the earth was covered with water for nearly twelve months, and that, when the waters subsided, a dove found an olive branch. By implication, we also learn that grass was growing, and trees flourishing, as if nothing had happened; for the animals, when they had emerged from the ark, would otherwise have perished from want of adequate food (Gen. vii. 11, viii. 14, viii. 11, ix. 3). But the testimony of nature tells us that a depth of some twenty-five thousand feet of water,—and this would be required to submerge the tops of the mountains, — would necessarily kill all *vegetable life, except that which floated on the surface; and thus, once more, revelation and nature are at variance.

Again, a revelation, narrated by Matthew, Mark, Luke, and Paul told the ancients that the world was to come to an end somewhere about eighteen hundred years ago. (See *supra*, pp. 525-7.) Nothing could be plainer than the specification of the fact, of the time of its occurrence, of the phenomena which would happen, and the signs which would precede it. Yet it is patent to all men that the world still exists.

Another revelation is said to have exhibited to certain disciples, Jesus, radiant with supernatural brightness, conversing with Moses and Elias respecting his approaching decease at Jerusalem. Yet the context tells us that these disciples did not believe in his approaching death (compare, for example,

Luke ix. 31, with xxiv. 20-26. See also Matt. xvi. 22, and Mark viii. 31, 32); and our previous investigation makes us question the existence of either Moses or Elijah.

We will not repeat what we have already advanced under the heads AL, ANGELS, ANTHROPOMORPHISM, HOSEA, ISAIAH, JEREMIAH, JOEL, JONAH, MICAH, OBADIAH, etc., but proceed to inquire what was the nature of the revelation vouchsafed to the Jews? It taught them to believe that God selected Abraham from all the world besides, although there was a Melchizedek greater and holier than he;¹⁰⁹ that God suspended the operations of nature to aggrandise the Jews;¹¹⁰ that He would always bless them if they behaved well, and obeyed the priests; that the blessings should be political, individual, and sexual power, long life, and every other temporal advantage; that the curses should be the total deprivation of every earthly good; that God permitted cruelty to enemies, the ravishment of foreign maidens, and the wholesale butchery of men and women, but promised that they, the chosen people, should never suffer from the *lex talionis*, if they were obedient. As a result, the Jews were notorious,—if we are to believe Ezekiel, Hosea and others,—for their dissolute habits and their cruelty to enemies. (See 2 Sam. xii. 31.) Revelation did not teach the Jews the doctrine of a future life; it taught them nothing of the joys of heaven, nor of the miseries of hell; and we lay the greater stress upon this point from a remark which we have often heard from the pulpit, viz., “the silence of the Bible is quite as significant as its speech.”

¹⁰⁹ Heb. vii. 1-7.

¹¹⁰ Josh. x. 11-14.

But, whilst the God-taught Hebrews were thus kept in ignorance of the very existence of a future world, the Hindoos, Egyptians, Greeks, Etruscans, early Romans, Babylonians, and Assyrians had all received plenary revelations regarding both heaven and hell. Each of these unseen regions was mapped out by skilful idealists, and the dead were duly instructed what to do in the various courts of the lower world, whilst the living were told how to help deceased relatives through their difficulties. The Egyptian religion had a purgatory far more elaborate than that of the Church of Rome.

The philosopher now feels himself on the horns of a dilemma, for he has the following questions to solve: If Jehovah revealed Himself to the Jews, why did He omit to tell them about a future world, unless He thought it a matter of no consequence? yet, would the Almighty have revealed it to other nations unless it had been a matter of importance? and would the Jews have adopted a revelation from the Babylonians unless they recognised its value? Granting the importance of the revelation, it is clear, either that the Jews were not "the chosen people" they professed to be, or that the Hindoos, etc., were more favoured than they; or, by denying the reality of the revelation, we must believe that man does actually know nothing of hell or heaven. If we accept a doctrine on the faith of a revelation made to Hindoos, Greeks, Etruscans, and Egyptians, how can we deny the superior sanctity of their writings to those of the Jews? If, moreover, we grant that all the above-mentioned nations had a revelation, as well as the Jews, we are driven to conclude that the God of India taught his worshippers the

extreme importance of the doctrine of the Resurrection of the dead, whilst the God of Israel did not think it worth mentioning! To which of these Gods shall the Christian trust?

I am quite aware that the rejoinder to these considerations will be, the statement that Jesus demonstrated that a future world was known to Moses and the Jews of old, by quoting the passage, "I am the God of Abraham, of Isaac, and of Jacob," said to have been uttered to Moses by a burning bush, or the Almighty; adding, "God is not a God of the dead, but of the living." But a moment's reflection will show that these words, which have been put into that teacher's mouth, are a mere quibble, and wholly valueless, except to show to what shifts the Pharisaic Jews were driven when this was the only text that could be found in the Pentateuch, whereby a doctrine borrowed from the Babylonians could be defended.

It may also be asserted that Job xix. 25-27 shows that he was fully aware of the Resurrection; but any one who will consult the Hebrew, or the Septuagint, will see that the words do not contain any reference whatever to a future life, but rather embody the idea, that he, the miserable Job, though fearfully diseased and with skin ulcered, still believes that his Almighty Father will look kindly upon him, so that he may once again worship with an unblemished body. The words of the Septuagint are thus translated by Sir L. C. L. Brenton,

"For I know that he is eternal who is about to deliver me, and to raise upon the earth my skin that endures these sufferings, for these things have been accomplished to me of the Lord."

On the other hand, we have some very distinct assertions of a belief that death was equivalent to absolute annihilation; see, for example, Ps. vi. 5, xlix. 8-15, cxlvi. 4; Isaiah xxxviii. 18, Eccl. ix. 9, 10; which, with the silence of Moses, induced the orthodox Sadducees to deny the doctrine of the resurrection and the existence of angels and spirits.

Whilst we allow that a revelation may have existed for the Jews, we assert that it was supplemented by the adoption of another revelation given to nations called heathen. We must therefore take the doctrine as we find it, and believe that pagans, gentiles, or heathen have been as much favoured by God as the Hebrews were; or reject the doctrine of the resurrection, because it was not revealed originally to the Jews. If we adopt the current ideas about heaven, hell, angels, devils, etc., because Mary's son propounded them, we do but assent to the belief that the Babylonians received more important revelations from the Almighty than did the "chosen nation, the peculiar people." Such considerations cannot, or at least they ought not, to be lightly regarded.

3. We now enter into the characteristics of that which passes for revealed religion amongst ourselves. Guided by this, one Church asserts that the Almighty is triple; that a mediator is necessary between God and man; that the one appointed to this office is both God and man, not God, yet God, and not man, yet man; not interceding with himself, yet pleading with a Being, of whose essence he forms a third, etc. To this mediator the name of "the Son" is given. Another Church affirms that there are four potencies in the Almighty, and that the chief intercessor with the Father is "the Mother," "the

Virgin spouse." A third section asserts that the Almighty is One, and that it is blasphemy to attempt to divide Him. One Church considers government by bishops as the only true method; another regards this as heresy, and contends for government by elders. One Church prescribes celibacy for her ministers; another favours marriage; and a third, the Greek communion, steers a middle course, allowing her priests to marry freely, though under no circumstances are they permitted to have a second wife; and if a priest, elevated to the position of a bishop, should already have a spouse, — no matter how long the union may have lasted, — she must be separated from him, and secluded from the world within the walls of a convent. One declares its power to convert bread and water into veritable flesh and blood, and that a diet of such materials is necessary to salvation; another, referring to the same revelation as the first, asserts this doctrine to be damnable. One section of the Church considers it essential to speak to the Almighty in Latin; another considers it wrong to use any other language than the vernacular. One set "ministers" in garments covered with gold, lace, embroidery, and precious stones; another officiates in simple robes of white or black; and others use their common dress. One class regards the Sabbath no more than it honours a day set apart for the laudation of some mortal, whom their predecessors have placed in the celestial court; whilst another party respects it as divine. One section declares that it is necessary to salvation to hold the Catholic faith, a proposition thrice repeated in the Athanasian Creed. As a portion of this faith, we are told that the Father, Son, and Holy Ghost are

“incomprehensible ;” yet we are taught to believe in the description given of them. We are bound to credit the fact that a Son is as old as his Father, and yet that the former was “begotten”! Another class believes that the doctrine of the Trinity is of pagan origin, and has no warrant whatever in Scripture.

Drawing their inspiration from the so-called revelation, I have heard preachers declare that there is no real fire in hell, and no material devil; and many others descant upon the nature of the flames, of the fuel, of the Satanic stokers, of the form of the Evil One, and the delights which the blessed will experience at witnessing the tortures of the damned. Again, the hierarchy are divided upon the question whether the word “everlasting” signifies in the Scripture, “lasting for ever,” or simply marks an undefined period of time. Some furnish the future world with a place for repentance, and others declare that everything is as fixed and stable, beyond the grave, as things are fleeting and uncertain here. Some, again, there are who consider beautiful churches, gorgeous vestments, and sensuous music essential to all true worship; whilst others favour barns, hill-sides, or open moors, and execrate, as sinful beyond description, any instrument of music more elaborate than a pitch pipe. Again, there are some who, relying upon revelation, consider that there are no such things as angels, any more than there were such gods as Mercury, Pan, Pluto, Neptune, Venus, Minerva, Bacchus, and Hercules; and that the idea of the existence of such intelligences arose amongst the Babylonians. Another order of preachers, also relying upon revelation, declare that these do exist; and they pray, respecting St.

Michael and all angels, that "as Thy angels always do Thee service in heaven, so by Thy appointment they may succour and defend us on earth."

One church, relying upon the "revealed will of God," institutes the rite of "confession," and ordains that all its votaries, without exception, shall confess to one or other of the priestly order. Another section of the Christian Church does all in its power to discourage such a practice. In fine, for it would be unprofitable to carry our criticism farther, the only single item of belief which is held by everybody alike, as a consequence of revelation, is that there is a God who is great beyond conception. I do not know one other article of belief upon which all sections of the Christian Church are perfectly in accord. But no one who is conversant with the ancient history and theology of Hindostan, China, Persia,¹¹¹ will assert that this fundamental creed required

¹¹¹ To this assertion may be opposed the expression of Paul in First Epistle to Corinthians i. 21, "The world by wisdom knew not God;" and that of Zophar, Job xi. 7, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" The objection would be valid if it were proved that the Apostle of the Gentiles was infallible, and the Nazarethite an inspired conversationalist. But as Paul knew nothing of the doctrines of Buddhism, and, moreover, avowedly addressed his assertions to the illiterate and the vulgar, those indeed whose minds were wholly untrained, we cannot regard his opinion as of paramount value. When the Apostle writes, "We preach Christ crucified, unto the Jews a scandal (*σκάνδαλον*), and unto the Greeks an absurdity (*μωρίαν*);" "Ye see how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the absurdities (*μωρά*) of the world to confound the wise," etc., it is clear that he does not desire to establish his position by argument, but aims to carry it by the sheer force of assertion. If a modern philosopher, such an one as Paul affected to despise, were now to compare the God whom Paul preached, with that which Buddha is said to have propounded, and to whom in all probability the very doctrines enunciated by Paul are due, he would find the Indian theosophist in advance of the Judean teacher. It would, however, be impossible, in the course of a 'note,' to compare, effectually, the conceptions of God promulgated by the leaders of the two sects who almost divide the religious empire of the world, and we must, therefore, postpone the subject to a succeeding volume.

the interposition of a special message to man ; and that a special envoy was required to teach us how to organise laws, and to endeavour, as far as possible, to encourage all those propensities which lead in society to the greatest happiness for the greatest number, and to repress those vices which injure the individual, or bring harm upon the body corporate. Yet, when we separate ceremonial from practical revelation, the whole gist of the latter lies in such truisms as that it is wrong to kill, to steal, to commit adultery, to lie, and to covet. Surely it did not require an angel from heaven to tell us this ; and, if it did, we must believe that a similar angel has visited every nation, and taught them the same truths. We may sum up the matter thus : that which passes current amongst Christians for a divine revelation is so indistinct, that hundreds of opposing sects can be established upon its foundation ; it is so insufficient, that it is consulted in vain on certain points by those living in highly civilised communities ; it is useless to afford the basis of good government ; whilst, on the other hand, both by precept and example, it encourages bigotry, fatalism, fanaticism and ferocity (see, for example, Deut. xiii. 1-10), it foretels the imminent destruction of the world, and it not only makes the majority of those who put faith therein miserable, but it limits the power of the Creator.

From considerations like the preceding, we conclude that there is no trustworthy evidence for the statement that God has revealed His will to man by means of human agency ; still less for the assertion that He has done so to only one set of men, and allowed it to be recorded in only one collection

of writings. We do not deny the existence of testimony as to Divine revelation altogether, but we assert that it is for the most part worthless, being controverted by evidence of greater weight and higher authority.

4. When we attempt to contrast, or to compare, that which is called "natural," with what is designated "revealed" religion, we are met on the threshold by the difficulty, that the latter has so many forms that we cannot fairly describe it at all. If, as the most ancient form of faith, I assume that the Greek Church represents, in doctrine, etc., the purest form of revealed religion, the Roman and the Anglican Churches will complain; and if I assume the latter to represent the religion of revelation, the Scotch divines will protest against the doctrine; and if I were to describe the Scotch as representatives of a revealed faith, Unitarians will protest, and Plymouth Brethren will probably join them. Yet it is to be remarked, that all these sects profess to be builded upon the foundation of the Bible as an infallible revelation, but which is evidently valueless, even if true, from the want of an infallible interpreter. Being hopeless, therefore, of finding any reliable standard of comparison between natural and revealed religion, we must content ourselves with sketching the former.

Natural religion is a name given to the doctrines which a thoughtful man would draw from the contemplation of nature, and the course of action resulting therefrom. Such an one sees the Almighty's will in everything around him; and, in studying the phenomena of the universe, he seeks to understand the design of its Creator. We find

that numberless worlds, of various forms, exist, and that in our own sphere there is an infinite variety of existences. We can, by starting from a monad, pass through a series of gradations in form, to the tall tree, which, like the *Wellingtonia gigantea*, rears its head aloft throughout thousands of years; or to the huge mastodon, the sagacious elephant, and the noble man. An examination into the process of reproduction shows us a wondrous similarity in form between the embryo of the eagle and of the barn-door fowl, between the rudiments of the human being and of other creatures. Yet, though alike in form, all such elements differ in that mysterious property called "vitality." One set of elements has a propensity to grow only in one direction, whilst another will only develop in a different fashion. Such a power or propensity can only be given by a higher power than man; and whether it is bestowed by the operation of certain laws, fixed and determined by the Creator, or by His constant operation, we know that it is by His will that certain animals are lions, others wolves, others sheep, and others deer. It is, moreover, clearly the intention of the Great Founder of the universe, that the graminivorous animals shall feed upon vegetable diet, and that the carnivorous shall live upon flesh. Consequently, the philosopher sees no deed contrary to the will of God and the design of Providence when a tiger commits murder.

Again, when the philosopher sees that at certain seasons the males and females of every class of living things seek each other's company, he cannot conceive that "love" is a passion distasteful to the Creator. Nor when he sees wolves, rats, lions, and other creatures fight for their females, can he consider such

contests as “sins against God.” When such an observer passes through the forest and field, and sees young animals disporting themselves in all manner of gambols, notices dogs and cats, elephants and deer, ducks and sparrows, racing, or otherwise amusing themselves with one another, and yet notices the wariness with which one and all recognise danger, he concludes that the Almighty has provided even for the recreation and enjoyment of His creatures. We seek in vain for a lion who fasts voluntarily; for a cow who, being hungry and having grass before it, refuses to eat, or wanders into a sandy desert; for a cat, or rat, which cultivates dirt, and does not attend to the cleanliness of its fur; or for a rabbit that shuns its companions. From the total absence of asceticism in the brute creation, we infer that God has not enjoined it upon men, and that vows of poverty, with habits of filth, are not of celestial origin.

We see, moreover, that every creature enjoys itself whilst it can, and dies when it must. Sometimes, as when too many birds are in a nest, the destruction comes from a parent. Occasionally, as happens with the hedge-sparrow and cuckoo, it comes from an apparent comrade. Frequently death comes on the wings of the wind, or from the lightning; from the ferocity of hawk or eagle, wolf or tiger. At one time the destruction seems all but universal, resembling the Oriental plague; and at another it is only partial; yet death comes at last, in one form or another. Now in none of these instances does the misfortune — if, indeed, we may call the occurrence by that name — depend upon the misdeeds of an individual or of the community. A murrain amongst cattle, the blight upon tubers, and the *oidium*

destroying fruits are not regarded as marks of God's displeasure with cows and oxen, potatoes and grapes. In like manner, the earnest student of nature refuses to see in the cholera a visitation of the sins of mankind, or in the hurricane and earthquake the scourges of a taskmaster, who is punishing his slaves for indolence or mischief.

When the observer turns his eyes in another direction, he discovers that all animals which have power to move are always on the look-out for danger. The deer will not, knowingly, allow the approach of a sportsman, but it will feed quietly whilst the herdsman passes him. The crow carries this fear of enemies into a system; and when he associates with others, so as to form a community, he places sentries, which can see danger from afar, and give timely warning, thus allowing the rest to feed in quiet. If we could understand better than we do that which passes amongst animals, we should probably find to what extent they carry their organisation amongst themselves, and thus be able to institute comparisons between gangs of wolves and pirates, hordes of peccaries and savages, and societies of elephants and men.

Furthermore, when the natural historian seeks for traces of Sabbath observance amongst the brute creation, or some evidence of the presumed necessity for the rest of one day in seven, he is wholly unable to find any. Every creature seeks its food, and takes its repose, on every day alike. It has neither saints' days nor holidays. Consequently we infer that the laziness of the Jewish Sabbath, and the irksome theological activity, combined with the unnatural rest of an English, and still more of a Scotch Sunday,

upon which divines so much insist, are matters on which the Almighty sets very little store.

Without going farther, we may say that natural religion teaches us that there are no sins against God except those which manifestly interfere with His designs or providence. He teaches a mother to love her offspring; it is therefore a sin to endeavour to make her desert it. He teaches males and females to unite; it is therefore a sin to ordain universal celibacy. He teaches all His creatures to be as happy as they can; it is therefore a sin against God to encourage men to be miserable. It is no sin against God when a bird or beast kills one or more of its superfluous offspring; nor can we logically say that it is an offence against the Almighty when a woman kills a child which she is unable to rear.

Such a doctrine as that last mentioned appears at first sight to be horrible; and doubtless it is so, to everyone who confounds the laws of man with those of God.¹¹² We can readily understand any one

¹¹² By "the laws of God," in relation to mankind and the creation generally, we mean those instincts, propensities, passions, method of growth and increase that form a necessary part of the living being; by "the laws of man," we wish to indicate those regulations which have been made by human beings living in societies, for the presumed good of the commonwealth, or for the exaltation of a particular man, family, class, tribe, or kingdom. The inconvenience of confounding these two is considerable. If, for example, it is alleged that laws made by men do in reality emanate from God direct, it must follow that the laws which permit the murder of the aged and the infant, and those which punish such as a crime, emanate from the same divine source. Logically, we must allow that there is in creation a law providing for the destruction of superfluous organisms. But the statutes made by Christian civilisation endeavour to contravene, as regards mankind, this natural law. Yet in every age nature shows herself to be stronger than man. Even now, Senators in civilised England uphold feticide, denounce a large family in a poverty-stricken house as a crime, or encourage devices for getting rid of useless members of society. Our workhouses may almost be designated as contrivances for ridding the working bees of the drones. I have heard that in war, when any man engaged, before an enemy, in making a pontoon across a stream is shot, and becomes helpless to aid in construction, he is thrown overboard, whether dead or alive; and, such being

averring that the toleration of infanticide would depopulate the world; yet we do not find the race of pigs defunct because a mother occasionally eats a superfluous suckling. Nor do the sparrows diminish because the old bird is allowed by her neighbours to turn a chick out of the nest. We cannot legitimately consider that to be a sin against God in man, which is ordained by Him to the brutes;¹¹³ for we must ever consider that man, so far as he knows, only differs in degree from the lower animals. Indeed, in some few spots upon the globe, man himself must be classed amongst the brutes.

When we thus express ourselves, we are speaking

recognised as a necessary evil, is tolerated as justifiable. Few governments have dared to act thus in the battle of life. Yet our police courts tell us only too plainly how many of the feeble are sacrificed by stealth to the exigencies of the strong.

We may shortly notice an evident recognition of the existence of these two sets of laws in the history of the ancient Jews. Self-preservation is the law of nature (*i. e.* of the Creator); and during the time of the Maccabees (see B. i. c. ii., vv. 32-41), this was opposed to a human ordinance, supposed to have a divine origin, *viz.*, the fourth commandment. Religious training for once overrode the human instinct; yet after reflection the manly intuition to protect one's wife, children, and oneself prevailed over the priestly law, which prohibited all manner of work upon the Sabbath. If this episode stood alone, it would induce us to deny the divine origin of the seventh day's rest.

In speaking thus, it must be understood, that we do not object in any way to man making laws which controvert, curb, or punish the indulgence of natural instincts. On the contrary, we wish and hope to see human laws for the benefit of society, in the widest sense of the word, far more nearly allied to perfection than they are; and this we believe they never will be so long as statesmen allow themselves to be trammelled by the requirements of so-called "revelation."

¹¹³ To this it may be objected, that Paul the Apostle held the belief that the whole creation suffered for the sin of man, and that all the universe would ultimately be redeemed or saved (Rom. viii. 19-23). We see no force in the objection, however, for Paul was neither a geologist nor a natural historian. He was, like many another theologian, ignorant of the ways of God in the world at large. In one part he avers that death came into the world by the sin of one man (Rom. v. 12); whilst, in another (1 Cor. xv. 36, *et seq.*), he declares that a seed must die ere a plant can grow from it. If, therefore, his argument is worth anything, it follows that sinless men could not have crops of various fruits, for seeds would not fructify; or that death is a necessary ingredient in the economy of the world. We certainly cannot pin our faith on such a logician.

of man at the bar of his Maker, not before the tribunal of his fellow-man. We have as yet made no reference to human law. It is important now that we should consider it. There can be little doubt that the origin of human law has been patriarchal; the father has had wife and children under his own care, and his will has been law. When families united, each had its own head; but when quarrels arose between members or dependants of two distinct families, they required settlement by the sword, or by arbitration. The arbitrators would naturally be the heads of the families interested. This would suffice, so long as all were equal; but when, by dint of bodily strength and personal vigour, one man, or one family, dominated over the rest, he would become the law giver. But, though a chief may desire to govern solely by his own will, his subjects might unite to oppose such an arbitrary proceeding, and demand a code of laws which all could understand.

Or, in communities where no such superior man arose as tyrant or monarch, it would be found desirable to have some understood principles according to which justice should be administered; or, failing this, some observing man might frame a code which he thought just, and propound it for adoption, probably as the result of a divine revelation. At any rate, in all civilised societies there is something like a code of laws; and in barbarous states the will of the sovereign, whoever he may be, is supreme.

Now, whenever a code of laws is promulgated or adopted as binding upon all, whether judges, monarch or subjects, it is clear that some machinery must be used to make it respected. Offences against the law cannot be punished as the code directs, unless

the offender is recognised, found and brought before a tribunal. But a culprit will not be detected unless he is informed against, or else accuses himself; consequently there must be a body of men appointed by their fellows to discover the law breakers, or everybody must become an amateur constable. Either of these alternatives involves trouble and expense, and justice is neglected in consequence. By such supineness, many formidable offenders escape with impunity. When the thoughtful have seen that murderers, violators, robbers and the like escape from human punishment, they have naturally imagined that God rules in the world as man does in a city, and concluded that all who are left unpunished here will be punished hereafter; and that the good who are overborne by the bad in this world will be blessed hereafter. So long, however, as this idea exists in the minds of the few, it is practically worthless; means have therefore been taken to disseminate it as a religious truth, or revelation. Whenever this is done, offences against men become confounded with sins against God, and are punished, either corporeally by the magistrate, or ecclesiastically by the priest.

When once a superstitious dread of the unseen world arose, ecclesiastical punishment became more formidable, both in idea and in reality; and, on the whole, this effect has been salutary, for the hierarchy have been, in general, better educated than the majority of the people of days gone by.

When the plan of enforcing justice by ecclesiastical terrors had been once adopted, it was found of too great importance to be laid aside. Even in the best policed modern towns, a large amount of crime would remain unpunished, if there were not a wide-spread

dread of the unseen, and a fear of being visited hereafter for a fault committed here; expiation for a fault in this life being generally supposed to wipe the offence out of the book kept in heaven. Yet though, as philosophers, we may doubt whether the fact be so, we must, as political economists, support the idea of temporal expiation insuring perpetual forgiveness. "Old Bogy," or any other creature, said to dwell in a closet which none can open, has far more influence on those who believe in him, than a loaded cannon standing openly in the market-place. The power of the last is known to be limited, that of the first is unknown; *Omne ignotum pro magnifico*, or "ignorance and fear are brothers," has almost passed into a proverb.

It is to be observed, that most law-makers, when framing the codes which shall govern their country, have gone upon very distinct principles—sentiment and expediency—sometimes they have gone upon no recognised principle whatever. Thus, for example, they have declared that there is no difference between the wilful and deliberate murder of one man or woman by another, and the hasty despatch of a young infant by a mother, when unable to sustain its life. Nor has the bloody decree become modified, although the sturdy sense of right which exists amongst us, practically, makes the edict a dead letter. The law studies expediency, when it forbids the public exhibition of indecencies; but it neglects all recognised principles when it refuses to make regulations for the health of the nation, and encourages prostitutes in every possible way to pick up their victims in streets, theatres, taverns, and all places of public resort. I have indeed seen "hetairæ" plying for hire

in a Protestant Church, even under the eyes of two of Her Majesty's judges, and the high sheriff of a county. Our laws are equally senseless when they permit individuals to marry certain of their blood relations, and prohibit them from marrying others to whom they are only connected by marriage.

When we inquire closely into precepts which are laid down for the guidance of mankind, in that which passes for a revelation from on high, we find a remarkable discrepancy between those in the Old and New Testament. This is brought out forcibly in the sermon on the mount, wherein Jesus distinctly opposes the teaching of Deuteronomy, thus, "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. v. 43, 44). When such an opposition exists, man may make a selection which "revelation" he will trust. If he is in a comparatively savage condition, he will prefer the maxims ordering him to hate his foes; but if he be a member of a highly civilised community, he will select those ordaining the cultivation of brotherly love. Such a one will recognise that the maxim, "Love your neighbour as yourself," is the foundation of all good government, in the domicile, in the town, in the county, in the empire, and in the world. To this many add, "Love God, and keep His commandments."

All civilised and thoughtful beings can give unqualified assent to the first precept, and a general assent to the second, differing only in their interpretation of the words, "God, and His commands." Let

us take as an illustration that which is called the sixth commandment, "Thou shalt not kill;" there is probably not one which is more generally believed to emanate from the Almighty than this. Yet we are told, in the ancient Jewish chronicle, that God ordered the slaughter of two nations, Midian and Amalek; and we see that Christian princes indulge in political executions. When, therefore, parents who are unable, from sheer want, to bring up their offspring, or affectionate children, who are prevented by poverty from fostering aged or infirm parents, destroy them deliberately, and with the sanction of a state, can we affirm that the law against killing is one which has certainly emanated from Jehovah? That such a law is not recognised amongst savages is well known; for amongst the Dyaks, he is looked upon with the greatest respect who has committed the greatest number of murders. We may, therefore, conclude that the command in question emanates from civilisation, rather than from "revelation." This is practically realised in ethics thus. Settlers in a new country, one practically stolen from its inhabitants, have naturally a contest with the aborigines, each man fighting, as an individual or as one of a community. So long as the slaughter takes place in fight, few would designate it "murder;" yet if unarmed women and children are destroyed, the carnage deserves no other name; nevertheless, this is done in newly settled districts, alike by individuals and the government, and not regarded as deserving of damnation. War necessarily involves murder, but civilisation sanctions it, and thus suspends or abrogates the so-called law of God.

In like manner, we might demonstrate that the

command, "Thou shalt not steal," is one of human rather than of divine origin; and that many others usually said to be revealed from heaven have emanated from thoughtful observers upon earth. To test the question, whether the two great maxims which we refer to are due to a celestial origin, let us fix our attention upon two nations, Spain and Peru, the former possessing that which is asserted to be a divine revelation, the latter having never heard of the existence of such a document. Yet when the two came into contact with each other, the Americans surpassed the Spaniards in brotherly love, in religious feeling, in systematic care for their neighbours, in education, and in good government. Taking Prescott's history for our guide, we affirm that no nation ever existed, within historic times, whose general propriety in public and private life was greater, and whose dealing with enemies was more humane, than the Peruvian. On the other hand, it is doubtful whether any people more savage, murderous, cruel and rapacious than the Spaniards has been known in the new world. Hence we conclude, that "revelation" is not essential to teach mankind sound political economy, consideration for the welfare of others, or real brotherly love.

To this, the natural rejoinder is, that every impulse to do good is "an inspiration," and that every precept which emanates from that impulse is "a revelation;" and as a corollary it may be added, that such inspiration and revelation will advance with the spread of knowledge and of civilisation. We do not object to the proposition, for it is merely another form for saying, that revelation is of human invention. No thoughtful man would join

issue on such statement, for he is willing to believe that his skill, power of observation, thought, judgment, action and the like come from a higher source than his earthly parents and the education he has had. But if this be the meaning of theologians when they talk of "revelation," they should recast their whole system of theology and style of diction.

Again, it is asserted that the morality of the Bible, which is regarded by many as an inspired book, is superior to that of any other known scripture, and consequently that it must *par excellence* be the only revelation known. But we deny both the fact and the inference. We have already shown that the morality of the Old Testament is bad. That some good portions exist we do not deny, but these are like oases in a desert. With the precepts of the New Testament we generally agree, differing only from them upon points of detail. They were addressed to men by one who believed that an immediate destruction of the whole world was imminent, and all are directed to prepare them for that event; the rich and the poor were to have property in common, for of what avail would wealth or poverty be when the cataclysm came? Men were taught to take no thought for the morrow; that foresight was not necessary when men felt that the next day might bring a sudden desolation upon the world; the occurrences of each day were sufficient to occupy each mind. All were to regard themselves as being something superior to the lilies of the field and the sparrows, and to believe that God would provide for the men more certainly than He provided for the crows. To such teachings, all of them being incentives to laziness and impro-

vidence, we cannot reasonably assent, nor can we believe them to be of divine origin.

Yet many of the most important observations in the New Testament have exact parallels amongst ancient Hindoo writers. The following, for example, are quotations from the Hitopadesa, or the sanitary counsels of Vishnu Sarman (translated by Francis Johnson, London, 1848): "Food, sleep, fear, propagation, each is the common property of men with brutes. Virtue is really their additional distinction. Devoid of virtue, they are equal with brutes" (page 3). "Even whilst thinking upon destiny, a man should not relinquish his own exertion" (page 3). "Sacrifice, sacred study, almsgiving, pious austerity, truth, fortitude, patience, disinterestedness; this is recorded as the eightfold course of duty." "He who looks on the wife of another as a mother, on the goods of another as a clod of earth, and on all creatures as himself, is a wise man" (page 7). "The want of control over the senses is called the road to ruin, the victory over them the path to fortune" (page 9). "In adversity, fortitude; in prosperity, moderation; in the assembly, eloquence; in war, valour; ambition for fame, perseverance in study, this is perfect in the nature of the high minded" (page 10). "Sickness, sorrow, pain, bonds, and afflictions; these are the fruits of the tree of the personal transgressions of corporeal beings" (page 11). "Suitable hospitality must be exercised even towards an enemy arrived at the house." "The good show pity even to worthless beings" (page 15). "Religion is the one friend which follows even in death, whilst everything else goes to destruction along with the body" (page 16).

“Through covetousness, reason staggers; covetousness begets insatiability. A man tormented with insatiability experiences misery here and hereafter.” “Better that silence be kept than a word be spoken which is untrue” (page 27). It would be unprofitable to multiply quotations here, in support of the statement which we have made respecting the precepts to be found in writers who certainly did not draw their inspiration from Judean sources. The reader who is desirous to prosecute the subject, can examine at his leisure the following books: Legge’s *Life and Teachings of Confucius* (Trubner, 1867); *A Code of Gentoo Laws, or Ordinations of the Pundits* (London, 1777); *The Parsi Religion as contained in the Zend Avesta*, by John Wilson, D.D. (Bombay American Mission Press, 1843); *The Dabistan, or School of Manners* (Trubner, &c., 1843); *The Sacred and Historical Books of Ceylon* (London, 1833); *The Life or Legend of Gaudama, the Buddha of the Burmese* (Rangoon, American Mission Press, 1866); *The History of India, Vedic period*, by J. Talboys Wheeler (Trubner, London, 1867); *The Vishnu Puráná*, by H. H. Wilson (Trubner, London, 1864); Hardy’s *Manual of Buddhism* (London, 1853); Muir’s *Sanskrit Texts* (Trubner, London, 1868); Xenophon’s *Memorabilia of Socrates* (Bohn’s translation, London, 1864); Plato’s *Works*, and Cicero, *Offices and Moral Works* (Ibid.); Ilang *on the Parsees* (Bombay, 1862); *Buddhism in Tibet*, Schlagintweit (Trubner, London, 1863).

To make our views respecting human invention and divine revelation still more clear, let us for a moment suppose that the laws on the two tables, said to have been given on Mount Sinai, were really uttered

there, by God Himself. We do not, therefore, believe that the Egyptians had no law against murder. Indeed, the story of Moses slaying the Egyptian, and his flight into Midian to escape from the consequences of his crime, prove that homicide was punishable on the banks of Nile, long before Israel departed from the land of the Pharaohs. No one has hitherto pretended that the Egyptian priesthood had a revelation from Jehovah; consequently, we must believe that the ordinance, "thou shalt not kill," is of human invention. But it may be said, that he who first proclaimed that law must have been divinely inspired, for no one, unless he possessed the Spirit of the Holy God, could have propounded such a commandment. This involves the idea, that every man who is clever beyond his fellows possesses a portion of the wisdom of the Almighty. That many such mortals assume to be inspired to give laws, we know from history. Take, for example, the case of Numa Pompilius; he is represented as following Romulus, as head over the young state of Rome; his subjects were a mixed multitude from different towns, and mostly fugitives from justice; that they were lawless, the rape of the Sabines demonstrates. When Numa recognised this, he considered it to be politic to frame a certain code by which the people should be governed; in such a summary, doubtless, were the laws, "thou shalt not murder, steal, or adulterise." Now Numa, we are informed, proclaimed that the edicts which he promulgated were heaven-sent, a special messenger coming to him for the purpose of instructing him in the science of legislation; consequently, we must believe either that he had a revelation from God, or that he was simply an astute

man, who used religion as a cloak by which he could impose salutary laws upon his subjects.

I cannot, indeed, remember reading of any state pretending to civilisation, or of one ruled over by a chieftain, in which murder, theft and adultery committed, by one of a tribe, against a compatriot have not been punishable by law or custom; we must, then, either regard the domestic abhorrence of these crimes as an instinct implanted in us by the Creator, or the result of a revelation to every right-minded citizen. If, with many, we conceive the two to be identical, it is necessary for us to recast entirely the current ideas respecting a special revelation to the Jews alone. Let us for a moment think what the question involves; we may put it fairly thus; A certain section of men resemble a family, residing in a lovely spot, apparently sequestered; they claim amongst themselves to have a possession more rich, fertile, beautiful and glorious than all the world besides; they still farther claim to be the only country on earth over which the Creator watches with a paternal eye. To them He speaks, and He gives laws for their guidance. Without their pale, there is neither true comfort, peace, prosperity nor salvation, and foreigners are pitied, and despised or persecuted to change their opinions. Yet it sometimes happens, that in this community there are some earnest men, who cannot recognise all the beauties of the spot in which they were born; in their eyes the landscape is blotted with eye-sores; the so-called happiness is dreary, the laws are inadequate to maintain order, and misery prevails in many a hidden corner. Determined to investigate matters for themselves, they leave their contracted state,

sally out into the world, and find many a locality equal in beauty to that which they have left, and some where brotherly love is really cultivated and abounds. They find that the eye of the Creator is over all His universe, and that their own small clan has no especial value in His eyes. With minds like those of Japanese envoys to modern Europe, expanded by mingling with the world, these travellers return and tell of God's thought for other men; yet their information is slighted, their words distorted, and they are punished for having dared to wander. Call the inhabitants of the locality which we have described Christians, and the travellers Free-thinkers, and the question between the two is apparent. The former assert that they are the exclusive people of God; the latter declare that His tender mercies are over all His works. The former rejoice in believing that a small section of themselves will alone attain to an everlasting happiness in a future world, the rest being damned to all eternity; the latter assert that there is not throughout nature one single reason for believing that the Almighty made man on purpose to torture him. The first fancy that they know as much about a future state as they do of the government of mundane empires; they can tell the locality of Heaven, and the names of every one living in its courts; they can describe its pleasures and its treasures, and each can assign to himself his proper place in the celestial palace. In like manner, they can describe Hell, its masters, its executioners, its punishments, its tortures, and its perpetuity; they claim power over its portals, and can consign their foes thereto; and they assume to have influence by which the miseries of the damned can be diminished

or increased. The existence of such knowledge and power the Free-thinker absolutely denies. Of those places, to which the names Heaven and Hell are given, he professes to have no knowledge. Refusing to believe the fables invented by others, he declines to make any for himself. His reason induces him to believe, that death will usher the intellectual part of human beings into a new form of existence; and that his position in that state will be modified according to the manner in which he has cultivated his mental or his animal powers. Beyond that he dares not venture to idealise. He feels a full persuasion that the Creator of the universe will do what is right, and he trusts Him implicitly.

Let us for a moment compare the condition, during their lifetime, of the two sets of beings we sketch. The one, trusting in hierophants, and believing in stories which have been designed to frighten mankind, lives in perpetual terror of eternity, or brutalises himself that he may forget what he has been taught respecting it.¹¹⁴ Men who are called "religious" hear perpetually the statement ringing in their ears, that "few shall be saved;" that "every offence against certain laws entails damnation for everlasting;" and, as these offences occur hourly, they feel

¹¹⁴ I have often heard it alleged, that the wildest and apparently the most depraved of our educated young men are those who have been brought up the most strictly, by their parents or others, in a religious point of view. My own observations fully bear out the general idea. The mind of such has been overloaded with imaginary terrors, which inundate the thoughts when the intellectual has once succumbed to the animal being, and moral drunkenness is resorted to that thought may be drowned. If pious fathers studied sound sense as well as religion, they would have fewer profligate sons. I know many bad men, but few are more utterly vile than the offspring of certain ministers of religion. The worst youth I ever knew familiarly, could to my knowledge, trace his vileness to the puritanic strictness of a conscientious but narrow-minded father.

that such judgment is imminent. To escape such punishment is the aim of their lives, and they trust to men like themselves for protection therefrom. The Rationalist, on the contrary, is wholly free from such imaginary terrors. His life is spent in the earnest desire to do his duty unto all; to insure the greatest happiness to the greatest number; to bring up his family in the principles of love and right, and instruct them in their duties to each other and to all men; and to be perfect gentlemen in the highest meaning of the word. In fine, he strives to live so as to be able to use the words of Job, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him," etc. (Job xxix. 11, 12.) To such an one, death has no terrors; it is simply a summons to another state. He falls asleep. His work is over. And he has a perfect confidence that He who awakes him again will instruct him in his new duties.

We thus come to the conclusion that the pretence of a revelation has been adopted primarily to influence the minds of men, and to induce them to do what has been considered good for them as individuals, and as members of a community. As new exigencies have arisen, the ideas of revelation have been enlarged; just as the telling of one lie involves the necessity for many more.¹¹⁵ Now, however, the so-called revelation is recognised to have assumed so monstrous a proportion, that sensible men shrink aghast from it.

¹¹⁵ See *Letter on the Creed of the Church and the Creed of the Crown*, by Frederick S. Ffoulkes, London, 1869.

But, though we see that "revealed" and human law have influenced each other, they are by no means the same in Britain. The law now refuses to persecute where revelation dictated that it should do so; for example, the Bible says (Exod. xxii. 18), "Thou shalt not suffer a witch to live," yet moderns refuse either to believe in sorcery or to punish "witches." Nor do we execute, by stoning, an individual who gathers sticks on a Sabbath (Num. xv. 32-36). The Bible, on the other hand, refuses its sanction to the law which says a man shall not have two spouses at once, or marry a sister of his deceased wife. Our legislators, then, have thus demonstrated their practical belief that revelation is not what it pretends to be, for they prefer to be governed by some human principle, rather than an edict professedly divine.

When we have once attained to this position, we cannot fail to recognise that some such conclusion occupied the mind of the enthusiastic and earnest Paul, who writes (1 Cor. vi. 12), "All things are lawful [ἅ ἔξεστιν] for me, but all things are not expedient [σὺ μὴ φέρεις]," an assertion twice repeated in ch. x. 23. A reflection such as this uttered by Paul often passes through the mind of the philosopher. He may be profoundly convinced of the truth of his deductions, but he does not like to proclaim them at the town cross. The sage may believe that dress has only been adopted for warmth; but he would shrink from going unclad, even in India. He may dissent from the doctrine of the parish parson; but, when he sees him occupied in doing good, he will forbear from the expression of opinions which would mar his usefulness. Our own conclusions may

be thus enunciated. It is the duty of every man to endeavour to attain for himself, and for all those who are dependent upon him, as much happiness as is compatible with his own health and comfort, and with the health, comfort, and happiness of his neighbours. His rule of action should be the old maxim —

“Be you to others kind and true,
As you 'd have others be to you;
And neither do nor say to men
Whate'er you would not take again.”

Conf. Matt. vii. 12.

What right have I, as an Englishman, to make a law that all the aborigines of Australia shall wear breeches, because my wife and daughters dislike naked men? The natives, if we went there, might as reasonably insist that all of us should go nude. In like manner, I have no right to insist that everybody in Christendom shall be Jews on Sunday, eat meat on Friday, and believe that the Almighty is single, treble, or quadruple. What greater right has any body to make me believe that a robber was a great friend of the Almighty, that a sensual nation were a holy people, and that Babylonia was a focus of revelation? Once again, let me express a wish that each man would think more deeply about what he does, than about what he believes. The one may be likened to gold or metallic currency, the other to paper assignats, or greenbacks, which, though they promise to pay, may turn out to be worthless in reality or absolute forgeries.¹¹⁶

¹¹⁶ The following suffices to show the current ideas of revelation, understood literally; and it is to be remarked that, if a revelation is not to be taken literally, it is worthless,

[“PECULIAR

RHODANIM, also spelled *dodanim*, רְדָנִים and רְדָנִים (1 Chron. i. 7), and probably *dedamim*, is a word which has

“PECULIAR PEOPLE” COMMITTED FOR MANSLAUGHTER.

Standard, London, January 26, 1868.

Yesterday, Mr. William Payne, City Coroner, held an inquiry, at the Crown Tavern, Blackfriars-road, touching the death of Louis Wagstaffe, 14 months old.

The deceased was the daughter of two members of a sect called “the Peculiar People.” Though a girl, she was named Louis, after a saint of the Church.

Mrs. Fanny Adley, 16, Princes-street, Blackfriars-road, said that she was a widow, and was one of the Peculiar People. The deceased was the daughter of Thomas Wagstaffe, a wharf labourer, and Mary Andrews, his wife. The child was always delicate, and it suffered from a cough. The elders of the Church were called together, and they anointed the child. The ceremony gone through was the pouring of oil out of a phial on to the child’s chest. They prayed to the Lord to heal the child and raise it up again. Witness did not suggest the calling in of a doctor, because when she was herself laid low the Lord of All raised her up again. She went by the Word of God. On Tuesday last she saw the child was worse. Death took place on Wednesday. They gave every nourishment to the child, and gave it brandy and water. The reason they did not call in a doctor was that Scripture said, “Cursed is man that trusteth in man”; and also, “Trust not in an arm of flesh.”

A Juror.—Did not the Lord speak of calling in physicians to the sick?

Witness (fanatically).—In what part of Holy Writ do you find that?

The Juror said he did not know, but it was there; and asked the witness, “If your leg was broken, would you call in a doctor, or would you merely pray to the Lord to get it mended?”

Witness.—The Lord says, “Not a bone of the righteous shall be broken.”

Thomas Cook, the Coroner’s officer, deposed that on Wednesday last, from information he received, he went to 3, Whitehorse-yard, and there, in a loft over a stable, in which was one horse, he saw the dead body of the deceased child. The mother, Mrs. Adley, and two male persons were in the loft. They said that the child had been ill a fortnight, and that no doctor had seen it. “God raised up the sick and the wounded.” Witness said, “What! without medical aid? What do you call your religion?” They answered, “Peculiar People.” Witness remarked that he had never heard of such a religion before, and he thought they were very peculiar indeed.

Dr. Thomas Donohoo, 19, Westminster-bridge-road, said that the parents called upon him for a burial certificate after the child was dead, and of course he refused to give it. He had since, by the Coroner’s order, made a *post-mortem* examination. He found that death had resulted from inflammation of the lungs. The disease had been going on for ten days. If medical aid had been called in, the child would have had a fair chance of recovery. Brandy and water was highly improper; it would aggravate the disease.

Thomas Wagstaffe, the child’s father, was then asked for an explanation of his conduct in not getting medical aid for his child. He said—“The reason is, I gave my heart to the Lord six years ago, and I believe that He is God of my body. Now I believe that when I am laid low the Lord will raise me up. Six years

puzzled the philologists, some of whom consider that

ago I believed as the people of the world do. One of the elders of the Church will address you upon this."

The Coroner said that, as the case was a serious one, he would hear any witness that could be produced.

A middle-aged man, who had the appearance of a shopkeeper, then stepped forward, and said that he was an elder. He handed in "A Plan for the Elders of the Peculiar People, 1867-68.

"My worthy brethren dear, you see the new made plan,
And your appointments there, now take them if you can;
But if you should be called aside,
Be sure you get them well supplied."

The plan was simply a list of thirteen places which were to be visited by the elders. The head-quarters of the sect appeared to be in Essex. The document concluded with the words, "Dear Brethren, it is requested that the Church visited pay the visiting elder for his time and travelling expenses."

The Elder then said, in answer to the Coroner's inquiry as to what the document had to do with the calling in a doctor to save the child's life—"Sixteen years ago the Lord saved my soul. All men are appointed to die. We have a conscience that we want to keep clean."

At this point the Coroner cut short the exposition of the Elder by proceeding to sum up. The deceased child, he said, had lost its life through the fault of the parents in not procuring necessary medical aid, and the offence amounted in law to manslaughter. Elders might leave their own lives to the care of the Lord if they liked, but the lives of children should not be played with. He liked their notion of trusting in the Lord, but in this case they had gone too far.

The Jury, after a short consultation, returned a verdict of Manslaughter against Thomas Wagstaffe and Mary Andrews Wagstaffe.

The Coroner said that he would take bail for the appearance of the accused at the Central Criminal Court. He fixed the amount at £80 for Wagstaffe and his wife, and two sureties of £40 each.

Two members of the sect, hat manufacturers, became sureties.

The Elder above alluded to said that in Essex, where they had numbers of these cases, Mr. Codd, the Coroner, after consulting with the Recorder, decided that when they sincerely believed in the Lord it was not manslaughter.

The Coroner said that he was of a different opinion, and that he would send the parties to Newgate in future cases, for children's lives should be protected. The age for miracles was past, and they would find that, though the gates opened for Paul and Silas, the gates would not open for them when they were in prison.

The Elder remarked that physic killed as many people as the want of it.

The Peculiars gained a victory over the people of the world at the end of the case. When they had signed the bail bonds they refused to pay the fees, and as the bonds were signed and accepted there was no way of compelling them to hand over the money; they accordingly went on their way rejoicing. Ultimately the man and his wife were tried at the Central Criminal Court, when the Judge ruled that, as there was no proof of want of care or affection on the part of the parents, the charge of manslaughter could not be sustained, and the individuals were discharged.

it refers to the Δάρδανοι (Dardanians), and others to the Ῥόδιοι (Rhodians). Both surmises appear to be equally probable; and either, or both solutions, may be accepted. But as neither Dardanians or Rhodians as such could have been known to Moses, it is tolerably clear that the passages, where they are spoken of, could not have been written by his pen.

Ri is the name of "the goddess" in Assyria.¹¹⁷ She has very naturally been associated with the Greek Rhæa (Ρεῖα, Ρεα, Ρεῖη, or Ρεῖη). Ri was called, like her Grecian successor, 'the mother of the gods,' or "the great mother," and was personified under the form of the female organ, as Ra was characterised by that of the opposite sex. We are told that the worship of Rhæa was originated in *Crete*, before it reached Greece generally. Now we have already seen good reason to believe that the Cherethites were Cretans who visited the western parts of Asia as mercenaries. These men, when returning home, would very naturally implant there any new form of worship they had adopted; or else, some adventurous priest, finding his profession overstocked at home, may have carried his gods with him to the land whence the stalwart soldiers came.

If we turn to the Hebrew for assistance in explaining the word, we find that רֹי, *roi*, which is doubtless the equivalent of the Chaldaean *Ri*, signifies 'the being seen and recognised as God.' In Gen. xvi. 13, we find, "And she called the name of the Lord that spake unto her, 'Thou God seest me,' viz., רֹי אֱלֹהִים, *el roi*. But we find a still more remarkable

¹¹⁷ Rawlinson's *Herod.*, vol. i., p. 522. See also Rawlinson in *Journal of the Royal Asiatic Society*, vol. i., N. 193, 4, and Talbot in *Transactions of the Royal Society of Literature*, vol. viii., p. 243.

confirmation of our view of the identity of *ri*, Rhæa, and womanhood, in the fact that 'Ἔ], *rei*, signifies a mirror. Now a mirror is a substance in which an individual can see a reflection of his features; and it was so constantly used by women, that the looking-glass became typical of the feminine creator. Amongst Lajard's engravings from ancient gems, there is one which is too gross for reproduction, wherein is portrayed a seal of curious shape. On one face there is a female with an associate, she being nude and without any ornament save a mirror; whilst on five other faces are depicted a ram, a dog, a zebra, a bull, and a lioness, all of which were more or less symbolic, and the antiquary thus seeks to identify this goddess with *Ri*.

When we have arrived at this stage of our inquiry, we attempt to trace some names into which this *rai* or *ri* seems to enter. We have already spoken of *Mary*, *Miriam*, *Marian*, *Mariamne*, etc. We next turn to *Sara*, or *Sarai*,—over which we will not now linger,—and a number of others, which show the connection between the *Ri* and *Il*, or ἡλίος. We are next reminded of the circumstance that in later times “the Virgin” has appeared to individuals. Roman Catholic records teem with minute accounts of apparitions of *Mary*; now to devout anchorites, in their hermitages; now to ascetic friars, in their cells; and now to simple maidens, on a mountain side. Even the pictures of the blessed Mother have been said to wink, and some of them to shed tears. We might be tempted to say something ungallant of the weaker sex, were we to express our opinion as to the powers they possess of organising and carrying out any deception suggested to, or originated by, them.

But we may legitimately express our belief, that any system of theology, which introduces into its forms of worship the adoration of the charms of lovely women, whether in the flesh, in stone, in pictures, or solely in idea, is far more likely to be captivating to men than one which endeavours to associate the mind with the sternness of man. To the devout male worshipper of the Virgin, the appearance of a female of exquisite beauty has overpowering influence; whilst few would care to see, in the flesh, the features of a man of sorrows, acquainted with grief. I am not profoundly read in the legend of St. Anthony, but have a dim recollection that the only form which the devil could assume, with a hope of inducing the anchorite to sin, was that of a voluptuous woman. No wonder, then, that priests in olden time, who wished to extract large offerings from their male votaries, adopted for their worship a form which would both fire and enchant the imagination.

RIB. We have, on more than one occasion, called attention to the mythical story of the creation, and endeavoured to explain the signification of Adam and Eve, the serpent, the nature of the temptation, and of the fall. It remains only to notice the story of the formation of woman, and from a rib. Mythologists, from the remotest times to the present, have been puzzled to decide whether man or woman was created first, and, according to their own caprice, or to the exigencies of their position, as leaders of opinion or opponents to current doctrines, have fabled that the first man came from the first woman, or *vice versa*, or that the first being was bisexual. Into all the quaint stories which have reached us, from Greece, Palestine, India, Mexico, Peru, and elsewhere, it is unnecessary to

dive, except to say that there is a substantial resemblance amongst them all. Yet there is not one which makes a rib the origin of woman, and we are therefore led to inquire into the probable reason. It is clear that the conceit has not taken its origin from man having fewer ribs than woman, or fewer on one side than on the other; neither can we attribute it to any natural hollow, scar, or mark over any of the ribs in males, for none of these exist. Moreover, a rib is not an elegant bone, nor is it conspicuous for strength. We cannot say even that it is one which is nearest to the heart, the supposed seat of the affections, for the sternum, or breast-bone, is certainly closer to that organ than is the rib. There being then no generally known ground which would serve as a basis for the Hebrew legend, we are led to investigate the possibility of its connection with the Jewish language. In doing so we discover that צַיִל , *tzaila*, “the rib,” was selected as the origin of woman, from its assonance with צֵלָה , *tzela*, “a fall,” the idea in the writer’s mind being, ‘woman, the cause of man’s fall (*tzela*), came from the fall (*tzaila*), of man’s side.’ The conceit being possibly suggested by the resemblance of the two words to צֵלֶם , *tzelem*, “the image” of God; the notion being that woman was created in the image of man, as man was created in the image of God; and that Adam’s fall came from the woman, whom God had made from the fall of his side. Those who are familiar with the punning contrivances of the Hebrews will readily recognise the probability of this explanation.

RIMMON, רִמּוֹן (Jos. xv. 32), “A pomegranate.” The shape of this fruit resembles that of the gravid uterus in the female, and the abundance of seeds which it contains

makes it a fitting emblem of the prolific womb of the celestial mother. Its use was adopted largely in various forms of worship. It was united with bells, in the adornment of the robes of the Jewish high priest.

Figure 42.



It was introduced as an ornament into Solomon's temple, where it was united with lilies, and probably with the lotus. In one part of Syria, it was deified, and a temple erected in its honour. The Virgin Mary, who has assumed in modern Romanism the position

occupied by Ishtar, Astarte, or Ashtoreth, in ancient Paganism, is frequently seen adorned by ears of corn, like Ceres; by vine leaves and fruit, as was Venus; and by the pomegranate, as was Mylitta. See Plate 4, Vol. I.

Rimmon, or the pomegranate, figures in many Christian churches, as it did in ancient Syrian temples. The accompanying woodcut, Fig. 42, is copied from a figure in Pugin's *Glossary of Ecclesiastical Ornaments* (London, 1868). It contains the double triangle, or the shield of David—the pomegranate, and the *vesica piscis*, the most common of the emblems of the yoni. It is sad to see such flagrant heathenisms adopted by a Church which calls herself the only true one.

RIPHATH, רִפְתָּח (Gen. x. 3), “A son of Gomer, *i. e.*, of a Cimmerian tribe (Gen. x. 3), by whom are understood the Celts who marched across the Riphœan mountains (ῥῆγ Ῥιπαῖα), *i. e.*, the Carpathians, into the farthest regions of Europe.” (Fürst, *s. v.*) We have here apparently another indication of the writer of Genesis being familiar with Greek, or at any rate with Grecian names.

S is represented in the Hebrew by ש, שׁ, and שׂ, the last one having the soft sound of *sh*, whilst the first two have the pure sound of the English S, as in *sow*. These letters are interchangeable with each other, and occasionally with ז, and צ; just in the same way as in our own language *rose* is pronounced as if it were written *roze*.

ש was written שׂ, שׁ, שׂ, שׂ, by the

Phœnicians ; Σ , Ψ , by the Carthaginians ;

\mathcal{Z} , \mathcal{L} , \mathcal{R} , \mathcal{S} , \mathcal{C} , by the Ancient Greeks

also \mathcal{T} , \mathcal{I} ; by the Umbrians, \mathcal{D} , \mathcal{S} .

\mathcal{U} was written \mathcal{W} , \mathcal{U} , by the Ancient Hebrews ; \mathcal{L} , \mathcal{H} , by the Phœnicians ; \mathcal{S} , by the Carthaginians ; \mathcal{M} , \mathcal{M} , by the Ancient Greeks ;

\mathcal{M} by the Etruscans ; \mathcal{Z} by the Oscans and Samnites, from which it is clear that the Roman \mathcal{S} came.

SABBATH, שַׁבָּת (Exod. xvi. 23). From the earliest time of my childhood, that I can remember, the Sabbath, or Sunday, was always the most disagreeable day of the week. Nominally a day of rest, it was really one of irksome toil. We were not allowed to play, and we found it very hard work to sit demurely and do nothing. To occupy us, we had to learn collects, psalms, and hymns, or read aloud, and be duly corrected by parents who, we could see, were quite as much "bored" as ourselves. Then we trudged drearily to church, and were not allowed to go to sleep, even on the hottest days. After dinner, we were trooped off to listen to some incomprehensible sermon, whilst the head of the household imbibed port wine, and Dwight's *Theology*, until he fell asleep. At a stated hour we broke his slumbers, and underwent a second edition of catechism ; then, after tea, we had again to march to church, or sit round the fire saying hymns. Bed-time came at last, and I, for one, felt that the

acting was over. Sometimes the plan was varied by our being sent to church in the afternoon; and the earliest sufferings which I can remember were those of thirst during the service and our walk home. As my years increased, two things became very apparent; first, that all preachers laid greater stress upon keeping the Sabbath-day holy, than upon any other virtue; whilst the religious laity spoke as if they felt the Sunday as the most disagreeable of the week. My own mind revolted from the idea that God should have set apart a day, in every seven, in which all his creatures should really be miserable; unless accustomed to acting, and rather enjoying "make believe." Consequently, I began to inquire into the pretensions of the day, and tested my conclusions from time to time by conversation or correspondence with clergymen and others who were strict sabbatarians. After working at the subject for many years, it appeared to me that the sanctification of one day in seven was a purely Jewish institution, and is no more incumbent upon christians, than circumcision or the rejection of pork. Still farther, I saw reason to believe that the Sabbath is an institution which was in reality first heard of about the period of Isaiah; that its appointment is a human contrivance; that the parts of the Pentateuch in which the keeping of it is enforced are of comparatively late date; that its observation is not inculcated by Jesus, who seemed really to oppose it; and that it is disregarded by the Apostles. We will take some of these points *seriatim*.

1. Without determining the priority of any book of the Pentateuch, we will take the fourth commandment, as enunciated in Deuteronomy, as the first

witness, for we find (ch. v. 15) appended thereto the words, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." The same command, given Exod. xx. 10, is vitiated by what to me seems the blasphemous assertion that the Lord "rested" on the seventh day, and blessed it because it brought Him repose. Our second witness is still more powerful, for Exod. xxxi. 13 says, "Speak thou unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations." Again vv. 16, 17, "The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever;" and then the same reason why the day is hallowed is given as in Exod. xx. 10. This view is also taken by Nehemiah (ch. ix. 14), "Thou madest known unto them thy holy Sabbath." These are almost the very words of Exod. xvi. 29, "The Lord hath given you the Sabbath," in which the point of the observation is in the word "you." The verses in question bearing no other meaning than this; You, the Jews, are especially under the divine eye; Jehovah has instituted a Sabbatical rest for you; whilst all the world besides toil on without any hebdomadal repose.

From this evidence we can draw no other conclusion, than that there were no Sabbaths before there were Jews; that the sanctification of the day was for the Hebrews alone; and that it is therefore purely

ceremonial. Nehemiah, indeed, in the verse quoted, seems to express the same belief, for he says that the Sabbath, precepts, statutes, and laws were given to Israel, from God, by the hand of Moses.

2. There is evidence that the Sabbath was not known prior to the time of Jehoshaphat. It is not mentioned or referred to in one single place between Deut. v. 15 and 2 Kings iv. 23. We do not consider the book of Chronicles an authority for the establishment of a doubtful fact, for we have already recognised it as a false witness. Again, the word is not mentioned in the Psalms,¹¹⁸ nor amongst the Proverbs. It is clear that David knew nothing about it, when he tramped with Achish, king of Gath, and back again to Ziklag, a march apparently of six days in all; after which he and his troop pursued apparently, during three other days, a marauding company of Amalekites, again returned to Ziklag with the spoil, another three days; and then, after two days' rest, he again marched upon Hebron (see 1 Sam. xxix., xxx., and 2 Sam. i.) During all this time there is no keeping of a Sabbath. Solomon was equally ignorant of the Sabbath, for he made a feast for all Israel, lasting in all seven days and seven days, which must have included two Sabbaths, which are not even hinted at (1 Kings viii. 65). This indication that the Sabbath was unknown to Solomon¹¹⁹

¹¹⁸ I am referring here to the authorised version of the Bible, in which the superscription of a Psalm is not regarded as the first of its verses, as it is in the Septuagint and the Vulgate. The word Sabbath is introduced into one such superscription, and nowhere else. See Ps. xcii.

¹¹⁹ See Exod. xvi. 29, wherein we read that on the Sabbath every man was to abide in his place, and was not to leave it on the seventh day. If Solomon and the people had known this command, they could not have feasted fourteen days consecutively.

is opposed to the chronicler, who places the Jews in Jerusalem in the time of Saul, and speaks of the Sabbaths in the same chapter (1 Chron. ix. 32), whilst he makes David appoint Levites to offer sacrifices on the Sabbaths in the new moons, etc. In 1 Chron. xxiii. 31, the same writer makes Solomon say, "Behold, I build a house to the name of the Lord my God, for the burnt offering, morning and evening, on the Sabbaths, and on the new moons" (2 Chron. ii. 4). It is clear that any historian can invent a few facts, to make it appear that modern inventions were known in remote times; and it is equally clear that an observant critic can detect the imposition. Even if only one book of English History were to descend to posterity, and that were to place the invention of gunpowder in the time of Alfred, and of the electric telegraph in that of William the Norman, I doubt whether any reader would be convinced that these two things were known to Britons before "the conquest," when he saw no use made of either for many centuries.

3. With this singular silence respecting the Sabbath-day in the early history of Israel, we must contrast the frequent mention which is made of it in Isaiah, Jeremiah and Ezekiel. Yet even when it is mentioned here, it is spoken of as a day not generally known, kept, or cared for. Instead of being an acknowledged festival, it seems to have been one of new institution, to which the prophets endeavoured to make the people take heed. The allusion made to it by the second Isaiah, and by Jeremiah, favours this view. It is, indeed, very doubtful whether the Sabbath was ever generally kept by the Jews as a nation, until their return from Babylon, even if it

was then known to the commonalty. The great stress laid upon keeping the Sabbath by Nehemiah contrasts strangely with the silence of Joshua, Samuel, Nathan, David, and other prophets and kings ; whilst the stories told in the books of Joshua, Judges, Samuel and Kings, contrast equally strangely with the almost universal reverence for the day shown by the devout Jews in the the times of the Maccabees (see 1 Mac. ii. 32-41), in the lifetime of Jesus, and during the final siege of Rome.

It is, moreover, to be noticed, that when the Sabbath is first spoken of, it is associated with the festival of the new moon, one which we have already seen to have been of human origin, and adopted from the heathen. Our own opinion is, that the Sabbath, and all the festivals known to the later Jews, had their origin after the sack of Jerusalem, which we have described in the article Obadiah. At that period, we believe that whatever of statecraft had before existed was swept away, and the opportunity was taken by those who re-peopled the city to fabricate new laws and a history. This could be readily done when all the ancient inhabitants had been sold into slavery, and the new ones were peasants who had escaped the general deportation. Such, very probably, knew no more about Moses, or any legal code, than our own country bumpkins ; some of whom I have found unable to name even the days of the week. We can even believe that we recognise, in the ordination of the Sabbath-day, a desire to instruct the very ignorant remnant living in the devastated houses of Jerusalem. We can understand how the Priests endeavoured to keep one day as a holiday, on which they could induce the people to rest and be taught. We

can also understand how those who did so were reputed good, because they regarded with due deference their ecclesiastical superiors, whilst others who refused to keep the feast-day were declared to be bad, because they cared nothing for the hierarchy.

We now proceed to examine the obligation of the Sabbath upon Christians. In the first place, we notice that Jesus systematically and intentionally broke it. Nothing can be clearer than the evidence (Mark ii. 23-28) that, when reprovèd for allowing his disciples to break the Sabbath, Christ not only justified them, but said that the day was appointed for man, and that the "son of man" was Lord over it. This evidence is strengthened by the occurrence recorded in Luke vi. 6-11, where it is evident that Jesus very deliberately and very distinctly offended the prejudices of the Jews respecting the Sabbath-day. A similar circumstance is recorded John v. 9-18, whereby we see, unequivocally, that Jesus did intentionally break the Sabbath in the estimation of all the people, without deigning to give any explanation of his actions.

When we turn to the testimony of the Apostles, we find a similar negation of the claims of the Sabbath; for example, Paul writing to the Romans says, "One man esteemeth one day above another, another esteemeth every day alike," etc. (Rom. xiv. 4-6.) The same writer is still more explicit, when he says, "Let no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath, which are the shadow of things to come" (Colos. ii. 16, 17).

Moreover, when we consider that the silence of the New Testament is as significant as its speech, we

cannot pass lightly over the fact that the Apostles, when legislating for heathen converts, never enforced the keeping of the Sabbath. They were to abstain from things strangled, from fornication, and from blood. Beyond these, the followers of Christ declined to put a yoke upon the necks of their converts, which they themselves spoke of as unbearable to their fathers and to themselves (Acts xv. 10). "The works of the flesh" are often enumerated in the epistles, yet in none of the categories does Sabbath-breaking occur. In the list of those who stand outside the gate of the new Jerusalem, no Sabbath-breakers are mentioned (Rev. xxi. 8, 27, xxii. 15).

The observance of Sunday is equally ignored in the Apostolic epistles extant; nor can we find a scrap of evidence that either the Sabbath or the Sunday was a day whose observance was inculcated as a duty upon the early, or any subsequent, Christians. That one day in the week was selected, as being convenient for devotees meeting together, we do not doubt. There is indeed scarcely a town in our own time in which friends who have certain tastes in common do not meet to indulge them in company on stated days. Thus men may fix Monday for the meeting of their chess club, Tuesday for their whist party, Wednesday for their music meeting, Thursday for their microscopic soirée, Friday for their debating society, Saturday for their scientific discussions, and Sunday for their social gatherings. Such was doubtless the case with the early Christians. When first they met, all were nearly equal; but as time rolled on, one more fervent than the rest became a centre in each "circle,"—for we must recollect that ancient Christians resembled modern secret societies in everything except

in religion. To such a leader all gave heed; but, as very frequently happens in the present time, a new generation arose, who did not pin its faith upon the leaders to whom the parents had sworn allegiance. The centre, seeing the defection of sons, would naturally rebuke the fathers. These, being thus reprov'd, would endeavour to coerce their boys, perhaps unsuccessfully. In subsequent generations, the head centres would inculcate upon parents the necessity of moulding their children's mind at an early period, so as to make the Christian club-meeting a "necessary" of their lives. The fathers, being convinced, endeavoured to do their duty. Thus it has happened that abstaining from attendance upon the weekly religious meeting has become equivalent to being irreligious,—to being opposed to the head centre of the district, and consequently an "independent," or (its synonyme in common idea) an infidel, or freethinker.

We regard, therefore, the Christian communities as comprising a vast people, amongst whom there is an endless variety of clubs, the majority of which select Sunday for their day of meeting. Each club has head centres, centres, sub-centres, etc., without end. But as it happens in real life that some men refuse to join any sort of society, whether it be secret or open, so it is that some never join Christian clubs, or, having joined them, cease to attend at the periodical meetings, or pay deference to the society's rules; perhaps they join a different body to that which first received them. In any case, absence from the assembly is the most conspicuous sign of defection. Hence, and from no other cause, has arisen that superstitious reverence for the Sunday which prevails in Great Britain. The "elect" feel that they are

opposed to the world, and every vacant place in the Sunday gathering tells of desertion. We do not therefore wonder that every preacher should do his utmost, either by scolding, exhortation, or other means, to retain his hearers, and to see that they respect the day of meeting. But though such men may call the absent "infidels," it does not make them so; and one who regards every day alike may be in reality a far better individual than a head centre, who makes all in his district miserable throughout the whole of the assembly day.

But we may approach the question in yet another way. Sunday, or Sabbath, may be acknowledged to be of Divine appointment, the authority for the assumption being the books called the Pentateuch. But with this we are bound to accept the same authority, as decisive respecting the method in which the sanctification of the day is to be observed; for no one can logically declare that the Power which ordains the celebration of a feast is incompetent to arrange the details to be observed therein. Now the same lawgiver, who commanded the Sabbath to be kept holy, said that the people must not seek food thereon, for they should not find it; that they must cook on the sixth day, so as to prepare for the seventh; and that such viands would never go bad (Exod. xvi. 23-26). In ver. 29 of the same chapter, the Hebrews are enjoined to abide in their dwellings on that day, and consequently they could not go to public worship, nor ought priestly visitors to come and teach them theology. In Exod. xx. 10, the people are prohibited from doing any work, and from permitting children, slaves, cattle, or foreign residents, to be active. In Exod. xxxi. 15, the punishment of death is denounced

upon any one going through any exertion ; which is repeated in ch. xxxv. 2, in which, to make the definition of the words "*any work*" clear, it is enjoined that not even a fire should be lighted on the Sabbath. In Deut. v. 14, the command for rest is unequivocal, and ordains that children, slaves, draught and riding animals shall all be equally inactive with the masters.

That these laws were not simply intended to be dead letters, and that he who made them was determined that they should be enforced, we find from a story in the fifteenth chapter of Numbers. This is to the effect that a man was found gathering sticks upon the Sabbath. The amount of work done was small, the things sought were insignificant. To one who was not going to make a fire, and had nothing to cook but manna, we can only imagine that the collection was for a childish purpose, possibly to amuse his offspring whilst they sat in-doors. Yet this picking up of twigs was 'work,' and, lest there might be a miscarriage of divine justice, the man was placed "in ward."

We must, however, pause awhile at this point, to inquire what people saw the man groping for bits of wood, and who were they who brought him to Moses and Aaron? for it is clear that, if all had obeyed the commandment to remain in-doors on the Sabbath, none could have seen the offender, or been on the spot to arrest him. But it is possible that zeal in punishing a sin, in another, counterbalances the committal of a similar offence in ourselves. We have, indeed, read of a man murdering another for eating meat on a fast-day. Be this as it may, the story goes on to tell us that the culprit was detained in durance until

the Lord's will respecting him should be known. When Moses had duly consulted Jehovah, it was found that the Almighty regarded the offence as sufficiently bad to require a bloody and deathly expiation. The sentence against the unfortunate man being, that he was to be stoned with stones till he died. Christians, who believe in Jehovah and Moses, do not, happily for us, think it necessary, in similar circumstances, to adopt their decision.

There does not appear to have been any special service ordained in the temple for the Jews upon the Sabbath; for all that we can find respecting it is, Num. xxviii. 9, that on the seventh day two lambs, and some other things, should be offered in addition to the daily sacrifice. Indeed it would be difficult to understand how a particular service could be compatible with an enforced residence at home upon the day; an order which is still literally kept by the Karaites amongst the modern Jews. It is true that, in Isaiah lxvi. 23, we find the idea of coming to worship before God on the Sabbath; yet even there the seventh day is associated with the new moon, as if both were of the same value.

If, then, we regard the sanctification of the seventh day as binding upon Christians as well as upon Jews, we must accept, as equally cogent, the directions as to the method of showing our respect for it. Instead of doing this, the churches of Christendom have arbitrarily changed the whole of God's law respecting the Sabbath. They have not only altered the day, but they have ordained special services, by which people shall be induced to break the commandment to stay at home. In many cathedral, and other churches, the direction that no fire

shall be kindled is systematically contravened, for huge candles are lighted and kept burning during a large part of the day. So far from allowing servants and beasts to enjoy a day's repose, there is not a Christian household in England which does not exact from domestics such work as cleaning grates, and re-making fires, cleansing the utensils in use in bed chambers and eating rooms, waiting at table, and cooking such victuals as toast, pie, roasts, potatoes, etc. Nor is any one more scrupulous about horses, for there is scarcely a church-goer who does not think it his duty rather to break the Sabbath by leaving home, and having a horse-drawn vehicle to take him to church, than to observe it as God is said to have ordered, by remaining the whole day within doors.

In other words, Christians, in general, demonstrate their practical belief in the human origin of the Sabbath, by systematically refusing to pay attention to what God is said to have ordered, and by adopting a method wholly at variance therewith. For example, God ordered no special Sabbath duty, the modern Church has done so. God said, let every one remain at home that day, the Church declares that every man, woman, and child must come to Church. God said, no manner of work shall be done on the Sabbath by man or beast; every Christian, on the other hand, recommends that every man, woman, and child shall work, as schoolmasters, mistresses, or scholars. God ordained that the seventh day should be kept holy, Christians refuse to keep holy any day but the first. God ordained, as we are told (Levit. xvi. 21), only one Sabbath of rest throughout the year, in which the Jews should afflict their souls. Christians, on the other hand, do everything to make

everybody as miserable as possible on Sunday. The artisan, unable to lay in for himself a store of books to occupy his leisure, is debarred, by the enforced closure of every institution having a humanising tendency, from cultivating his mind; and the law does everything in its power, by limiting the periods during which food and drink shall be sold, to make the day of rest one of fasting. A poor man is allowed to eat and drink what he likes, when he can only do so at certain hours; but when he has abundance of leisure, acts of parliament prescribe his feeding hours. A man who has a cellar stored with wine or ale can indulge his fancy as to his Sunday meal times, but the artisan, who has no such stock, can only dine at such hours as the legislature allows wine, beer, and spirits to be sold. Jesus Christ, in detestation of such Pharisaism as prevailed in his time, said that the Sabbath was made for man; his followers, presuming to be far wiser than he, say that man was made for the Sabbath, and practically assert that it is better for all mankind to be miserable for a seventh part of their life, than be allowed to be comfortable in their own way. Who can wonder at the hierarchy of Christendom being disliked by the mass of the people, when they promulgate doctrines which are equally opposed to the principles of Judaism, of Christ, and of sound good sense?

SABEANS, שְׁבָאִים. We find, in Kitto's *Cyclopædia of Biblical Literature*, that three different tribes are included in the Bible under this name of שְׁבָאִים; the descendants of Seba, who settled in Ethiopia; the שְׁבָאִים, the descendants of Sheba, the Sabæi of the Greeks and Romans, who lived in Arabia Felix, the Sabæans of Joel iv. 8, and of Jer. vi. 20; and

שְׁבַיִם, *Shebaim*, a horde of Bedawee marauders in the days of Job.

But with or for these we have comparatively little interest. For us the Sabceans chiefly attract attention as the name has been used, generically, for all those nations who have worshipped or adored the host of heaven, and seen in the sun, moon, planets, and constellations, agencies which govern all mundane affairs. The study of Sabceanism, therefore, leads us into a history of astronomy on the one hand, and of superstition founded thereupon on the other. Into the first of these it is quite unnecessary for me to enter; of the second I have already spoken largely, under many different heads. In the present article I prefer to consider the subject of Sabceanism, as opposed by the Mosaic law. On turning over the pages of that vast repertory of learning, Spencer's *De Legibus Hebræorum*, I find him enunciating that very many of the laws of the Pentateuch were made to contravene the manners, rites, customs, etc., of the Sabceans. With his arguments we see no reason to quarrel, and in the main we are contented to adopt his conclusions. We readily allow that the intention of the Hebrew law was to make a wide distinction between the Jews and their neighbours; and that purity in Israelitish religious worship was enjoined, in consequence of the obscenities which were common amongst the neighbouring races, and the star worshippers in general. But before a law can be made to oppose a practice, it is clear that the practice must first exist, and be regarded by the legislator as prejudicial to the interests of himself, or the people over whom he rules. Consequently we feel sure that the so-called

Mosaic law, which opposed Sabeanism, could not have been composed until that form of idolatry was known to the writer, and considered as bad.

Now the tenour of the Hebrew Scriptures demonstrates that the Jews neither knew anything about astronomy themselves, nor were they brought into contact with astronomers, or astrologers, until they became acquainted with the Babylonians.¹²⁰ Hence we draw the inference that the particular laws of Moses, which were intended to oppose Sabeanism, were framed in the later times of the Jewish monarchy, or were introduced into the Pentateuch during the time of the captivity, or the period immediately following the restoration. We thus find, once again, that a close attention to the study of proper names affords us great assistance in the reconstruction of ancient history.

SACRED NAMES. I take this opportunity to supplement the article on JAH, Vol. I., by some more definite information than I was able to supply on that occasion. The following is a quotation from an *Essai Historique et Philosophique sur les Noms d'Hommes de Peuples et de Lieux*, par Eusèbe Salverte (Paris, 1824). "La thèurgie attribua aux noms une efficacité redoutable."¹²¹ Les démons évoqués au nom d'un personnage vivant, étaient, disait-on contraints d'apparaître et cette croyance superstitieuse a subsisté pendant des siècles, la peur empêchait probablement de tenter l'expérience propre à la démentir. 'Ne changez point les noms étrangers,' dit l'un des *Oracles Chaldaïques*, commentés par Psellus.

¹²⁰ See Deuteronomy iv. 19.

¹²¹ Origen contra Celsum, lib. iv., cap. v.

Chez chaque nation, dit le commentateur, il existe des noms inspirés par la Divinité, et dont l'énergie sacrée, incroyable, se perd tout entière si l'on ose les traduire. Origène professe la même doctrine. Jamblique nous apprend que, fidèles à ce précepte, les pretres se servaient, dans les cérémonies religieuses de noms dont ils ignoraient la signification; c'est ajoute-t-il parceque ces noms signifient quelque chose parmi les dieux." Pp. 15, 16.

Any one who takes the trouble may readily trace in such words as Ave, Hallelujah, Hurrah, Huzza, and the like, the modern representatives of foreign ancient sacred names.

SACRIFICE. From the most remote period of history, to the present time, and over an extent of surface corresponding to the known world, the idea of propitiating a deity by sacrifice has existed. The Red Indian worships his Great Spirit by undergoing unheard-of sufferings, which terminate in cutting off his finger.¹²² The modern negro propitiates his god as did the ancient Britons, with offerings of men.¹²³ The Mexicans in America, the Jews, Greeks, and Western Orientals generally offered up human sacrifices of others; whilst the pious Hindoo, even in the present time, elects to offer up himself.

When the thoughtful observer notices such a general idea, he naturally endeavours to trace it to

¹²² The reader may profitably consult upon this subject a small book, entitled *O-KEE-PA*, by G. Catlin (Trubner, London, 1867), which gives some remarkable details upon the sacrificial rites of the Mandans of North America.

¹²³ This statement is made on the authority of an envoy sent to Dahomey by the Geographical Society of London; and by reports of English Consuls and others, recorded in the daily journals, respecting the king of Dahomey; which monarch when he comes to the throne immolates great numbers of men to the gods of his father. I am unfortunately without any written record of the dates, etc., of the publications.

its source. Nor has he to seek far. He knows that dread of an invisible power is common alike to all. To that potency everything is attributed which we cannot understand. It matters little whether a man or any one of his belongings is injured, whether he has a paralytic stroke, loses his cattle, finds his land destroyed by flood or other cause, or becomes the victim to war or famine, in all he sees the hand of a vindictive unseen power. "Why," such an one inquires, "are my father and my brethren slain?" "Why are my crops destroyed by hail?" "Why are my lands devastated by inundations?" "Why are my flocks blasted by lightning?" "Why does not rain fall now where it used to do?" Unable to answer such queries himself, he naturally takes counsel with his neighbours, or some clever man. As a result, it is agreed between them that the cause must be sought for in the anger of an offended God, or in the machinations of an evil spirit. When considering how this power may be propitiated, the arguments will run thus: "Although we know nothing of this Being, it is clear that He must want crops, and land, and men, and cattle, for occasionally He takes away some of all. Although it is not clear on what principle He selects His victims, it is certain that all are not alike visited at once. This may arise from the individuals punished having done something which is displeasing to Him. In any case, it will be better to forestall His wants, and to cultivate His good will, by regularly and voluntarily offering to Him something of every thing that He has ever destroyed." Consequently, if any one wishes to live secure from want, misery, and every evil, he must make systematic offerings,

by fire or otherwise, to propitiate the Dread Unseen, and give Him what experience has shown that He requires. The origin of the idea of offering sacrifice is precisely analogous to that which prompts the merchant to throw his goods overboard during a heavy gale, to enable the ship to survive. The same principle induces prudent states to prepare for war in time of peace.

When the idea arose that sacrifice was necessary to propitiate the anger of, or to draw down blessings from, the Great Unseen, it developed itself in a variety of modes. Grant the proposition that sacrifice has power with the Almighty, and it follows as a consequence that the greater the sacrifice the greater its influence. Hence originated offerings of vast bulk, hecatombs of oxen, thousands of sheep, and hundreds of men. Hence he who wished to make the Creator favourable, would destroy in His honour his dearest child, or some other peculiar treasure. Perhaps, still believing firmly in the principle, the priest, or whoever else made the offerings, went through a series of experiments to ascertain which was the most acceptable form of sacrifice. If there was a drought, vegetables, wine, and water would first be solemnly offered. Afterwards, animals, of gradually increasing value; then men, slaves perhaps at first; then women; subsequently children, at first of low origin, but at length of high birth; until, at last, one or more sons of the king would be selected as sacrifices to that Almighty power who withheld the rain, or poured blight upon the crops. Now as these sacrifices would only be made at intervals, we can readily understand that the oblations would be sufficient to enable a

fortunate change to occur, and then the victims last sacrificed would get all the credit. Consequently, on other occasions of drought, mildew, tempests, etc., victims similar to those which had seemed on a previous occasion to propitiate the Deity would be offered first of all. But if in spite of every sacrifice the hoped-for blessing did not come, or the evil complained of did not abate, the people meekly resigned themselves to bear every ill that the God whom they dreaded chose to send.

At this point we pause, to contrast modern practice with ancient theory. In Ceylon, not many years ago, planters were blessed with abundant crops, and certain valleys were conspicuous for the fertility of their soil. As prosperity increased, the plantations gradually crept up the sides of the hills, and at length whole uplands became covered with coffee and other gardens. Yet in the midst of this development of industry, the people were cursed by drought, or rain fell in such torrents as to wash away everything moveable, if ever it came down at all. Some such contingencies are reported to have occurred in Judea and Samaria, and when famine came, no change took place in the land, until seven innocent men had been hanged, and when drought occurred, until four hundred individuals had been slaughtered.¹²⁴ The authorities in Ceylon, however, instead of hanging or otherwise killing harmless men, appointed a commission to investigate the probable cause of the altered circumstances. A close enquiry then demonstrated, that so long as a dense jungle covered the hill tops, this was not only a cause of rain, but a preventive of

¹²⁴ See 2 Sam. xxi. 1-14, and 1 Kings xvii. 1, to chap. xviii. 45.

deluges; for even when the downfall was enormous, the water slowly percolated through the vegetation into the earth, and was there restrained from evaporation, by the ground being protected from the sun's rays. The water so collected gradually found its way into the valleys in the form of springs or rivulets. The government then took measures to have the hills again clothed with brushwood, and the plantations once again became fertile, though limited in extent. It is clear that, unless steps had been taken to this end, the districts in question would have been deserted, and the result, which was in reality due to man's ignorance of His works, would have been attributed to the anger or the caprice of the Almighty. We thus see that misfortunes, which the moderns meet by commissions for scientific inquiry, resemble those to which the ancients opposed nothing more than sacrifices, more or less absurd or horrible. We can see, in the very existence of such an use of oblations, that the fundamental idea of sacrifice is of human invention, at a period when science, as it is now known, had not any real existence. We cannot now believe in the inspiration of any religion in which "sacrifice" holds a prominent, or even any place.

But the development of belief in the utility of sacrifices was not confined to an increase in the value, absolute or relative, of the offering given. Both priests and people saw, with distress, valuable oxen, sheep, goats, etc., burned, for no other purpose than to deprive them of life, and make a smell mount upwards to the sky. Consequently, the practice was so modified, that they who made a sacrifice were encouraged to partake of it with the officiating priest,

and those portions only were burned which were considered useless. A sacrifice then became associated with feasting and jollification. We see this idea very conspicuously in the words which are used in the Bible to express sacrifice; they are זָבַח, *zabach*, חָג, *chag*, and מִנְחָה, *minchah*, which are rendered respectively by lexicographers (1), slaughter of victim, banquet, and “sacrifice;” (2) feast or festival; (3) “present or gift,” “impost or tribute,” and “a bloodless sacrifice.”

The connection between worship, sacrifice, and jollification is very conspicuous in Deut. xiv. 23–29, wherein the Jews were encouraged to indulge themselves in oxen, sheep, wine, strong drink, or anything else which they liked, whenever they came to worship at the place selected by the Lord for the deposition of His name.

Another development of the belief in the efficacy of sacrifice was the adoption of the idea that particular offerings were good for particular occasions; and one object was selected, or another, according as one blessing or another was sought for. But into this part of our subject it is unnecessary to enter, as Kalisch, in the first part of his commentary upon Leviticus, has already exhausted everything which can be said upon this head.

The doctrine of salvation by sacrifice has survived even to the present day; and though few really carry out the idea of killing and burning a kid, as it is said one of our celebrated living writers has done, we adopt it in a more subtle form. For many years the lesson was inculcated upon me, that I was never fully to enjoy myself. If I were hungry, I was directed never to quell the sensation wholly; if I

were thirsty, I was always to leave untouched some water which the body craved for. This was founded upon the words, "If any man will come after me, let him deny himself, and take up his cross daily and follow me" (Luke ix. 23). Occasionally, like a rebellious youth, I asked "what partial starvation had to do with 'taking up a cross,' especially when, at the time the words are said to have been uttered, 'the cross' had no special significance"? The answer ran somewhat thus; that God is very savage with man. He persecutes him in this life, and burns him for everlasting in another, but that He may be propitiated; that for many hundreds of years He has been content with such offerings as bulls, goats, sheep, heifers, etc.; but that at length His fury came to such a pitch, that nothing could calm it except the death of His own son; that the dutiful son suffered the necessary amount of misery, and that his body now forms a vast tabernacle, into which any one who likes may go and shelter himself. Yet it must be understood that, with all who do not take such shelter, God is as savage as ever. But into this tent the son does not allow any one to enter who has not made himself as miserable in this life as he could reasonably be expected to do, in humble imitation of the sufferings endured by the son of the Eternal.

To this was occasionally added such texts as the following; "In the world ye shall have tribulation" (John xvi. 33); "we must through much tribulation enter into the kingdom of God" (Acts xiv. 22); "we glory in tribulations, knowing that tribulation worketh patience" (Rom. v. 3). And upon these was built the idea that there was little hope of final

salvation except some misery was borne by the Christian upon earth. So necessary indeed is this tribulation before a hope of heaven can be entertained, that if troubles do not come upon the faithful by the accidents of life, they are to be made by the individual. I know, personally, pious Christians, who could not feel comfortable unless there was something to make them miserable every day, for a time.

My readers must not imagine that I am recording the exact words of my spiritual teachers; far from it. I believe such sentiments would never have been uttered if pious Christians were obliged to use plain language. The ideas were all enunciated in biblical phraseology, which had become so familiar as to have no real meaning. To my instructor, the idea of comparing the Almighty, to Jephthah sacrificing his daughter, and the king of Moab sacrificing his son, would have been blasphemous in the extreme. Yet the same individual could readily quote the passages, "Without shedding of blood, there is no remission." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 10). "Christ, our passover, is sacrificed for us, therefore, let us keep the feast" (1 Cor. v. 7). "Christ hath given himself for us an offering and a sacrifice to God for a sweet smelling savour" (Ephes. v. 2). Indeed, throughout the whole Christian world at the present time, the doctrine of propitiating the Almighty by some form of sacrifice is as common as it was amongst the heathen. It has, however, taken a different form. Some consider that a money payment, to an ecclesiastic, or for religious purposes, is the present equivalent to slaying

and helping to eat a bullock. This idea is based upon Phil. iv. 18, wherein Paul says, that certain things sent by the Philippians to him by Epaphroditus, are "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God;" words which we see he had in another place used in describing the death of Christ.

Others consider, as we have before remarked, that they must punish themselves, believing that the words which declare that "through much tribulation we must enter into the kingdom of God" (Acts xiv. 22) are strictly and literally true; and deducing as an axiom, the greater is the tribulation here, the greater will be the glory hereafter. From this notion has arisen the horrible self-tortures of the Indian Fakirs. One of these men, for example, is depicted in p. 49, vol. v., *Asiatic Researches*, as lying nude, all but a waist-cloth, upon a bed of sharp spikes, with a pillow of the same material. To increase the sufferings endured by him still farther, he has logs of burning wood surrounding him during the hot weather, whilst during the winter he has cold water trickling over his head and body. Such were the ancient anchorites, hermits, mendicants and flagellants of Christianity; and not very dissimilar were the austere 'Covenanters' and ascetic Puritans.

See hence what the idea of value in "sacrifice" absolutely involves. Hide it, modify it, wrap it up, conceal it as we will, it expresses the belief that the Almighty is a malignant being, rejoicing in seeing the destruction of the creatures whom He hath made. From such a belief we instinctively recoil. Who but men, themselves vile and low, could

have conceived such a notion, and who but men that refuse to think, or are incapable of doing so, could have adopted a groundwork of Christianity like this? I declare with awe, that in spite of all my endeavours I am utterly unable to distinguish between the characteristics of the Almighty Father as depicted in modern pulpits, and the nature of the devil as described by the heathen. Many of my readers may recall to their memory a statement made in England by Rajah Brooke, of Borneo, to the effect that the Mahometans beat the Christian missionaries out of "the field," by the assertion that the God of the latter used people for firewood after death. To me, that sentence carried fearful weight. Indeed I have never since risen from my abasement at the belief that the Christianity, of which we boast so much, declares that few will be saved, and that the vast majority of human beings will be burned for firewood! Could Moloch be more cruel than the God whom the Missionaries declare that it is "good news" to tell of? It is indeed too true that Christians have burned, and otherwise destroyed, millions of their fellow men, as offerings to this Deity; as if the smell of the blood of heretics was His favourite scent. They could not have done more, if they regarded the Almighty as Melcarth, Molech, Milcom, Chiun, Typhon, Ahriman, Taautes, or any other so-called devil.

Is there indeed one single attribute which the heathens have given to the devil, with which the Bible has not clothed God the Father? *horresco referens*. Often in the watches of the night have I drawn out a double column of Scriptural averments and classical descriptions, and been aghast

at the similarity. Can Pluto be a more dread being than he who framed the Christian purgatory and hell? Can Apollyon be a more fell destroyer than the inventor of the broad road leading to destruction? Can Moloch, who burns a few babies, be more terrible than he who burns whole nations? Can any being be described as more malignant than one who declares that he raised up a king for no other reason than that he might destroy him, and thereby let his power on the earth be known (Exod. ix. 16); and who persecuted a nation by a series of plagues to induce them to effect a purpose, which might have been effected as readily as a migration of rats is organised? Was the child-devouring Saturn more terrible than the Bible God, of whom it is said, "The Lord hath made all things for Himself, yea even the wicked, for the day of evil"? (Prov. xvi. 4).

If Satan had the power which many persons assign to him, could they possibly invent for him a more congenial operation than to make living beings for the sole purpose of torturing them? Such thoughts are too horrible; the mind revolts from such a conception. Yet I am painfully conscious that if the present article is ever read by evangelical Churchmen, similar to those with whom I am familiar, they will in their blind zeal rather believe their God to be in reality such as he is drawn, than allow that such a portrait is entirely of human origin. I do not know many things which are more melancholy than to feel that a form of religion, which has done so much to humanise the world, should, by its development, enslave so completely, as it has done, the successors of those whom at first it emancipated.

So long as peace on earth, and good-will towards men, are the mainspring of faith, so long we recognise the love of God to man in all its movements. But when love signifies hate, when peace means war, and when good-will implies persecution, times are wofully changed.

Is it not painful to see in the present day priests worshipping before the modern Ishtar, and offering that which professes to be the flesh and blood of her own child, whilst "galli" stand around and chaunt her praises? And is it not an equally fearful portent when Protestant divines yearn to do the like? Yet these have the power, in many places, to brand with infamy those who oppose them. It is fortunate for the interest of the perfect "truth" which will in the end prevail, that men do occasionally arise, who are as fearless in denouncing error, as their adversaries are eager in promoting it. We believe that when the religious idea involved in the word "sacrifice" is expelled from our theology and practice, we shall be able to recognise the beneficence of the Creator, far more clearly than we do at present; for we shall then think and see far more of His operations, not on man only, but throughout the universe.

SACTI is the name given in Hindoo mythology to each consort of the chief gods. In this portion of their faith there is a remarkable resemblance between the Aryan and the Assyrian theology. The inhabitants of Nineveh and Babylon divided the godhead, much as the Papal Church does, into a male triad and a female unity; but, with the usual inconsistency of theosophists, they gave a wife to each of the male divinities, without, at the same time,

assigning a husband to the virgin, although, paradoxically enough this was done in a fashion by describing her as the wife of the head of the trinity. In like manner, Brahma, Vishnu, and Siva, like some other minor gods, have a wife each, who is designated as the *sacti*, which represents the energy or power of her lord. The names of the three sactis of the Hindoo triad are Saraswati, Lakshmi, and Parvati, or Devi. Some Hindoos prefer to worship these, just as certain Europeans prefer the worship of the Virgin to that of the Father; and just as the latter are called, somewhat derisively, Maryolaters, so the former are designated *Sactus*. These sactis also go by the name of *matris*, or mothers, and they are supposed to have great power over the demons.

Figure 43.



In plates, the sactis are usually represented as ordinary females, more or less draped, but always free from any idea of indelicacy.¹²⁵ Sometimes they are represented as united to their lords after the manner of androgynous compounds, the male being on the right side, the female on the left,¹²⁶ as if males and females were the right and left hands of the Almighty. It is worthy of remark, in passing, that the man has, in every picture, the thumb and two forefingers conspicuously separated from the fingers, just as we see them in Christian bishops, when in the act of blessing the faithful.

We have on various occasions endeavoured to illustrate the past by a reference to the present, believing that what is hath already been; that there is nothing of which it may be said, See, this is new, for it hath been already of old time which was before us (Ecclesiastes i. 9-11). Amongst other statements which we have advanced, it has been asserted that the mother of the gods has been by some regarded with as great respect as the primeval father; and that the feminine emblem has been revered much in the same manner, though with different rites, as the masculine effigy has been. We have seen reason to believe that the counterparts of Osiris and Isis, Mahadeva and the Yoni, were honoured on the banks of the Nile, the shores of the Mediterranean, and amongst the dwellers in Mesopotamia, from the earliest ages. We now know that they are equally revered by the Negro savages of Dahomey, who place in the streets of their town rude representations of these deities, both of which

¹²⁵ See Fig. 43, and Plate III.

¹²⁶ See Fig. 44.

are adored by being anointed with oil.¹²⁷ We find, moreover, that the veneration of one or both of these parts is almost universal in Hindostan at the present day. Of the great antiquity of the worship an inference may be drawn from the *Tantras*, the books that describe Sacti worship, being considered more ancient than the Purans, one of which is called the *Linga Purana*.¹²⁸

Amongst the various explanations given for reverencing the Sacti is one which identifies her with *wisdom*. Literally, the word signifies *force*; and to this day we have the proverb, "knowledge is power." The Sacti is then considered as identical with the Greek *Sophia* and *Logos*. She is also the same as "will." The *Sama Vedha*, for example, when speaking of the divine cause of creation, says, "He experienced no bliss, being isolated — alone. He ardently desired a companion, and immediately the desire was gratified. He caused his body to divide; and became male and female (see Fig. 44), they united, and human beings were made." Sacti is always alluded to as *Maya* (delusion), and *Prakrite*, or nature, who is one with *Maya*, because she beguiles all beings.¹²⁹

Having, as it were, sanctified the power by which the great father carried out his designs, a style of worship was rendered to her that was supposed to be adapted to her sex. She was addressed with the most flattering and endearing epithets that man could devise. Her worshippers vied with each other

¹²⁷ See *Notes on the Dahoman*, by Burton, in *Anthropological Memoirs* (London, Trulner, 1865), vol. i. p. 320.

¹²⁸ Sellon, in *Anthropological Memoirs*, vol. i. and ii.

¹²⁹ Sellon, *Op. Cit.*

Figure 44.



in the invention of lovely and powerful attributes; and there is not a single form of homage, addressed by the Papist to Mary, which has not been bestowed on the Sacti by her worshippers. The *Sactas*, her adorers, see in every woman an effigy of the great goddess; and, during worship, many dress up a Brahminical girl or woman with great splendour, and adorn her with jewels and garlands,—just as I

have seen, in Papal Churches, a wax or wooden image of Mary decked. Mr. Sellon (from whose essays in the *Anthropological Memoirs* I am drawing much information) describes (vol. ii., p. 267), at considerable length, the nature of the ceremonies, and how, from being reverent at first, they pass into a veritable orgy, the mystic merging into the real, into which it is unnecessary to follow him. Mr. Colebrooke (in the *Religion of the Hindoos*, Williams and Norgate, London, 1858,) tells us, p. 124, that some of the sect we speak of have adopted the singular practice of presenting to their own wives the oblations they intend for the goddess. It would appear from the *Tantras*, that the worship of the female is associated with the use of wine, flesh, fish, and the practice of magic, not habitually, but during the ceremonies of worship. The votaries seem to be guided by an idea similar to that enunciated in Eccles. ix. 7, 8, 9, "Eat thy bread with joy, and drink thy wine with a merry heart"; let thy garments be always white, and let thy head lack no ointment; live joyfully with the wife that thou lovest," etc.

The *Sactas* delineate upon their foreheads three horizontal lines, and a red circle, which seem to be emblematic of the 'four' formed by the triplex organ and the unit, that together are emblematic of creation. Sellon informs us that the mystical ring or circle represents one part, and the triangle with its apex downwards another part of the yoni, and that a dot in the centre of either represents the male, thus forming the *arba*, or mystic four.

The symbols indeed which typify these elements are exceedingly numerous, as will be seen by a

reference to our figures and the explanations thereof. Mr. Sellon concludes his essay with the remarks, "The Eleusinian mysteries bear a very striking analogy to the *Sacteya*. The method of purification portrayed on antique Greek vases closely resembles the ceremony as prescribed in the *Sacti Sodhana*. From this circumstance, and also from the very frequent allusions to *Sacteya* rites in the writings of the Jews and other ancient authors, it is evident that we have now in India the remains of a very ancient superstitious mysticism, if not one of the most ancient forms of idolatry, in the *Sacti* or *Chacra Puja*, or worship of POWER."

Our readers will now recognise the fact that we did not in the smallest degree violate probability when we expressed the opinion that the Assyrian worship was mainly directed to the Sacti, and that the so-called "grove" was nothing more than a greatly disguised effigy of the Yoni. The explanation above given will enable us in like manner to recognise the value of the following symbols. The well-known serpent, with its tail in its mouth (Fig. 45) is a male emblem, whilst its mouth is a female one. The *vesica piscis* (Fig. 46), is the emblem of Mary; and I cannot more forcibly show the connection between the Assyrian 'grove,' the *vesica piscis*, Mary, and the feminine emblem, than by presenting to my readers the two following wood-cuts (Figs. 47, 48), copied from a Rosary of the blessed Virgin Mary, which was printed at Venice, 1542, with a license from the Inquisition, and consequently orthodox. The

Fig. 45.



Fig. 46.





Figure 17.

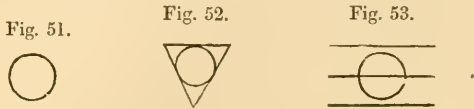


Figure 18.



eyes,¹³⁰   are used still as emblems of

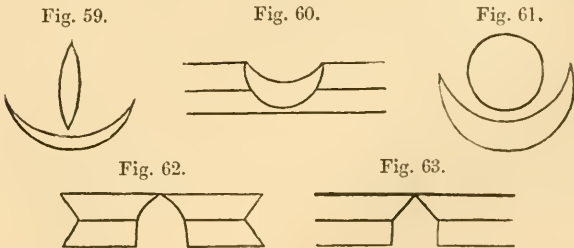
Siva and Sacti by the Hindoos, as they were by the ancient Egyptians, all of which indicate the conjunc-



tion of the triad with the unit. The following Hindoo symbols have the same signification, the last being



especially valuable to us, because the Sacti is shown



therein under a form closely resembling the Assyrian grove, or "the door," see Fig. 66, Vol. I., p. 160.

¹³⁰ There is a very curious story told of Indra in Moor's *Hindoo Pantheon*, p. 263, which proves clearly the relation between the eye and the Sacti. It runs thus; "Great and glorious as INDRA (the god of the sky) is, he could not resist temptation; and he is fabled to have been once covered with, instead of eyes, marks of a different sort." "AHILYA, the pious wife of the pious *Rishi* GOMATA, attracted the depraved INDRA," but he was prevented from accomplishing his adulterous design by the seasonable intrusion of the holy man, who imprecated this curse upon INDRA, that he should be covered with the mark of what had been the object of his lawless desires: which took immediate effect. On the repentance and entreaties of the detected deity, who did not like to be seen amongst the gods covered with such indecent spots, the good man relented, and mitigated the curse by changing the marks of his shame to as many eyes.

When the reader has still farther examined many of the symbols which we have copied from Babylonian and other gems, he will see very strong reasons for inquiring whether there was any communication between the ancient people of Hindostan and those of Western Asia, or whether there existed among both, independently, a reverence for the mundane emblems of creation, each nation creating for itself the symbols which seemed to be the most appropriate for their purpose. But what concerns us, as civilised Christians, is to inquire how it comes to pass that devices which tell solely of the adoration of the sexual organs of the male and female are still represented in our churches as if they were holy emblems. We can understand why the Papal Church adopts in her sacred dress the oval shape (Fig. 65) for the *chasuble*, the sistrum form (Fig. 64) for the *pallium*, and the union of the ancient T with the circle (Fig. 66) for a *corporal*; thus (Fig. 67).

Fig. 64.



Fig. 65.



Fig. 66.



Fig. 67.



We can also understand why many of her chief worthies are represented with the cup and globe (Fig. 68), and why the consecrated wafer, made not much unlike the buns offered to Astarte, should be circular. We can likewise understand why the head of ecclesiastics should have a circle of hair shaved from its crown; why its bishops wear an effigy of a fish's head for a mitre, why that mitre bears a tau, \top , and why priests bless the people with three fingers, on the central one of which is placed a ring. Indeed if the reader will examine Pugin's *Glossary of Ecclesiastical Ornament*, he will scarcely find a figure which he cannot readily explain by his knowledge of the triad and the sacti. But though we can understand a Church founded upon ancient Paganism adopting, as emblems of their faith, the covert forms of those parts which modesty most scrupulously conceals, we cannot understand how educated Protestants, who have escaped from the degrading tenets of the Roman religion, should still remain in beggarly bondage, and allow their hierarchs and their churches to be decked with the ornaments representative of Asher, Hea, Hoa, and Ishtar.



Fig. 68.

If our readers will permit us to do so, we would earnestly press upon their notice a book entitled *The Gnostics and their Remains*, by C. W. King, 8vo., pp. 250, profusely illustrated (Bell and Daldy, London, 1864). I would also recommend to those who can procure it, a copy of an essay on the worship of the generative powers during the middle ages of Western Europe, wherein he will see how generally the representatives of the sexes, separately, or in union, were used as talismans or charms, and how we owe the popular form of certain cakes, buns,

or loaves, to a very ancient but little thought of source.

SALVATION. There are few words which strike more strongly upon the senses of an inquirer into the nature of ancient faiths, than Salvation and Saviour. Both were used long before the birth of Christ, and they are still common amongst those who never heard of Jesus, or of that which is known, amongst us, as the Gospel. The diligent reader of the Old Testament will be quite familiar with passages in which Elohim and Jehovah are spoken of under this title; and the student of profane theology, and of modern Hindooism, will be familiar with the fact that the same Great Being, who is at one time named the Creator, is often called the Saviour or Preserver.

It is tolerably clear, from the way in which the word is used, that it intentionally bears more significations than one. Often it has reference to the living world in general, under the idea that great catastrophes, such as earthquake, pestilence, fire, water, lightning, or other forces, would destroy every organised being, unless there was some power by which others would arise to take the places of the departed. In this sense the Saviour is identified with Mahadeva and Parvati, the earthly means by which individuals are formed to take the place of deceased parents. The same may be said of Deucalion and Pyrrha, who reseeded a desolated land by means of stones, each of which, being thrown in a particular way, became human beings.

Another sense in which the word is used, is that of a deliverance from danger, and from a premature death, in case of individuals or of communities.

Thus, when a city was besieged, and in danger of being speedily subdued, if some friendly prince came to its aid, and vanquished the enemy, the leader would be regarded as a saviour of the place. In like manner, if a battle occurred between hostile forces, and a hail-storm, fierce and local like those which happen in hot countries, was to pour an icy rain of stones upon one of the armies, and discomfit its ranks, thus giving victory to the other, the last would regard Jupiter, who wields the thunder-bolt, as its especial saviour. Or if, by any mischance, a royal sportsman were to be in danger of death from the fangs or paws of an infuriated lion or tiger, and an elephant, with or without directions from man, were to kill the beast ere the hunter was slaughtered, the brute would be regarded as an incarnation of the monarch's god, and it would be named the saviour of the crown. Again, a chieftain who, by his physical prowess, or mental capacity, has been able to organise an army of his countrymen, and deliver them from the yoke of a foreign oppressor, is styled their saviour; and if, in addition to this, he enables his followers to serve enemies as their foemen had served them, he would be almost deified.

The Jewish nation, when they spoke of a Saviour, or of Salvation, almost invariably used the term to indicate one who saved the life of an individual, or of the nation; so that, when they spoke of their God as one who brought salvation, or who was a Saviour, the idea which possessed them was, that His power, in one way or another, helped them out of their earthly difficulties. Other nations, when they used the terms in question mythologically, chiefly spoke of

the Saviour as being equivalent to the renovator, the reproducer, the recreator, and the like.

In no single instance can I discover that the idea of a Saviour was connected with that of a spiritual life. The ancient Jews had no notion of a future world;¹³¹ their lawgivers spoke only to them of rewards and punishments on this earth. The Sadducees, a sect who determined, *stare super vias antiquas*, and not to give way to the new-fangled notions that their countrymen had picked up in Babylonia and Persia, held the same faith. Even Jesus, who was conversant with all the Hebrew Scriptures, could only find in them one scrap of evidence of a future state, viz., the argument deduced from the words said to have been uttered by God to Moses, "I am the God of Abraham," etc.; "God is not the God of the dead, but of the living" (Matt. xxii. 31, 32); which argument is not worth the name. If, for example, God is the God of the living and not the God of the dead, and is, moreover, the God of Abraham, Isaac, and Jacob, it follows that none of the three are dead, and that all are still alive. To modern logicians, the style of logic put into the lips of Jesus by the Evangelist resembles a "quibble" so strongly, that few can believe that it came from himself.¹³²

¹³¹ "The dead praise not the Lord, neither any that go down into silence" (Ps. cxv. 17). "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth, and wasteth away: yea man giveth up the ghost, and where is he? So man lieth down, and riseth not" (Job xiv. 7, 10, 12).

¹³² Some ingenious theologians assert that the words quoted above signify that the patriarchs, though dead to the Jews who heard the argument, were still alive, and standing before God. This is, however, opposed to every statement of the Gospel, and wholly untenable by Christians, who hold that "the dead in Christ shall rise first" (1 Thess. iv. 16); that Christ is "the first born from the dead" (Col. i. 18); and that through Jesus it is that man rises again (1 Cor. xv. 22, 23). Consequently, as Christ when preaching had not died, so neither he nor the patriarchs could have risen again.

We may fairly pass by the preceding signification of Saviour and Salvation without any farther elaboration, and concentrate our attention upon another meaning of the words, which has been current amongst Christians for many centuries. We enunciate it thus. There is a belief that the normal condition of all human beings after their death is one of horror. In other words, the general doctrine taught amongst civilised men is, that man differs from all the rest of the creation, inasmuch as he is made to be damned throughout eternity. The beast lives and dies, and is only reproduced again as water, carbonic acid, sulphuretted hydrogen, phosphate of lime, etc., etc. Man, on the other hand, is fated by the laws of nature, not only to undergo the same physical changes which the brute passes through, but to eliminate from his decaying body an immaterial essence, which conveys itself, or is conveyed, to some hypothetical locality, where it will be tortured everlastingly, in one way or another, by unsubstantial beings.

From this state of damnation, it is alleged that a few, a very few, of mankind can be saved. Otherwise it is affirmed that some individuals, during their lifetime, can be so prepared for death, that the non-material parts can be taught to pass, or to find an asomatous guide who shall take them, to an unsubstantial locality, where all shall be made happy with spiritual comforts and incorporeal pleasures.¹³³ The escape, from the "Hell" which is intended for

¹³³ It is, however, very remarkable that every description which has been given by so-called sacred or inspired writers has described the gratifications of heaven as purely corporeal. The eye, for example, is to be regaled with gorgeous spectacles; the ear, with transcendent melodies and ardent songs; the mouth, with the absence of thirst and hunger; and other parts of the body (which is to be only a spirit), are said to be certain of corresponding gratifications.

all, is designated by the name of salvation. The power, the essence, the being, or the individual by whom this immunity, release, or evasion is brought about is called a Saviour. That this signification of the word Saviour is the one commonly accepted, we recognise in the stress laid upon the words (Matt. i. 21), "thou shalt call his name Jesus, for he shall save his people from their sins;" which last clause is taken as equivalent to saving from eternal death; as we read elsewhere the authoritative saying (Rom. vi. 23), "the wages of sin is death."¹³⁴ Farther quotations are probably unnecessary.

Using, now, the words Saviour and Salvation in this restricted sense, let us examine what they involve. A moment's consideration will show that the idea in question could not be entertained without an assumed knowledge of the counsel of the Most High, as regards all that die, whether plants, animals or men. It assumes the existence of a place of punishment, of tormentors, and a locality where nothing but happiness can reign. It supposes the existence of two distinct and opposing Beings in the universe, who are in constant antagonism. It propounds that each of these rulers has deputies upon earth, who are constantly endeavouring to induce human beings to range themselves under the sway of one or other potentate; these deputies being recognised amongst men by their method of speaking, their style of conversation, or by the garb which they wear. Still farther, the idea of

¹³⁴ It is somewhat curious to see how very completely the word "death" is made to stand for "eternal life." The current doctrine being that all mankind, after their decease, shall rise and live to all eternity; some in enjoyment, others in woe, the last being designated as 'death.' But this contradiction of terms forms so small an item amongst the strange notions of divines that we need not dwell upon it.

salvation assumes that the vicegerents of the celestial rulers living on earth are perfectly familiar with the language of heaven, and of the likings and dislikes of the prince of darkness; that they know what will serve to bribe the one into complacency, and to frighten the other into quietude. It asserts that one or other power can recognise, by the condition of the corpse of the defunct,—as, for example, if it has been touched with oil or left without extreme unction, etc.,—whether its immaterial part is to pass to one realm or the other; and that there is sometimes a sort of compromise between these two as to the ultimate destination of the dead, the individual going for a time to the region of purgatorial probation, and then rising to the realms of perfect bliss. Other assumptions the reader can readily divine.

We can easily believe that anyone, who devotes his judgment to a deep consideration of the preceding paragraph, would jump at once to the conclusion, “such knowledge is too wonderful for me; it is high, I cannot attain unto it” (Ps. cxxxix. 6); it must be therefore all a tremendous lie, or an incomprehensible truth. If such an one were a philosopher, he would say to himself, “It is quite possible that ‘He who dwelleth in the light that no man can approach unto, whom no man hath seen, nor can see’ (1 Tim. vi. 16), does sometimes visit the dark places of the earth, and select for His companions the foolish men of the world so as to confound the wise, loving the base more than the noble (1 Cor. i. 18–28). It is quite possible that the men and women who know the least about this world deem themselves able to tell, more than anybody else, about that place of which no one knows anything. There is nothing à

priori contemptible in the proposition, that he whom the world regards as a lunatic may believe that he has converse with the Creator. It is also possible for some to believe that a dreamer, whose visions seem to others grotesque, deserves veneration, when he tells of the sights he has seen whilst buried in slumber, if only they refer to something of which all are ignorant." But, though possible, such things are not probable. Yet he who describes the incomprehensible cannot be refuted, and those who believe in the truth of his pictures may accuse infidels of want of faith. We allow that the sceptic, such as we here describe, *may be* the most unfortunate of men, but it is pretty certain that he *is not*.

Acknowledging, for argument's sake, that there are some individuals, who are in reality the vicegerents of the opposite and unseen powers, — persons who are absolutely deputed to save their fellow-mortals from endless woe, or to induce them to run down to perdition without any check,—it is the business of the philosopher to examine the persons who declare themselves to be so accredited. As he is unable to do this personally,—for many such individuals are separated from him, both by time and distance, to an extent that he cannot overcome,—he endeavours to effect his plan by observation. He finds that all persons, who are earnestly seeking for the salvation of which we speak, may be ranged into two distinct classes, those who endeavour to attain it by the assistance of others, and those who trust to their own individual efforts; who endeavour, that is to say, "to work out their own salvation with fear and trembling" (Phil. ii. 12). Practically, this division resolves itself into priests, with their votaries,

and other people, *i. e.*, those who have the capacity to lead, and those who are content to be led.

These classes may be recognised in other walks of life besides the clerical. We may, for example, find them in the medical, wherein are to be found men who blindly obey "authority," and others who refuse credence to authorised doctors, and set up for themselves; a fact facetiously rendered by Butler, in his *Hudibras*, thus,

"For sure the pleasure is as great
In being cheated as to cheat."

In theology we can recognise this distinction at an early age of comparatively correct Jewish history. Therein we see the Prophet Isaiah thundering against the priests and their votaries, and urging the latter to look after their individual interests. "To what purpose," he writes, "is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood" (Isa. i. 11-15). After thus denouncing the value of priestly contrivances to satisfy

God, he urges upon the people, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (vv. 16, 17). Analogous passages will readily present themselves to the student's mind; the one above suffices as a text for our discourse. It teaches us that the Priesthood adopts some visible means, by attention to which a certain amount of merit is carried, as it were, to the creditor side of the page of the great book kept before God. And as the people find it far more easy to perform some act of penance which gives positive pain than to control their passions, the first plan is always most popular.

We see a distinct parallel to this in the Medical world; for there are many patients, suffering from the results of their own faults or vices, who come to consult a doctor, and say, almost in so many words, "I'll take any nauseous physic, which you think will cure me; but I won't give up the habit which you say has caused my symptoms. You must let me go on my own way, but you must see me righted nevertheless;" and many a professor attempts the task deliberately. Just so does many a sinner wish to indulge, and yet escape a penalty. The comparison thus instituted may, however, be taken up in another, and more extended form; viz., We see that in civilised life few individuals, feeling uncomfortable in their bodily health, like to trust to themselves for finding a means of cure. They seek, therefore, the assistance of some one who professes to have knowledge and to give advice. They know that, as a rule, such men prescribe the use of certain matters, etc., and they are prepared to act as the doctor may advise,

provided that he uses such things as the patient is more or less familiar with, as articles in the medical armoury. In a general way, advice which proceeds upon new-fangled principles, and talks of unknown drugs, is neglected. So it is in divinity. An individual who hears or reads about a Hell, and thinks that he is bound thither, naturally goes to some one who professes to know all about it, and the way to escape. And the terrified patient gladly adopts the advice given, so long as it deals with materials which are generally believed to have efficacy in combating unseen foes, and making invisible friends.

Throughout the world in general, and especially in the partially civilised (I say *partially*, for I doubt if any existent nation is completely unbrutalised) quarters of it, there are professors who offer to conduct their votaries to salvation. The means adopted by the former to ensure the result for the latter, are donations of money, to be disbursed by the hierarchy; the building of temples; the offering of sacrifices; attendance on stated occasions to hear exhortations from preachers; to be present when flamens offer incense, read strange words, raise curious emblems, and the like. The applicants must eat or abstain from certain foods; seek counsel from some hierophant whenever he is in doubt; tell to such an one everything that he thinks, says or does that is wrong; submit himself, his house, his lands, his wife, his family to the will of the self-styled ministers of God; and constitute himself in all things a slave to one who declares himself to be God's vicegerent upon earth.

In addition to these, the seeker after salvation is told to regard the body as if it were the natural enemy of that soul which is to be saved, and the ally

or accomplice of every soul which is to be damned ; consequently, he is taught to make his body as uncomfortable as possible. It is to be scourged with whips, tortured by thorns, lacerated by hooks, gashed with knives, and forced into disagreeable postures ; it is to be insufficiently fed and clad ; it is encouraged to ulcerate, and vermin are permitted to roost upon it. As the flesh is to return to dust, so it is to be allowed to wallow in filth ; and to cleanse the surface of the skin is equivalent to pampering a foe ; asceticism is taught to be a virtue, and comfort is an implied crime.

Such, in few words, have been the plans recommended to a sinner as the best means of becoming a saint ; and, horrible though they are, all have been adopted, at one time or in one locality or another.

Experience, however, not only tells us that men divide themselves, theologically, into the two classes we have described, it informs us farther that there have been periods in which the ruled have revolted against their spiritual leaders, and have refused any longer to put faith in priestly panaceas. Whenever we can trace this phenomenon to its source, we find that it is due to the hierarchy having become a preponderating, overbearing, and at last intolerable power, in the state and in the home. Amongst some nations mental and bodily slavery is a normal condition, and these bear the weight of any yoke without active opposition ; others fret and fume, until they become ripe for rebellion. When, after much endurance, such a people are ready for revolt, they usually require a leader, and when one arises, who can organise his followers so as to give the expected relief, their chief demand is that he shall emancipate them

from the tyranny under which they have groaned so long.

Three theological insurrections such as we here describe have occurred during the historical period, and another is gradually preparing at the present time. We refer to the rise of Buddha and the discomfiture of Brahminism; the ascent of Jesus and the descent of Judaism; and the elevation of Luther and the fall of Papism. That which is foreshadowed is the rise of rationalism, and the fall of theological quackery. These revolutions have a great deal in common. Ere they occurred, the priestly caste in Hindostan, in Jerusalem, and in Christendom had gradually acquired such power that life was a burden to every one who was not in the hierarchal order. If men toiled during their life to leave money for their young ones, and the wife they left behind, the priests pounced upon it; a man could scarcely work, or even play, without clerical permission; his home was invaded, and his belongings were at the mercy of the spiritual adviser. The road to heaven was constantly strewed with fresh thorns, every one of which the sinner must feel the point of in his heart. Thought was discouraged, doubt was crushed, and disobedience was punished with hideous tortures. With all this, it was clear to the laity, that the clergy themselves rarely took the road which they alleged to lead to heaven; it was doubtful, indeed, whether they believed in the existence of such a place. When this misgiving became strong, a rigid inquiry followed; for, bad as it was to endure enormous misery on earth in the hope of gaining an eternity of happiness in another sphere, the irritation would be unbearable if all the self-punishments were wholly useless. When the Reformers

had produced a general disbelief in the value of the ancient practices, a theological revolution was sometimes determined by pecuniary or other considerations, — a desire to despoil the hierophantic tyrants of their gains, like the “Revolution” in France, and the “Reformation” in England under Henry VIII., — or it was brought about by the conscientious workings of a pious and enthusiastic individual, like John Knox, to whom godliness alone was gain.

But it happens that when an old religion and its ministers are degraded from their high estate, there is a want felt for the existence of others, who shall take their places. It may be that the worship of the Virgin is deposed, and that of Reason set up in its place; still it is believed that there is a necessity for some being who can be trusted as a Saviour, and for some men who can communicate with the man-chosen governor of the invisible world. Thus the emancipation from one tyranny has often been the first step towards the inauguration of another. This want we shall see is recognised, whether the change in religious feeling is what may be called political, or social. The Reformers in Scotland, for example, under John Knox and his successors, submitted to a tyranny of their Protestant ministers far more grinding than that exercised by their papal directors; and the Hindoos have found it more pleasant to submit once again to the rule of the Brahmins than to be independent as Buddhists. We shall see this matter probably in a clearer light when we have inquired into the main points of the history of Buddha and of Christ.

When Buddha, or the enlightened one, was born, more than twenty-three centuries ago, the society in

which he moved was under the sway of a powerful priestly caste, whose influence was felt in every position, action, and circumstance of life. Those priests were no mean pretenders to piety; they exercised many austerities, at which even the most devoted Romanist would shrink aghast; and they had a firm belief that they could force their way to salvation, and become powerful in heaven, by means of fasting, scourging themselves, assuming painful attitudes, and the like, upon earth. The sight of these voluntary punishments of the flesh induced all beholders to give credence to any doctrine which the sufferers taught, and men gladly underwent any penance which was prescribed to them, in order to attain a good position in the future world. "Could any transitory pang that we may endure," they would think, "be equal to the tortures which our advisers undergo? Certainly not; therefore we may trust to their counsel." But Buddah saw that the practices of religion did not bring immunity from age, disease, war, accident, maiming, misery, and death. Time and chance happened to all alike. "The same fate happened to the righteous and the wicked; to the good and pure, and to the impure; to him that sacrificeth, and to him that doth not sacrifice; as was the good, so was the sinner; and he that swore, as he that feared an oath" (Eccles. ix. 2, Ginsburg's translation). It became, then, clear to Buddha that, for men to attain to salvation, something more was necessary than religious forms, attendance upon ceremonies, sacrifices, etc. To discover what this was, the sage studied under the most celebrated Brahmans, and underwent most severe penances; yet he felt no nearer to the desired goal. He then, as it were, retired into himself, and

trod the wilderness of thought, until he reached, as he believed, the land of certainty. He then emerged into notice, confronted the hierarchy in public, and demonstrated the weakness of their religion, and the absurdity of their doctrines and practices. In the place of their penances, and excommunications for offences, which the priests of those times prescribed, he only required from his followers a confession of their guilt, and a resolve to sin no more. His teaching appears to have been, that salvation was to be earned by doing, during life, everything which was laudable, and avoiding everything which was wrong. Amongst his ordinances, were such commandments as, "Thou shalt not steal," "Thou shalt not commit adultery," "Thou shalt not lie,"¹³⁵ "Thou shalt not get drunk,"¹³⁶ "Thou shalt avoid vice in every form—hypocrisy, anger, pride, suspicion, greediness, gossiping, cruelty to animals;" "Thou shalt reverence thy parents," "Thou shalt love and cherish thy children," "Thou shalt submit to lawful authority," "Thou shalt cultivate gratitude;" "In the time of prosperity, thou shalt rejoice with moderation; and,

¹³⁵ It is a remarkable fact that, throughout the Old Testament, there is no prohibition of lying. On the other hand, we have, in the stories of the patriarchs, accounts of their having fibbed unhesitatingly. See, for example, Abraham's orders to his wife, to say she was his sister (Gen. xii. 13), a deception for which he was reproved by Pharaoh. Yet "the father of the faithful" did not profit by the rebuke, for he repeated the lie at the court of Abimelech (Gen. xx. 2-12); and even Christians who believe in the goodness of Abraham may blush with shame, when they see this so-called friend of God taunted by a heathen king for a craven and abominable lie. A similar falsity is recorded of Isaac (Gen. xxvi. 7-11). See also Jerem. xxxviii. 21-27, in which even the devout Prophet lends himself to a palpable lie.

¹³⁶ There is not in the Old Testament any prohibition of drunkenness. On the other hand, we find in Deut. xiv. 26, an encouragement to spend money in "wine and strong drink," during the feasts celebrated at Jerusalem. Indeed we may say that the so-called "moral law" was not applicable to private propriety so much as to the relations of man with man. It is perhaps the very rudest code of political penal statutes known.

in the day of adversity, thou shalt be thoughtful without repining ;” “Thou shalt study at all times to have an even temper ;” “Thou shalt forgive thine enemies, and never requite evil with evil ;” “All the virtues spring from good-will towards all men, and loving others as thyself ; these thou shalt closely cultivate.”¹⁸⁷

To this description, let us add the passage from Saint Hilaire quoted by Müller ; “I do not hesitate to avow that, with the sole exception of Christ, there is not, amongst the founders of any religion, a figure more pure or more touching than that of Bouddha. His life is unstained. His constant heroism equalled his conviction ; and if the theory that he promulgated is false, the personal examples which he set are irreproachable. He is the finished model of every virtue which he preaches. His self-denial, his charity, his unalterable sweetness are never suspended for a moment. When only twenty-nine years old he abandoned his princely position as a royal heir, and became a religious mendicant ; six years of silent meditative retreat elapsed ere he perfected his doctrine ; and he propagated it wholly by the force of conversation and persuasion during more than fifty years. And when he died at length, in the arms of his disciples, it was with the serenity of a philosopher who has acted right in every position and circumstance of life, and who is assured that he has grasped the truth.” *Op. Cit.*, pp. 221, 2.

This sage does not appear to have left personal

¹⁸⁷ I am drawing my facts, and to some extent my language, respecting Buddha and his doctrines, from Max Müller's *Chips from a German Workshop*, 2 vols., 8vo, London, 1867. M. M., in the essay on Buddhism, vol. i., quotes from *Le Bouddha et sa Religion*, par J. B. St. Hilaire, Paris, 1860, and some other authors.

disciples,¹⁵³ who proceeded at once to proclaim his doctrines over the world ; but, after a considerable period, a cloud of missionaries proceeded to distant lands to proclaim the doctrines of “ the enlightened one,” and such was their success, that the followers of Buddha are numerically greater than those of any other known religion.

It is by no means wonderful that such a man as this should be regarded as an incarnation of the Almighty, and be considered as a human god ; nor is it surprising that his votaries have adorned his life with many miraculous events ; that he should be represented as shining like a true sun, when all around was darkness, which fled at his presence ; and that all the gods in the universe came and ministered unto him.

The following account is condensed from vol. iii., *The Sacred and Historical Books of Ceylon*, pp. 45-48 (3 vols. 8vo., London, 1832). When born, Buddha was named by the father (Maha Brahma), as supreme over the three worlds ; he was washed in water which came from heaven and returned thither ; the gods addressed him as the most high ; every world quaked and paid homage to the one where the child was born ; all the blind received sight, the deaf obtained their hearing, the dumb spoke, the lame walked, the deformed became shapely ; the prisoners were released, hell fire was momentarily extinguished, the devils ceased to be hungry, the brutes ceased to be afraid, the infirm were made whole, animals of all kinds made a

¹⁵³ Yet though we have no notice of the existence of such men as the Christian Apostles are said to have been, it is clear that Buddha's followers were devoted to his teaching, and successful in making converts ; for they counted a monarch amongst their disciples, at a far earlier stage than did the adherents of Jesus.

joyful sound, the salt water of the ocean became fresh, every tree was covered with flowers, and the world and sky abounded with fragrant blossoms. A variety of other miracles occurred, too numerous for mention, both at the moment when Buddha was conceived in the womb, and when he was born. There are many more stories related in the same book, vol. iii., 119, but to recount them would be tedious. In the volumes quoted above there is an exceedingly interesting account of the Buddhist doctrines as held in Ceylon; they are mainly expansions of the commandments which we have already described, and require no special notice, except that they distinctly recognise the existence of Hell, and that evil deeds form the passport thereto.

But the pure doctrines which "the enlightened one" taught became in time clouded with error; and there are now so many corrupt forms of Buddhism, that it is difficult to recognise in any the real teaching of the fervid founder of the system. What was originally the religion of every individual, irrespective of another, gradually became assimilated to the older faiths. With priests came legends, symbols, practices, and the usual religious devices adopted as substitutes for personal piety. The Hindoo has gone back once again to Brahminic rule, and attempts to gain salvation after death by heaping miseries upon himself during life. "The dog has indeed returned to his own vomit again, and the sow that was washed to her wallowing in the mire" (2 Pet. ii. 22); a phenomenon which we shall shortly recognise again, when we speak of the followers of Jesus, whose life we now propose to sketch.

It is difficult to read, and still more difficult

to write, a history of Buddha and of his doctrines, without being forcibly reminded of the life and doctrines of "the wisdom of God" (1 Cor. i. 24), "the son of the father" (2 John 3). So close, indeed, are the resemblances between these two histories, that I have repeatedly found myself examining the probability of Buddhist missionaries having found their way to Palestine. There is indeed good evidence that, in the time of Asoka, about B. C. 270, the followers of Buddha became earnest and successful emissaries, and taught the new religion in foreign lands, to an extent unequalled by the Apostles and disciples of Jesus. As they followed the course of trade, much the same as our own missionaries do, it is highly probable that some Buddhists found their way to Alexandria, travelling in the track of Grecian trading. At any rate, there was, about the period named, a remarkable development of peculiar religious notions in Lower Egypt, and in Palestine. The Essenes arose, whose tenets closely resemble those of the Buddhists; and it is highly probable, though not demonstrable, that Jesus,—who as a child must have been regarded as illegitimate, inasmuch as people in all ages refuse to believe in the miraculous conceptions of virgins,—was adopted by the Essenic community. Such adoption was part of the practices of the sect, and the neophytes were instructed to believe and to act as did the Buddhists. In consequence of the lapse of time, and the change which verbal tradition makes in the details of biography, it is probable that the tale of Buddha, which existed in Palestine, differed in some respects from that told elsewhere. Yet the parallel between the story told of the Indian saint and the Hebrew teacher is such that it must

arrest the attention of the philosopher. If, for example, we were simply to exchange the name of the two, the same tale would suit for one as for the other.

Jesus, "the Word," is represented to have been of royal descent, by a human father,—who was not, however, paternally related,—and of celestial origin, from the great Creator. His birth was recognised by the heavenly host, as that of the Lord and Saviour (Luke ii. 9–14). He was educated to respect the priests and their written law, but became dissatisfied with both. He studied with the hierarchs of the old faith, both "hearing and asking them questions." He retired to the wilderness, and contemplated. He returned to the world, and taught. His doctrine was, that the world was close upon its dissolution; that the Mosaic law was impotent to save mankind from the approaching destruction; that after death there was a hell, and a Judge with power to send individuals thereto; that priestly ordinances, corporal inflictions, fastings, long prayers, sacrifices, religious fees, such as tithes, and offerings of various kinds, had no efficacy with the Omnipotent, except as inducements to Him to plunge those who trusted to them into Hades. He taught that men must not rely upon mortals for their eternal salvation, inasmuch as each individual is responsible to The Master only; that poverty is preferable to wealth, that mourning is a prelude to comfort, that a timorous understanding is a claim to heaven (Matt. v. 3, *Μακάριοι οἱ πτωχοὶ τῷ πνεύματι*; compare 1 Cor. i. 18–28); that humanity is a good means of obtaining worldly inheritance (Matt. v. 5); that those who seek after goodness will improve; that those who are kind and loving will be well treated by others; that inward propriety

is a passport to the celestial court; that to heal a quarrel, clothes the peacemaker with a heavenly garment; that to suffer persecution, in a good cause, is a matter for rejoicing; that wishing for the ability to commit an offence against propriety, is equivalent to sinning in reality; that it is a crime to lie, or oppose force to force; that enemies are to be combated with kindness alone; that nothing supposed to be good is to be done publicly, so as to be seen by men; that prayer is to be private; that forgiveness of others must be preliminary to soliciting salvation for one's self; that it is improper to lay up riches on earth; that wealth may be accumulated in heaven by mortals; that it is quite unnecessary to provide anything in the way of food, drink, or raiment for to-morrow, inasmuch as God thinks more of men than He does of grass and flowers, and provides for them accordingly; that it is improper to try to discover evil motives and improper actions in others; that men should always do to others as they would wish their fellow-beings to act towards them; that the road to salvation is painful, from the human propensities being inclined the other way; that a profession of morality, or propriety, is of no value in the eye of the Judge of all men, unless attended with the practice of virtue; that impure thoughts are as bad as improper actions; but that their actions are the criterion by which men will be judged (Matt. v.—vii. 23).

To the supra-montane doctrines, such as the preceding, were added others, to the effect that a rigid obedience to the Mosaic laws, sacrifices, ceremonial cleanliness, and mutilation of the person, were inefficient to procure salvation. In other words, Jesus of Palestine, like Buddha of India, taught that each

individual must work out his own salvation, and not trust to any other human being to do it for him, for that all of every nation and of every rank are equal before the Supreme Creator.

We thus see that the teaching of Christ, "the wisdom of God," was not essentially different to that of Buddha, "the enlightened one." But we find a great difference in the career of the two individuals, which speaks badly for the superiority of the Jewish priests and people over the Hindoo nation. Buddha, who overcame the Brahmins, and was admired by the commonalty, died at an advanced age, in his bed. Jesus, who equally opposed the hierarchy, and was heard gladly by the poor and ignorant, was soon silenced by a cruel death, the rabble themselves execrating him.

After the death of the Nazarene, his followers claimed for him similar honours to those accorded to Buddha, designating him "The True Son of God," and "The Saviour." Like his Hindoo predecessor, he had a position assigned to him, equal to that of the Almighty; as if men could determine precedence in the Court of the Great King. His followers also became missionaries, carried the doctrines of Jesus to every country which they knew, and counted monarchs within their ranks. As a result, those who are called Christians are second in magnitude of numbers and earnestness of faith and practice only to those who are Buddhists.

We pass by the miracles with which the history of "the wisdom of God" was adorned, and pause to consider the imperfection of the results which followed the premature death of Jesus. His disciples were Jews; the Jews were necessarily bigots, for

their scriptures teach them that everything connected with their law and history arose from the direct interference of God. Consequently, the immediate followers of Jesus had not been taught by him long enough to induce them to throw off priestly authority altogether. Thus the practices of "the law" were joined to "the gospel," to a certain extent. Christianity, therefore, was from the first a hybrid, or mongrel; the offspring of one parent who was bigoted and superstitious, and of another who was pure, free-thinking, and essentially noble.

As the founder of Christianity retained until his death many ideas,—we may fairly call them prejudices,—drawn originally from such heathen sources as Phœnician, the Babylonian, the Syrian, and the Greek, we can easily understand that the religion which he originated would rapidly degenerate. It was barely established before there arose numbers of men called apostles, evangelists, bishops, teachers, preachers, elders, deacons, and the like. Some, like the Apostle Paul, became all things to all men (1 Cor. ix. 19, 20): to the Jews he became a Jew, that he might gain the Jews; he became a servant unto all that he might gain the more. As a natural result of this, the way of salvation enunciated by Jesus was vitiated to as great, if not indeed to a greater, extent than that promulgated by Buddha.

Instead of individuals throughout Christendom being instructed in morality, they are taught to be learned in doctrine; instead of being exhorted to do justice and to love mercy, they are taught the value of 'fasting,' 'confession,' 'aves,' 'credoes,' 'paternosters,' 'masses,' 'litanies,' 'offertories,' of eating bits of bread and drinking sips of wine,

over which a few words have been uttered, and a few passes of the hand made, as if the patera and the chalice could be mesmerised into flesh and blood. Even the practices of Christendom, which by some are styled mummeries, are so closely allied to those of Buddhism, that a reader of Abbé Huc's *Travels in Tartary* is puzzled to know whether the Roman Church is an offshoot from Buddha, or Buddhism a child of Rome.

The Christians in Europe are at the present time as much dependent upon priests for salvation as were the Jews and Hindoos when Jesus and Buddha taught. We see, moreover, that hierarchs are, as it were, quarrelling amongst themselves as to their relative values as guides to a happy eternity. Each, to attain his end, calls for assistance from the hands of man. This call upon human means, for aid, is a total abnegation of any celestial mission, as a legate from the Almighty cannot be conceived to be an impotent one. If then human beings, by the power of their arms, by their skill in battle, or by their numbers in the field, can decide what individuals shall have, and who shall not have, the power of managing salvation, in a future world for all men living in this, it is clear that man has the privilege of selecting the plan of salvation which is most appropriate. This deduction, which logically follows from the premisses, is a blasphemous one. Must we not therefore conclude that the premisses are bad. When Euclid draws a *reductio ad absurdum*, and shows that a certain assumption involves an impossibility, we readily abandon the predicate. So it should be in religion.

We have then, by means of inquiry, demonstrated

that the greatest teachers, whose history is known to us, however imperfectly, have told us that salvation is to be earned by purity of mind, and the universal exercise of charity. Surely the philosopher who thus examines his subject can understand that the following words may be said to a Buddhist as well as to a Christian; to a Mahometan, as well as to a Plymouth brother, a Papist, High Churchman, or Evangelical, viz., "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." You may say that you never saw me in these conditions, but you have thus treated the weakest of these, my brethren, and with that I feel that you did the same to me. I ask you not what creed you believed. I recognise what you did; "enter into the joy of your Lord" (see Matt. xxv. 35, *et seq.*) With such clear guides before us, none need hesitate as to "the way of salvation." I am quite aware that the ordinary rejoinder to such an argument as this, is to the effect, that a good deed to-day does not wipe out the damning effects of a bad action yesterday. A demonstration of the weakness of the reply would be misplaced here; it will suffice if I refer those interested in the matter to the doctrine of Christ himself, as enunciated in Luke xvii. 3, 4.

SAMARIA, שַׁמְרֹן (1 Kings xxx. 32), or SHOMERON. *Usimuruna*, Assyrian. "On is watchful, On is observant." There seems to me to be very grave reason to doubt the history of this town or country, such

as we find it in the writings of the Jews. But it is difficult to know what shape the doubt should take. We have already shown in the articles, EVIDENCE, JOEL and OBADIAH, that the annals of the Hebrews as given in the books of Kings and Chronicles cannot be relied upon as truthful. Nay, even in 1 Kings xiii. 32, mention is made by a prophet of the cities of Samaria, long before Samaria was built, and its dependent towns could be called after it.

The history, such as it is, discloses a strong "animus" on the part of the writers; and it is clear that Samaria was disliked by the Judeans to a considerable degree. We cannot believe that the feeling was due to the Samaritans being more idolatrous than the Jews, for that they scarcely could be; nor could the hostility have been great, when we find that Jehoshaphat and Ahab were friendly with each other, and united their respective houses by intermarriage.

My own impression is, that the northern portion of Palestine was brought into a state of subjection by David after having been comparatively independent; that when Solomon relaxed his military vigilance, the people of that part of the country regained their independence, which Judah never was able to conquer again. We believe that, after the feeling of soreness wore away, the peoples became moderately friendly. But a time came when Samaria joined with Syria, Edom, Ammon, Moab, Tyre, Zidon and Philistia, to capture and to plunder the city of David (see 2 Kings xiv. 12-14). The captors not only took away treasures of gold and silver, ecclesiastical emblems, etc., but captives and hostages, and sold many, if not all, that were worth selling

to the Edomites and the Grecians. This was an indignity which would rouse the direst hatred amongst the boastful Jews, consequently their writers would henceforth use their best endeavours to make the Samaritans appear contemptible. We have already seen how Amos, Joel, Obadiah and others called down vengeance upon Edom and the confederates, and declared that the Almighty would do, to the respective cities of the conquerors, as the allies had done to Jerusalem. We are not, therefore, by any means surprised to find the Judean story-tellers declaring that Samaria was utterly destroyed, and all her people carried away captive. There is, certainly, *prima facie* probability that this statement is exaggerated, if not wholly untrue.

The idea thus suggested becomes corroborated, when we consider that it is quite as probable that Samaria could survive a sack and captivity, as that Jerusalem outlived its terrible punishment by Jehoash. It receives farther strength when we examine two very material witnesses, dates and silence. If we turn to the account given in the book of Kings, we find that the destruction of Samaria was effected in the twenty-first year of Ahaz, king of Judah; *i. e.*, Hoshea began to reign over Israel in the twelfth year of Ahaz, reigned nine years, at the end of which period he was destroyed, and in the third year of Hoshea, Hezekiah began to reign in Judah. Yet we find that in the time of Josiah, the grandson of this Hezekiah, there were still cities of Manasseh, Ephraim, Simeon and Naphtali, and that Josiah "took away all the abominations that pertained to the children of Israel" (2 Chron. xxxiv. 6, 33).

Very remarkable too is the silence of the book of Chronicles, respecting the conquest of Samaria, and the deportation of her people. To this we must add the curious fact, that when the king of Assyria is requested to send a priest to Samaria which had been sacked, he sends one whom he had taken from that town, who taught the inhabitants how to serve Jehovah; as if, according to Judean testimony, any priest knowing anything of Jehovah's worship existed in the place. See 2 Kings xvii. 25-28.

But though we doubt the details, we do not doubt that Samaria was taken, by storm or otherwise, and that she was treated as captured towns usually were by the Assyrians. We see no reason to disbelieve that some of its inhabitants came back to Samaria, as captive Judeans came to Jerusalem. That they did so, we gather from the conversation of the woman of Samaria with Jesus of Nazareth, and the fact that "Anna" is stated to have been of the tribe of Asher (Luke ii. 36).

It is much to be regretted that Samaritan writings have not been preserved, like the Jewish ones; had they been extant now, we might have seen the report which their neighbours gave of the Jews. There is indeed some story extant, to the effect that Samaria was both older, more mighty, and more sacred than Jerusalem, but into the truth of such statements it is unprofitable to enter.

SAMSON, שִׁמְשׁוֹן (Jud. xiii. 24), or SHIMSHON. "On is the Sun," or "Shemesh is On." The man who bore this name being a representative character, we may profit by a careful study of his life, as recorded in the book of Judges. But before entering upon it, we would remark that, as soon as the early Christians

had a literature of their own, they began to multiply epistles and gospels at a most extraordinary rate; and from that time to the present, priests, monks, nuns and papal religionists generally have increased their literature by the most marvellous accounts of departed saints, whether males or females, celibates or virgins, kings or martyrs. The legends thus fabricated have generally been marked by the feelings most current about and around the story-teller, and they reflect gross superstition, brutal ignorance, virtuous aspirations, or saintly power, according to the amount and style of education received by the dreamer, before the sacred vows were taken, and he or she became an author. Sometimes the fabled miracles are clearly adopted from the stories in the Bible, and sometimes from mythological histories. Whatever may be their source, the Protestant, strong in his good sense, rejects them as lying wonders; but the majority of Papists, who receive them on the authority of their church, credit them as implicitly as many amongst ourselves believe the fables narrated in Scripture. The Bibliolater accepts the Scripture legends solely on the authority of the Jewish church; for it was the Hebrews who selected the books and fables which were to be retained in their canon of sacred writings; whilst the Mariolater believes other books and fables, on the authority of the Christian church. The philosopher may doubt whether the Jewish hierarchy is a better authority than the Christian, and whether a story fabricated to exalt the power of Mary, or some imaginary saint, is not as worthy of credence as a tale invented to exalt the prowess of an imaginary Jew. But he will find few to join in his disbelief; for some will unhesitatingly

cleave to the Hebrew, and despise the Papal authority, whilst others will as cordially accept both.

Now we have already demonstrated,¹³⁹ from the records of the Bible itself, that there was a complete sack of Jerusalem in the time of Ahaziah; a thorough plunder of everything valuable, and a very extensive capture and sale made of her population; and we pointed out the improbability of even one manuscript being saved, if indeed any existed. We also called attention to the fact that, prior to this captivity, the worship of the Jews was idolatrous, and consequently that if any manuscripts did exist, they would not be those now called sacred. At the same time we expressed our opinion, and supported it by texts from the Bible, that the whole, or at any rate a very large portion of the writings, which purport to be older than the time of Joel, Amos, Micah and Isaiah, are of late production. We also stated the belief, that a large portion of the ancient Hebrew story was composed with the special aim to make the Jews, who were at the time ground down by misery, at home and elsewhere, contented with their present, and hopeful as regards their future lot. We called attention particularly to the following verse from Micah (v. 8), “and the remnant of Jacob shall be amongst the Gentiles, in the midst of many people, as a lion amongst the beasts of the forest, as a young lion among the flocks of sheep.”

Now, if we compare the condition of Israel prior to the advent of Samson, as given in Judges xiii., we find a great similarity between that and their condition at the period of Micah; they were, and had

¹³⁹ See OBADIAH.

for a long time been, enslaved by the Philistines. Yet at the end of sixty years Jehovah had compassion upon them, and delivered them by the prowess of a single man. We are therefore justified in the conclusion, that the same idea which prompted Micah to promise that each captive Jew should be as a lion, would prompt another to show that he might be even superior to that king of beasts.

When we endeavour to trace the notion held by the Hebrews of strong men, we find it apparent, first, in 2 Sam. xxiii., in which we are told that a man slew eight hundred at a time; that another put a whole Philistine army to flight; that another routed a host of the same nation; that three, as individuals, broke through a whole army, entered a town, and returned the same way, one at least being disabled by having to bear a cup of water. Another man kills three hundred. Etc. The reader will notice, that these are not spoken of as Nazarites; yet the exploits of the first very nearly equal those of Samson, whose strength was in his hair. As far as we can judge, the Nazarite law was not known in the time of David and Solomon; therefore, as the point in Samson's story is that his strength is connected with his hair, we conclude that the tale was composed at a period after the compilation of the Nazarite law, and when hairiness was supposed to be synonymous with strength.

We may now pursue the word Nazarite, as we have examined others. We find that נָזִיר, *nazir*, with the meaning of Nazarite, only occurs in Numb. vi., Jud. xiii. and xvi., once again in Lamentations of Jeremiah, and twice in Amoz. Hence we conclude that the law in Numbers, and the story in

Judges, must have been written about the time of Amos, or subsequent thereto. We then remember the pleasant account given in Jeremiah xxxv. about the Rechabites; and inasmuch as we find that none of them are spoken of as "Nazarites," we may conclude that the promulgation of the law in Numbers vi. was subsequent to the interview between the prophet and the sons of Jonadab.

We have already shown, in the article LILITH, that hairiness became associated with the idea of strength in the last days of the Jewish monarchy.

Although this evidence is strong, we may corroborate it still farther by the investigation of a few test words. Recollecting that, in the time when the Philistines ruled with an iron hand over Israel, "there was no smith found throughout all the land of Israel, nor any weapon" (1 Sam. xiii. 19-22), we are rather surprised to find a razor spoken of as glibly in Judges xiii., xvi. and 1 Sam. i. 11, as if it were a common instrument. Its Hebrew name, מוֹרָה, *morah*, occurs only in these places, but the more common name, תַּיֵר, *taar*, occurs in Num. vi. 5, viii. 7, Ps. lii. 2, Is. vii. 20, Jer. xxxvi. 23, and Ezek. v. 1, as a cutting instrument. The word itself is often translated "sheath," and is used eight times in "Isaiah," "Jeremiah," and "Ezekiel," twice in "Numbers," and only three times elsewhere; so that we presume the word was in use chiefly during the later days of the monarchy.

Again, there is in Jud. xiii. 6 a peculiar expression, viz., "a man of God, אִישׁ הָאֱלֹהִים, *ish ha elohim*, came unto me." And on consulting the Concordance, we find that this occurs once in "Joshua" xiv. 6, twice in "Samuel," fifteen times in "1 Kings"

xiii., and four other times in the same book; thirty-six times in the second book of "Kings," seven times in "Chronicles," three times in "Ezra," once in the "Psalms," once in "Jeremiah," and nowhere else. Now a reference to the article EVIDENCE, Vol. I., p. 499, will show reason to believe that 1 Kings xiii. was written by some one about the time of Josiah. We have, therefore, from the result of this inquiry, corroborative evidence of the story of Samson being composed about that period, or subsequent to it.

We find another test expression in the words, "the angel of the Lord," מַלְאֲכֵי יְהוָה, *malach Jehovah*, which we may investigate in the same manner. We find this expression seven times in "Genesis" and "Exodus"; three times in "Judges" ii. and v.; five times in "Kings"; an equal number in "1 Chron." ch. i. xxi.; three times in the "Psalms"; once in "Isaiah"; six times in "Zachariah"; and once in "Malachi." But we find the same words ten times in "Num." xxii.; seven times in "Num." vi.; and twelve times in "Judges" xiii.; in other words, we find the expression twenty-nine times in three chapters, and thirty times in the rest of the Old Testament. Now in JOEL (Vol. i., p. 692), we expressed our opinion that the story of Balaam was written subsequently to the time of Amaziah; and in the story of Gideon we recognise a tale calculated to buoy up the hopes of the Jews, telling that God would help them, even in their present misery, by showing what he had done when their forefathers had been ground down by the Midianites. Surely—the argument ran—if three hundred men could annihilate the vast army of Zeba and Zalmunna in days gone by, it might yet happen

that "one should chase a thousand, and two put ten thousand to flight," Deut. xxxii. 30, Jos. xxiii. 10; almost the very thing which Samson is said to have done, Jud. xv. 15. Here, again, we see strong evidence in corroboration of the conclusion, that the story of Samson dates from about the time of the troubles subsequent to the period of the captivity under Ahaziah. Our attention is still farther arrested by the fact that many of the Jews, taken at the Edomite sack of Jerusalem, were sold as captives to the Grecians (Joel iii. 6), and, consequently, that they would become acquainted with Grecian mythoses. The classical scholar will doubtless remember the extreme popularity of Hercules, as a godlike man, amongst those with whom Jewish captives came into contact; and he can readily recognise a general similarity between the demigod and the Hebrew judge. To such an extent has the resemblance between Hercules and Samson been seen by biblical students, that the orthodox have concluded that the Grecian myth must have been drawn from the Hebrew story. When, however, we take the preceding considerations as a basis for philosophical deduction, we can come to no other conclusion, than that the fable of Samson is based upon the stories told by the Greeks of Hercules, and that the history, such as we meet with it in Judges, was not written until after the return of some of the captivity from "the Islands of the Sea."

It is very difficult for an author who is working honestly to elicit truth, and who is driven, by the stern logic of facts, to demolish a structure which he has himself admired, not to feel more regret at the results attained, than satisfaction that the truth has

approximately been won. Such an one knows well that success in the quiet study is but the prelude to contumely in the turbulent world. The man who sets himself to investigate a subject in a strictly logical manner, too often resembles a lawyer who is requested to prove his client's title to an additional estate, and who discovers in his search that his employer has no title even to that which he holds. Accepting this analogy, let us examine the duty of the unfortunate possessor. Accustomed to luxury, and apparently rolling in wealth, he finds, accidentally, that all which he owns is the legal property of another. He must then ask the question, Shall I retain my position until turned out by due course of law? If attacked, shall I fight to the utmost, knowing my own cause to be worthless? or shall I at once hand over my supposed wealth to the lawful owner? Let us imagine, still farther, that the wrongful possessor does good to all around him, whilst the other man is a disgrace to human nature. Can we describe a more difficult position? Yet no one can doubt what would be the duty of an honest man. There are many men of the world who would call his resolve a quixotic one; yet there is not one, whose opinion is worth having, that would not applaud the triumph of honour over the greed of gain.

Let us now, for an estate in land, substitute an estate in religion. For many hundreds of years we have laid a claim to mansions in the skies, founded upon documents which we have considered to be divine; upon title deeds said to be written by the Lord of the Manor, and promulgated at a special bureau by private messengers. Yet, when we enquire strictly into the real value of these writings, we find them to

be worthless, mere fabrications, to bolster up the credit of fanatics who made gain by godliness. What, then, we may ask, is it our duty to do? To stifle the result of our investigation, and retain the estate to which we have no lawful claim? To destroy the discoverer of the fraud, by violence or persecution? or, failing power to do this, to oppose him by all the chicanery of argumentation or special pleading, so as to make the worse appear the better side? or to accept the conclusion manfully? The philosopher knows well how to answer these questions for himself, but he cannot do so for the theologian. He well knows that even the best divines are unchristian in certain things which concern their religion; they teach that it is right, and consider it to be their duty to their neighbour, "to hurt nobody by word nor deed, to be true and just in all their dealings, to bear no malice nor hatred in their heart, to keep their tongue from evil speaking, lying, and slandering;" yet, when that neighbour happens to be of a different religious opinion to them, and is able to show that he has right on his side, these divines, whether papal or protestant, high church or low church, ritualists or presbyterians, Mahometans or Christians, Jews or Greeks, Mormons, free-lovers, or shakers, all consider it as part of their duty to injure their opponents by word and deed, even to the commission of murder. They consider it justifiable to be untrue and unjust in all their dealings with their religious adversaries; to bear towards them malice and hatred in their heart; to allow their tongues to speak evil, and to lie and slander for the benefit of their own cause. When such is the case, and the philosopher knows that men thus described are leaders of opinion, he may, in a moment of de-

pression, regret that he was not born a fool, one of those who are comfortable, for time and for eternity, only when they are led by the nose by another man. Such fits of despondency, I doubt not, are felt by all honest men. In some cases there has been ample cause therefor, inasmuch as a sagacious hound is often worried by the pack, at the instigation of a master, ere its value is recognised. Most children hate their schoolmaster whilst they are young; and as men, they hate still more savagely the teachers who disturb their repose of mind. Yet, in England, the philosopher, who is not a hierarch, may rejoice; he knows that the laws of his country protect him from the malice and hatred of the theologian, and that he can afford to watch with interest the vipers biting at a file. Yet, even though a file, he may feel regret that vipers should spoil their teeth; and, though uninjured, he may be "dazed" by the shake which every important effort to destroy involves. A file in the midst of venomous snakes, though safe, is unable to do its duty, for none dare take it up when thus surrounded. But the serpents will tire in time, and the tool may be used once more, even though covered with the skin of vipers. Yet here, again, the philosopher sighs at the thought, that the creatures who cannot injure the sharp faces of a keen rasp may so completely cover it with saliva, slime, mucus, or unmentionable filth, that, when they leave it, none will be able to recognise the existence of a valuable tool. Such a film, he knows, has eclipsed many very powerfully written works, and he knows that vipers are still continuing the process. He then thinks of the adage, *Magna est veritas, et praevalabit*, and takes comfort for a time; yet, when he remembers

the destruction of Christians by Mahometans, and Huguenots by Papists, he sighs to think that prejudice and the love of power and lucre have sometimes beaten truth out of the field.

'T is true, 'tis pity, and pity 'tis, 'tis true.

SAMUEL, שְׁמוּאֵל (Num. xxxiv. 20, 1 Sam. i. 20). The usual interpretation of this well known name is, "heard of God," as if it were a contracted form of שְׁמוּעָאֵל, *Shemuael*; and there is no doubt that the writer of the story intended it should so be understood, for we are distinctly told that Samuel's mother called him so, because he was asked of God (1 Sam. i. 29). But though the word may bear this interpretation, we doubt whether it is the correct one; for we find that the cognomen, Shemuel, was borne by a grandson of Issachar (1 Chron. vii. 2), and by another, the son of Ammihud (Num. xxxiv. 20), though in neither case do we find any mention made of special prayer. Moreover, we find many instances in the Bible in which strong prayers were offered up for children, and they were answered affirmatively, without any such name as Shemuel being given to the offspring. Abraham called his long-desired offspring Isaac; and none of the sons of Jacob, greatly as they were desired by their mothers, bore the name in question. Again, we find (1 Chron. v. 8), that SHEMA was a near descendant of Reuben, who is called SHEMAIAH in ver. 4, a word which closely corresponds with Shemu-el. We have also many such names as SHEM, SHIMEI, SHEMEBER, SHEMIDA, into which the root שֵׁם, *Shem*, enters. Now שָׁמָּה, *shamah*, signifies "to be high, to project, to be elevated, to shine afar;" and if we adopt this ety-

mon, *Shamael* signifies “El is high,” or “shines afar;” a perfectly natural name, and cognate with a vast number of others. Again, שׁוֹמֵר, *shama*, means “to shine, to be bright, to glitter,” which equally tends to the same conclusion as the preceding; and שֵׁם, *shem*, signifies “renown, fame,” etc.; Shami, in the Babylonian or Assyrian, = heat.

From these considerations, it is to be inferred that the real interpretation of *Shemuel* is “El is high,” and that “answer to prayer” is an adaptation; adopted probably by the prophet, in the first instance, to prove that he was an individual specially sent or bestowed by the Almighty. Those who assume to be special teachers, sent from God, often aver that there is something peculiar about their birth and its antecedents; and yet, as they are necessarily totally unacquainted with the details of this matter, they must be wholly discarded as trustworthy authorities; especially when they are separated from their mother at the age of two years, as Samuel was, and only able to see her afterwards at intervals of a year.

For a very long time I was in doubt whether Samuel, the prophet, could be fairly considered an historical personage, or whether we must refer him to the same category as King Arthur. My present opinion, adopted after many years' deliberation, is that he was as completely the founder of the Jewish nation as our own Alfred was the architect of modern England. It is generally thought that the history of the past may often be elucidated by modern records. Let us turn our eyes to China, whose coasts were long desolated by pirates; to the states of Southern Europe, which were repeatedly devastated by Algerine

or other African corsairs; to the Spanish settlements in America, which were repeatedly sacked by European buccaneers; and to England, invaded successively by Romans, Scots and Picts, Saxons, Danes, etc. In each instance we see the many a prey to the few, from an absence of organisation. Doubtless, in all these cases, there have been men who felt the necessity for union, but have been unable to enforce it. When every sept is at enmity with its neighbour, an offensive and defensive alliance is almost impossible. Persons of opposing clans must be taught the value of union, ere a kingdom can be formed. This instruction, and the formation of a desire for unity, was evidently the mission of Samuel. By simple arts, he soon became revered as supernatural, and then, within certain limits, his will became law. When the value of union was known, the people became ambitious, and the natives who had grovelled before the Philistines, like the English before the Danes, wanted to be led against the settlements of the northern Vikings. Samuel doubtless approved the scheme, for in it he read the success of his policy. But the prophet was not personally courageous. He systematically abstained from accompanying warlike expeditions, and confined himself to urging Israel to fight bravely, and praying ardently for their success. His sons were not popular, so that he had no nepotism to overcome in the selection of a chief. By a simple artifice, he caused the election to fall upon the very biggest man of the united tribes; and Saul, thankful for the preference, duly respected the king-maker. All this is very natural, and, if not true, is *vraisemblable*.

But the man who had organised the union saw that it was necessary to have something more than

thews and sinews, brute force and animal passions, at the head of a state. Thoughtful directors are more necessary to the well-being of a nation than doughty warriors; consequently, the prophet organised establishments wherein he could impart to younger men than himself his ideas of political economy. Those who, when reading French history, have marked the value of such churchmen as Richelieu and Mazarine; and the helplessness of such kings as Louis the Fifteenth, without the assistance of similar statesmen, can well appreciate the judgment of Samuel in establishing schools of prophets.

Yet what evidence is there that Samuel knew anything of Abraham, Isaac, or Jacob; of Israel in Egypt, of Joshua and his prowess, or of Moses and his law? Is it not abundantly clear, indeed, that, when scolding Israel for asking to have a king, he knew nothing of Deut. xvii. 14, 15? Is it not evident that the prophet in question was a self-made man, much like Zenghis Khan, the predecessor of Timour the Tartar? Can we not indeed draw a tolerably close historical parallel between Samuel and Mahomet? the one uniting tribes in Palestine, and the other in Arabia, by a religious bond, and thus establishing a strong political power. May we not even compare the Caliph Solyman with the royal David, and see, in the capture of the strong city of Constantinople, a copy of the storming of Jerusalem by David and his enthusiastic warriors? May we not, in like manner, compare the decadence of the Turks, who trust to destiny and Allah, with that of the Judæans, who trusted to El and His prophets, and, neglecting the arts of war, gave themselves up to all forms of sensuality? and may we not see in

Zedekiah another Bajazet; whilst Nebuchadnezzar is the prototype of Tamerlane?

We conceive that the exigencies of sound criticism compel us to admit that Samuel is not only an historical personage, but that he was as completely the architect of Israel as Mahomet was the founder of Moslemism.

SARAH, שָׂרָה (Gen. xvii. 15); SARAI, שָׂרַי (ch. xi. 29). These names, as borne by the wife of "the father on high," or Abraham, deserve all the attention we can bestow upon them. Remembering that Sarah is described as a Chaldean, we naturally turn first to that language for assistance. We find that there was a name, *Sheruha*, or *Sheruya*, given to the wife of Asshur (Rawlinson's *Herodotus*, vol. i., p. 484). Again, we find that a word equivalent to סַר, *sar*, represented אַשׁ, *asha*, the Great Goddess (Rawlinson, in *Journal of Royal Asiatic Society*, vol. i., N. S., p. 221). We farther find *Saru* (*ibid.*, p. 225) signifies 'glory.' Talbot, in vol. 19 of the same Journal, translates *Sar* as "king or monarch;" and in vol. iii., New Series, of the same Journal, he tells us that *Sarrat* is the Assyrian name for a queen, and that Ishtar is called the queen (*sarrat*) of heaven and of the stars. *Sar ri* or *sari* signifies, therefore, "Ri is the queen," or the "queen is Ri."

Hence we conclude that Abraham and Sarah are mythical names, having the same signification as Adam and Eve, Esau-Edom and Jacob, Ish and Ishah, Man and Woman, Zachar and Nekebah, Mahadeva and Sacti, Lingam and Yoni.

Having arrived at this conclusion, the philologist recognises the improbability of these cognomens being borne by real persons, and the certainty that they

are simply a cover for ignorance. I can readily imagine a writer sitting down to compose a history of his nation, and arranging his material thus: (1) The creation of man must first be referred to. (2) An explanation must be given of the origin of those who speak our language. (3) Some notice must be taken of the source of our own particular race, etc. It will not do for us to talk as nurses do to children about cabbages, parsley, carrots, eggs or apples, pomegranates or palm trees, sun and moon, rock and pit, tails and tailors, spade and garden, lance and shield, doctors and parcels, and such like rubbish. It will therefore be necessary to enwrap the same idea in a more recondite form, and adopt some words, which, whilst they appear to be one thing, shall mean another. But this purpose of the romancer would not be effected if the same names were used for the head of each subdivision of mankind. Consequently, three pairs of words, each identical in signification, though different in sound, have been selected by the Jewish historians; 1, for the first man and woman; 2, for the common ancestors of the Hebrews; 3, for the parents of Judah and Israel.

Now we do not aver that individuals bearing the appellations of Adam and Eve, Man and Woman, Abraham and Sarah, Esau and Jacob, never existed, but we maintain that it is all but certain that they existed only in the imagination of the writer, who used their names to typify an abstract idea.

SARAPH, שָׂרָפִי (1 Chron. iv. 22). "He is high, prominent, distinguished," also "a serpent." This name is given to one of the sons of Judah, who had dominion in Moab (1 Chron. iv. 22). The word is the singular noun from which the word "Seraphim," with whose

title we are so familiar, is derived. It has ever been a matter of doubt amongst the moderns, what particular form of beings were represented as Seraphim. Gesenius entertains the opinion that they represented winged serpents, probably that which we understand by "griffins," or "wyverns." In this view he is borne out by an ancient signet (see *ante*, Vol. I. fig. 3, plate III.), in which the male and female deities are attended by some such creature. Now שָׂרָפִים, *saraph*, signifies, amongst other things, "the burning" or "the kindling one"; and it is very probable that, under the emblem of the Seraph, that which we call lust is personified; in other words, the desire of union is an attendant upon the creator. The ancient Greeks personified *desire* as a god, and called him EROS, who was the cause of the formation of the world. The Latins gave him the name of CUPID, and they furnished him with a bow and arrows, and generally with a pair of wings. He was the close attendant upon Venus, and those who received a shot from him were said to be stricken with love. A serpent, which is the well-known emblem of desire in the man, with power to fly about and bite whom he chose, a common emblem amongst the Egyptians, would practically signify the same thing.

The beings thus spoken of are only once mentioned in the Scriptures, and then by Isaiah, in the relation of what was evidently a feigned vision, a dream, or an hallucination. Under such circumstances, we cannot believe that the prophet saw anything which had a real existence, but a creature framed by his own mind, from models with which he was familiar. We cannot tell what were the mystical figures which, during his lifetime, he had seen, but we know that it

was during his lifetime that the brazen serpent, probably a winged one, was worshipped; and that his successor, Ezekiel (viii. 10), saw *in a vision* "every form of creeping things and abominable beasts" being perfumed with incense by the elders of Israel. Yet, although the forms of Cherubim and Seraphim amongst the Jews are unknown to us, we know, from the researches of Layard and others, what shapes the divine ministers assumed amongst the Assyrians and Babylonians. On this subject a valuable essay is to be found, from the pen of Mr. Ravenshaw, *Journal of the Royal Asiatic Society*, vol. xvi., p. 93, which will well repay perusal. I gladly acknowledge the obligation I am under to its author, for what he has written, depicted, and suggested; and should he, by any accident, see these lines, he may perhaps recognise the fact that the seed he has sown has not fallen on stony ground.

SATAN, שָׂטָן (1 Chron. xxi. 1). "The liar in wait," "the adversary." As all priests, in all countries, proclaim that they have received what power they possess from the Almighty, it naturally follows that they should assert that all who attempt to thwart their efforts must have a commission from some deity opposing their own. There is no doubt that the belief is general, that the god whose priests are most dominant is, and must be, "The Supreme." The philosopher, however, can scarcely believe that the title of "The Great God of all" can be held by the consent of the creatures which He made, and he may look with patience at the squabbles of other men. The Judge of all the earth can have no adversaries; and if those who assume to wield His power find themselves opposed to each other, it can only be

because they are not what they assert themselves to be. We have elsewhere referred to the gradual development of theological doctrines, and, amongst others, the rise of the belief in the existence and power of the Devil. See DEVIL, HELL, etc.

In his article on this name, Fürst remarks, "The view of an intermediate angel of evil between God and men arose at the time when the Zoroastrian doctrine became known amongst the Hebrews. In later Judaism, and the New Testament, Satan appears as the prince of evil spirits,¹⁴⁰ the opponent of the kingdom of God, and, consequently, a copy of Ahriman and his Dews, in opposition to Ormuzd. In the Revelation (xii. 10), Satan is spoken of as 'the accuser,' *ὁ κατηγορῶν*." In corroboration of this view, we notice the fact that Satan does not appear in any writings which we believe to have been composed before the period when the Jews became familiar with the Persian faith. For example, we are told that the Lord, not Satan, hardened Pharaoh's heart against Israel (Exod. vii. 13); and again, God, not the Devil, "hardened the spirit" of Sihon (Deut. ii. 30, Conf. Jos. xi. 20). It is indeed a difficult matter to understand how the Monotheistic Hebrews could ever have conceived the idea of a devil equal to, or stronger, than Jehovah.

When we examine diligently into the use of the word *שָׂטָן*, in the Old Testament, we alight upon some remarkable facts. Satan is translated "adversary" in Num. xxii. 22, 32; in 1 Sam. xxix. 4; 2 Sam. xix. 22 (23); 1 Kings v. 4 (18); and in xi. 14, 23, 25. Now consulting these texts we find, literally,

¹⁴⁰ Ephes. ii. 2.

that "an angel of the Lord" is Satan; that David might become Satan if he went to fight; that Abishai and Joab were Satanic; that Hadad the Edomite, Rezon the son of Eliadad, were each Satan; whilst, if we turn successively to 2 Sam. xxiv. 1, and 1 Chron. xxi. 1, we recognise the astounding fact that Satan and Jehovah are identical! After this, it is but a small matter to find that Peter, the rock upon which the Christian church is said to have been built, was designated "Satan" by his master (Matt. xvi. 23). Incongruities like these may readily be multiplied; for example, Gen. xxii. 1, says, "God did tempt Abraham;" Jesus teaches his disciples to pray to their Almighty father (Matt. vi. 13), "lead us not into temptation;" whilst James i. 13 declares that God tempteth no man. These apparent discrepancies may be reconciled by comparing Jehovah and Satan to the Hindoo SIVA, who is both creator and destroyer.

These propositions, certainly, are diametrically opposed to modern notions. We have been so accustomed to believe that Satan is an entity, with independent but inferior power, that we cannot realise the idea that he simply represents Providence, or the Almighty, acting in a way which seems to man to be fraught with evil results. We have adopted the fiction that God lets Satan do as he likes, whilst He can at any time compel him to act in a definite manner; and yet that the one is not a servant, nor the other a master. But, neither in law nor in equity, can a servant who is always under the eye of his master be said to be independent, whilst the master looks on approvingly. The maxim is a true one which says, *quod facit per alium, facit per se*. Instead, however, of appealing

to human law alone, let us turn to Psalm cxv. 3, where we find the dictum, "Our God is in the heavens, he hath done whatsoever he hath pleased;" and again, Ps. cxxxv. 5, 6, "I know that our Lord is above all gods. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. He causeth vapours to ascend, maketh lightnings for the rain, and bringeth the wind out of his treasures," etc.

In other words, it is believed that "there is none mighty save the Lord," and that "whatsoever is done in the earth, or the universe, He is the doer of it."¹⁴ Consequently, when some men find that their doctrines are powerless to convince others, that human beings occasionally act like rabid dogs or famished wolves, and that violence and robbery abound in a nation, or the world, they naturally conclude that Satan has gained the mastery over God. It would be far better for the human race if man would carefully study the ways of providence, and leave the Almighty to wield His own sword. Many pious Englishmen thought it presumptuous in the Pope of Rome to parcel out the kingdom of Great Britain, and assign territorial titles to those whom he made, ecclesiastically, supreme therein, over their co-religionists; yet the same people do not scruple to parcel out the invisible world, and to give titles to the respective rulers in each! Such presumption we resolutely oppose.

There is yet another point from which we must examine the ideas which are enunciated in the Bible, and which are entertained, respecting Satan, the devil, the serpent, the adversary, or Apollyon.

¹⁴ See 1 Sam. 2-10.

We find him described as a destroyer,¹⁴² 1 Chron. xxi. 1; as a liar, Gen. iii. 4, 5, 1 Kings xxii. 22, and John viii. 44; as an accuser, Rev. xii. 10; as a deceiver, Rev. xx. 10; as a murderer, John viii. 44. To him offerings and sacrifices were made, Lev. xvii. 7, Deut. xxxii. 17, 2 Chron. xi. 15. The devils are said to believe and tremble, Jas. ii. 19, and to work miracles, Rev. xvi. 14; and the devil is said to put evil thoughts and the intention to perform bad actions into the mind of man, John xiii. 2. Still farther, he is considered as the moving spirit of all who controvert the commands or intention of the Almighty (Ephes. ii. 2). He is regarded as the one who brought death into the world, the originator of sedition, war, tumults, persecutions, and the like. He is malignant, fierce, revengeful, destructive, cruel, seductive, lying in wait to deceive, sanguinary, and everything else that human beings nurtured in tenderness detest as vile and bad. He is indeed described as "a roaring lion, seeking whom he may devour." 1 Pet. v. 8.

We may now look upon the other side of the question, and examine the character which men, assuming to be inspired by Him to whom Satan is the adversary, have given to the great Creator. Jehovah is described as a murderer, Exod. iv. 24, "And it came to pass, by the way, in the inn, that the Lord met him and sought to kill him"; and again, in Exod. xi. 4, 5; as a destroyer of man and beast, Isa. xxxiv. 2-8; as an actual slave dealer, Joel iii. 8, "I will sell your sons and your daughters into the

¹⁴² The statement made in the verse referred to is, that Satan provoked David to number Israel. But the context shows that the "numbering" was the cause of the destruction of human life that followed.

hands of the children of Judah, and they shall sell them to the Sabeans, to a people far off, for the Lord hath spoken it." See, again,¹⁴³ Jer. xiii. 14, "I will dash a man against his brother, even the fathers and the sons together, saith the Lord; I will not pity, nor spare, nor have mercy, but destroy them." To him Paul positively attributes "foolishness," τὸ μωρὸν, 1 Cor. i. 25. Jehovah is again described as an inciter to evil and a deceiver, 2 Sam. xxiv. 1, Jer. xx. 7, Ezek. xiv. 9; 2 Chron. xvii. 21. Conf. Job xii. 16, 17, 24, 25, 2 Thess. ii. 11, "God shall send them strong delusions that they should believe a lie, that they might all be damned," etc. The Almighty is described, or rather is made to describe Himself, as not keeping His promise, Num. xiv. 22-33. In every political part of the Old Testament, God is almost invariably painted as if he were a Devil, to all the enemies of the Jews. He is also described as making men for the very purpose of being able to damn them; *e. g.*, Exod. ix. 16, "And in very deed for this cause have I raised thee up, for to show in thee my power," etc., which is repeated in Romans ix. 18, "whom He will He hardeneth"; whilst in Prov. xvi. 4 we read, "The Lord hath made all for himself; yea, even the wicked for the day of evil;" whilst we are told, Psalm xvii. 13, that the wicked are the sword of Jehovah. See also Deut. ii. 30, "The Lord hardened his (Sihon's) spirit, and made his heart obstinate, that he might deliver him into thy hand." See also Isaiah xix. 14, "The Lord hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err." Again, we find that God fought for Israel,

¹⁴³ Marginal reading.

just as Jupiter and others, who are classed by the Jews amongst the Devils, fought for the Grecians or the Trojans; see Deut. i. 30, iii. 22, xx. 4, Jos. x. 42, Psalm xlv. 1-9. God orders human sacrifice, 2 Sam. xxi. 1 and 14. He is said, again, to order adultery, Hosea i. 2, iii. 1. We presume, moreover, that the Lord ordered Solomon to break the second commandment, if, indeed, it was then in existence; for we are told, 1 Chron. xxviii. 12, that David received the pattern of every thing for the temple from Jehovah, and gave them to Solomon, and that the latter made cherubim of image work, 2 Chron. iii. 10, which certainly had wings and were "graven;" and he cast twelve oxen, 2 Chron. iv. 3, which must have been in the likeness of something.

In fine, throughout the Bible the Almighty is described as a sort of Bifrons, having a gentle mien and loving heart to all who believe, — those who honour the men calling themselves His messengers, and who act according to their dictates, — but a countenance and mind full of fury, vengeance, and persecution towards those who presume to disbelieve the pretensions of their fellows, when they assume to have supernatural powers. In fact, Moses himself describes the Almighty, or his angel the pillar of cloud, as double-faced, being a cloud and darkness to the Egyptians, but a bright light to the Hebrews, Exod. xiv. 20.

Thoughts such as these should make Christians ponder more deeply than they have yet done, the saying of the Bornean Mahometans, as reported by Rajah Brooke, of Sarawak, viz., that the Christian's God uses his enemies for fire-wood after their death.¹⁴⁴

¹⁴⁴ The reader may profitably compare the sentiments above recorded, with those of Lecky, in his interesting work, *The History of European Morals, from Augustus*

For myself, I prefer to regard the Almighty as He shows Himself in His works, rather than as semi-barbarians have painted Him in books; wherein He is pourtrayed so badly that the thoughtful reader sees reason to doubt whether the picture is that of a person wholly good, or of one who is horrible and bad.

SATYR. This word occurs twice in our version of the Bible, viz., Isaiah xiii. 21 and xxxiv. 14, and in both these instances the original is שָׂעִיר, *sair*. The signification of this is, primarily, "hairy," rough or shaggy like a goat. Now the goat was supposed to be inordinately salacious, and it was worshipped by the Egyptians as the personification of the male creator; this worship was prohibited amongst the Jews, in Levit. xvii. 7, and 2 Chron. xi. 15.

The word שָׂעִיר, *sair*, אִם, *im*, the plural, is translated in our version *devils*. It is difficult to form an opinion whence the belief that such creatures as Satyrs existed is derived. There seems to be a strong likeness between Isaiah's notion and that of the later Greeks, who depicted a race of beings, of whom Pan seems to have been the chief, who were half goat and half human. In story, they are always described

to *Charlemagne* (2 vols. 8vo., London, 1869), which appeared whilst this sheet was passing through the press. There will be found in vol i., pp. 99, 100, sentiments almost precisely the same as those in the text; *e. g.*, "They" (certain Christians of modern times) "accordingly esteem it a matter of duty, and a commendable exercise of humility, to stifle the moral feelings of their nature; and they at last succeed in persuading themselves that their divinity would be extremely offended if they hesitated to ascribe to him the attributes of a fiend." Throughout Lecky's work there runs a thoroughly independent spirit of inquiry, and a fearless exposition of matured opinion. The reader of his volumes cannot fail to recognise to what a very small extent modern morality is superior to that of ancient times. Few if any one can demonstrate that the Christian Albert, our Queen's late Consort, and often surnamed 'the good,' was superior to the pagan Antoninus, called "Pius;" or that the most orthodox modern bishop is in any way more godly or reverent than the heathen Epictetus.

as conspicuous for their insatiable lechery, and, as such, were associates of Bacchus. There seems little room for doubt that the ancients connected the idea of hairiness and manly vigour together; and as the perfect male differed from the eunuch in his possession of a beard, they concluded, very naturally, that, the more hairy the face and body, the stronger would be the man. Hence we find Esau depicted as being a hairy man, and frequenting a hairy "mons," or mountain, *i. e.*, רִעֵר, *sair*, which may or may not conceal a hidden meaning; hence, probably, do we find the name of Sarah connected with hair, "the hairy *ri*" being one of the derivatives for it. The intimate relationship between the ideas of satyrs and salacity is to be seen in the word *satyrion*, a name given to certain potions, whose effect was to give increased manliness, or to restore it in those whom excesses had made effete.

SCAPE GOAT לִישָׁן (Lev. xvi. 8), AZAZEL. Among all the names I have hitherto examined, there is none which has given me so much trouble as Azazel. There is doubt whether it is the cognomen given by the writer to a being, to a locality, or simply to an animal driven away. It is uncertain whether the word has an Arabic, a Chaldaic, a Hebrew, or a Greek origin; consequently there are the most discordant opinions respecting its etymology and signification. Now I feel sure that an ordinary reader would not thank me for parading before him all the authorities I have consulted; and I am equally confident that a scholar would rather take it for granted that I have perused many treatises, than have to wade through them ere he reached my own. The following remarks,

therefore, refer simply to the conclusions to which as an individual I have come.

Adopting, as I do, the belief that AZAZEL is spoken of as antithesis to Jehovah, we have the option either to try and explain the word as it is usually written, or to assume that it has been modified by late redactors. After mature deliberation, we prefer to adopt the last hypothesis, and to consider that the cognomen originally stood as אֵל אַזַּז, *azaz El*, which signifies “the strong El,” “the being who causes misfortune, disease, and death;” in other words, “the demon of destruction.” The idea in the mind of the writer who ordained the ceremonial for “the great day of atonement” probably was this; “There are two great powers in the world, the good and the bad; they may be identical; whether single or double, they punish us for sins wherewith they are offended, or reward us because they are gratified by our fealty to them. Lest we should offend either, we will presume that both are ‘worthy,’—just as fairies, said by ‘the church’ to be of Satanic origin, are to this day called by the Irish ‘the good people,’—and we will adopt for one the title אֵל, *El*, for the other the name יהוה, *Jehovah*; to one we will make an offering of sacrifice, to the other we will make a corresponding oblation, with the metaphorical addition of our sins. El wishes us to be sinless; therefore we, by a fiction, place all our iniquities upon the head of a goat, so that EL can find it, and notice that we have expelled our sins into the desert.” Much in the same way as God is said to have placed the King Hezekiah’s offences behind His back (Isa. xxxviii. 17). There are many passages which would lead us to believe that the very

strong El referred to is death; *e. g.*, “death reigned from Adam to Moses” (Rom. v. 14); “the law of sin and death” (Rom. viii. 2), (1 Cor. xv. 26); “the last enemy that shall be destroyed is death, for he hath put all things under his feet” (1 Cor. xv. 25–27); “Our Lord, who hath abolished death” (2 Tim. i. 10), “that through death he might destroy him that had the power of death, that is, the devil” (Heb. ii. 14). Again, “sin came into the world, and death by sin” (Rom. v. 12); “our sins testify against us” (Isa. lix. 12); “Your sins have withholden good things from you” (Jer. v. 25); consequently it is right to lay them upon a goat’s head, and send them away.

We can readily understand the ancients personifying Death as a great power. We see some such idea, indeed, in the word AZMAVETH. (See BETH AZMAVETH, Vol. I., p. 349.) Then, identifying DEATH with the result of sins, we can understand why a present of them was supposed to pacify him. In reality, we find that EL has been associated with DEATH by noticing that AZRAEL is still “the Angel of death” amongst the Arabs, and that ZAMIEL, whose name was, by the Jews, often substituted for AZAZEL, is still spoken of as one who bears rule in hell, the domain of MAVETH.

By this train of thought we have been insensibly conducted to an era wherein the word EL was somewhat antagonistic to JEHOVAH, and to a time wherein there was full belief in angels, and in the existence of opposing powers in creation, *viz.*, One who made, and one who destroyed. From all our previous inquiries, we have been induced to consider that this period was contemporaneous with the introduction

of Babylonish or Persian ideas into the Hebrew mythology. Consequently, we infer that the name of AZAZEL in the Jewish ritual is comparatively of modern origin.

In this belief we are confirmed by a learned article in Fürst's *Lexicon* (*s. v.*), to the effect that AZAZEL is the name given to one of the fallen angels in the book of Enoch, in Pirke R. Eliezer, and in the Nazarean; book whilst it is also known amongst the Gnostics, and in Jewish, Christian, and Mohammedan tradition, as the name of a demon, or "the angel of death." After quoting the word in the Peshito, Zabian, and Arabic, Fürst concludes "that it can only come from אָז, *el*, and אַזַּז, *azaz*, *i. e.*, "the power or might of God," or, in a later sense, "defiance to God;" and he compares the cognomen with "Gabriel." Fürst farther tells us that "Mars in Edessa was called אַזַּז, *azaz* or *aziz*, the corresponding female deity being called אַזִּזָּה, *aziza*, which name, *aziz*, still exists in the proper name, אַזַּז-בֵּל, *Bel-asys*." Thus, adds Fürst, "*azaz* is to be identified with MARS, and with TYPHON, who had his home in the desert,"¹⁴⁵ "that bourne from which no traveller returns." "The conception is that of a destruction—bringing intermediate being; the same mode of expiation appearing in the case of Typhon in Egypt."

Having arrived, then, at the conclusion that the ceremonies of the Day of Atonement are of very modern date, we have no difficulty in understanding why reference is never made to the celebration of

¹⁴⁵ The Jews seem to have held the belief that evil spirits haunted desert places; see Isa. xxxiv. 14, Tobit viii. 3, Matt. xii. 43. We have remarked at some length upon the probable reason for the idea in the article LILITH.

the festival in any book of the Old Testament ; and why there is no mention made of “the scape goat” in the poetic books.

If we now take Wigram’s *Hebrew Concordance*, and hunt out a few words connected with the law about the day of atonement, we shall be in a position to form a surmise as to the probable period when the orders for the ceremonial were written. Taking the word גֹּאֲלוֹת, *goraloth*, or “lots,” for our first example, we find that it occurs four times in Leviticus, and all in the scape goat chapter ; seven times in Numbers, in ch. xxvi., xxxiii., xxxiv., xxxvi. ; twenty-six times in Joshua ; three times in Judges ; twelve times in the book of Chronicles ; twice in Nehemiah ; and twice in Esther ;—all these being very modern books ;—and only eighteen times in all the rest of the Bible ! יָדָד, *yadad*, is the word used by Joel, Obadiah, and Nahum. Again, if we turn to the word כַּפָּר, *chaphar*, “to make an atonement,” we find it seventy-two times in the Pentateuch ; three times in Chronicles ;—all of which are of late date ;—and fourteen times in all the rest of the Old Testament ; whilst כִּפּוּרִים, *chippurim*, “atonements,” is found eight times in Exodus, Leviticus, and Numbers, and nowhere else.

If we next examine the antiquity of “confession,” we find the following very remarkable fact, viz., that the verb יָדָה, *yahdah*, occurs one hundred times in the Old Testament, but always in the sense of “praising,” except three times in Leviticus, and once in Numbers ; and nowhere else in the Pentateuch in the sense of confessing. The same word, in the same sense, occurs eight times in the modern books of Job, Proverbs, Ezra, Nehemiah, and Daniel. It is un-

necessary to carry these investigations farther; we may, however, notice the deductions which we draw from them.

Having, by a patient investigation on our own part, and an assiduous study of the opinions of scholars, come to the conclusion that the books of the Chronicles, Ezra, Nehemiah, and a large portion of the Psalms were written after the return of the Jews from Babylon; and finding that their familiarity with Babylonian and Persian customs had taught them to appeal to the divination of the lot,—whether that was carried on by dice, or any other plan,—we infer that those portions of the first six books of the Bible which contain so much about “lots,” “allotting,” etc., were written after the return from the land of the Chaldæans. From the frequency with which the idea of “atonement” appears in the Pentateuch, and its absence from the Psalms, we conceive that the words containing directions for “making atonement” were never generally adopted, except amongst the later Jews, whose history does not appear in the Old Testament. From similar considerations, we infer that the idea of “confession of sin” first became common after the time of the Babylonish captivity; that it did not exist in the early periods of Jewish history; and that its introduction into Leviticus indicates an addition made by a late hand, or a very modern composition of that ceremonial codex.¹⁴⁶

Thus again the investigation of a name has led

¹⁴⁶ I must here again call the reader's attention to *Moïse et le Talmud*, par Alexandre Weill, Paris, 1864, wherein the author very distinctly shows that the ideas of confession, pardon, and atonement have their origin in the Talmudic period, and are of comparatively modern date. I was not acquainted with his views until long after the preceding article was written.

us to discover a phase of faith of which few have any idea; it has enabled us to approximate to the period at which a certain portion of Mosaic law was written; and, as a corollary, to demonstrate the real value of the opinions commonly held about the so-called books of Moses.

SERPENTS. There is no mythology extant in which the serpent does not play a part; sometimes he appears as a god, particularly wise, particularly watchful, and particularly powerful in procuring good and averting evil. As such his form appears to have been used as an amulet or charm. There is scarcely an Egyptian sculpture known, in which this reptile does not figure; and there are a greater number of personal ornaments significant of the serpent than of any other idea. In the Hebrew writings, however, the serpent¹⁴⁷ appears as the tempter, the father of lies, Satan the opposer. Amongst ourselves, the serpent is still adopted as a symbol; and such a creature, with its tail in its mouth, is said to be emblematic of eternity.

For a very long period I was unable to see any significance in the adoption of the serpent as an emblem, nor did I recognise it until I conversed with a gentleman who was familiar with the cobra in India. He told me that this snake and the Egyptian cerastes are both able to inflate the skin around the head, and to make themselves large and erect. In this they resemble the characteristic part of man; consequently the serpent became a covert name and a mystic emblem. To this conclusion any one will readily assent, who knows that in France the eel is used as a word embodying the same idea. Now those who

¹⁴⁷ Gen. iii.—xlix. 17, Num. xxi. 6, Ps. lviii. 4, Isa. xiv. 29, xxvii. 1, Matt. xxiii. 33, John viii. 44, Rev. xii. 9.

are familiar with the phenomena of life are aware, that when the serpentine condition is present in the male, he is for the time a changed being, the most docile dog, horse, or elephant then becoming wild, often furious. Even amongst ourselves, in men who have striven for years to control their passions, a sudden half insane outburst occasionally shows the power of the "animal" over the "intellectual" being. This idea is enunciated in the Italian proverb, "Quando messer Bernado el bacieco stà in colera, el in sua rabia non riceve lege, et non perdono a nissuna dama." When under the influence of such excitement, which is often a sign of real madness, many an one is carried away beyond all reason, disregarding honour, propriety, and law, and goes about seeking some one whom he can devour, or make a victim. There can be little doubt that brutal love is the most powerful passion which actuates men; consequently the serpent is rightly regarded as the arch enemy, who brings war, deceit, lawlessness, and many another evil passion into the world. We doubt whether even the indulgence in strong drink is more prejudicial to social man than the indulgence in licentiousness. The one degrades him who gives way to his passion; the other degrades the partner whom he seduces, and the offspring they produce. If drink has slain its hundreds, thousand of infant deaths may certainly be attributed to lawless love.

Now we know that the same creator who planted desire in males endowed females also with analogous feelings, corresponding in aim but not in intensity. Without some such provision of nature, we should not taste the luxury of love, of union, and the pleasures of home. In some, the passion which we describe

is either unusually strong, or it is attended by such ignorance of the world, that woman falls a prey to temptation. When such a catastrophe occurs, we feel disposed to compare the couple to Nebuchadnezzar in his lunatic condition, for they have descended from the intellectual to the bestial.

Here, again, the serpent figures as the tempter, whose seductions wile us into pleasure, from which, the descent to brutality is certain. Well may the poet say—

“Oh fly temptation, youth; refrain, refrain;
I preach for ever, but I preach in vain!”

When once we recognise the real signification of the symbol, we readily understand how it is that the serpent inserting a tail into a mouth symbolises eternity. A man perishes, yet man persists; the genus continues, through the constant reproduction of new scions from older branches. Yet there are no branches from the old stock, except by the union of father and mother. The symbol of union, therefore, becomes the sign of eternity, or rather of perpetuity; in other words, the emblem, which we all regard without a qualm, is nothing more than the mystic Adam and Eve, “the zachar” and the “nekebah,” “la queue et l’abricot fendu.”

Whilst investigating, seriatim, the various symbols used by the ancients, and too often adopted by the moderns for no other reason than because they are mysterious and old, we naturally ask ourselves, whether human nature is essentially different now from what it has ever been? The enthusiast may answer in the affirmative, and aver that we are far better than those who adopted serpents for symbols;

yet the philosopher, who has learned to bridle himself, or who has anything to do with the education of human colts, will feel that the serpent is as formidable a tempter now as he is represented to have been in Eden. See *ante*, EVE, Vol. 1., p. 494.

SHADDAI, or EL SHADDAI, שַׁדַּי or אֱלֹהֵי שַׁדַּי (Gen. xvii. 1). This name deserves attention, as one of the appellatives of Jehovah; and, according to Exod. vi. 3, we must regard it as being more ancient than the latter title. For in that verse, it is said that El Shaddai, and not Jehovah, was the title by which God was known to Abraham, Isaac and Jacob. We should have comparatively little difficulty in finding a probable etymon for the name, were there not certain considerations to be weighed. What these are, we may indicate thus: El Shaddai was a very uncommon name of God amongst the Jews; an extremely improbable circumstance, if it had really been originally known to the Patriarchs. We are wholly unable to trace any name resembling it amongst the Phœnicians, Greeks, Syrians, etc. In two instances, the Jews are stated to have offered sacrifices to שַׁדַּיִם, *shaidim*, a word translated in both instances (Deut. xxxii. 17, Ps. cvi. 37) “devil” in our authorised version. As we can scarcely imagine that the Hebrews would have tolerated so close a resemblance in name between God and Satan, as SHADDAI and SHAIIDIM, we are almost driven to the conclusion that the two did not exist together.

In the prosecution of an inquiry to which this thought gives rise, we notice that the word SHADDAI is chiefly used in the book of Job, and in the history of Abraham. For example, it occurs only forty-eight times in the whole Bible, and of these thirty-

one are in Job, and six in Genesis. As to the rest, one occurs in Exodus; two in the story of Balaam (Num. xxiv), two in Ruth, two in the Psalms, one in Isaiah, Ezekiel and Joel. To our mind this fact is significant; for (1) modern criticism has shown good reason for the belief that the book of Job is of later date than the Babylonish captivity. Thus, Sir H. Rawlinson states that (*Journal of the Royal Asiatic Society*, vol. i., new series, p. 238,) "the use of the particle *dātā* (Sanscrit), in these names (*Artadatan*), etc., is proof positive that the seal (on which they are found) cannot be of earlier date than the Persian conquest of Babylon; and I may here note, that the name בלדד, *Bildad*, in Job, a kindred compound, and signifying 'given to Bel,' is equally decisive as to the age of that book. All the geographical and etymological evidence, indeed, which can be drawn from the book of Job, tends to assign it to the Achæmænian period; the land of יַרְדֵּן being, the same as¹⁴⁸ בּוֹק is, between the Jebel-Shamar, and the valley of the Euphrates; and thus extending from the Sabeans of Idumea on the one side, to the Chaldeans of southern Babylonia on the other; and the Shuhites and the Temanites, being the Babylonian tribes of *Sukhi* and *Damanu*, who at the close of the Assyrian empire were settled along the outskirts of the desert." (2) We have ourselves seen reason to believe that the story of Balaam, and of the blessings of the twelve sons of Jacob (Gen. xlix.), are both of comparatively modern origin, and subsequent at least to the first Grecian captivity; (3) there is reason to believe, from the

¹⁴⁸ I am unable to decipher the Cuneatic word here introduced in the original.

context, that Isaiah xiii., in which the name Shaddai also occurs, was written after the Persian conquest of Babylon; (4) that the same name was known to Ezekiel when he was captive far away from Jerusalem (Ezek. i. 24, x. 5); (5) that Joel prophesied certainly at a date subsequent to the Grecian captivity of the Jews; (6) of the sixty-eighth and the ninety-first Psalms, in which the word Shaddai occurs, we can find no evidence as to date.

We must now notice that all Hebrew scholars have found some difficulty in satisfying themselves as to the correct etymon of the word in question, the Targumists leaning to the idea that the שׁ , *sh*, stands for אֲשֶׁר , *asher*, "who," and דַּי , *dai*, "sufficient" *i. e.*, SHADDAI signifies "He who is sufficient." Others again derive the name from שָׁדַד , *shadad*, "He is powerful." Both of these are objectionable, the last especially; for in the corresponding forms, אָדָד and הָדָד , *adad* and *hadad*, the form of the root remains unchanged. In the Greek we find no etymon from which the liveliest fancy could derive the name. When we turn our attention, however, to a more Eastern source, we find, in the Sanscrit, the words *Sadh*, *Sadhu*, and others from the same root, which signify "perfection, power, conquest;" nay, we have even a deity called *Sâdyhas*. See pp. 1032 and 1034 Benfey's *Sanscrit Dictionary*, London, 1866.

Hence we conclude that the cognomen El Shaddai was introduced into the Bible at a very late period, and by some one or more Jews, who were familiar with the Persian or the Median tongue, at the courts of those Persian princes who had dominion over nations, "from India even unto Ethiopia," Esther i. 1.

If we accept this derivation, it is not difficult to understand why SHADIM was used for "Devils," for that word comes from שָׁדַד, *shud*, "to devastate," "to destroy," etc., and it was applied to the old gods of Canaan, to whom the Hebrews sacrificed prior to the Babylonish captivity. Nor did the title clash with that of SHADDAI, for the latter was adopted when idolatry was given up by the Jews, and therefore any worship of 'Shaidim' was unknown. The last word rose, and fell again into disuse, ere the second was invented.

If our arguments are accepted, the cognomen Shaddai forms another link in the chain of evidence which proves the comparatively modern date of certain portions of the Pentateuch.

It is scarcely necessary to mention that we cannot regard SHADDAI as derived from שָׁדַד, *shad*, "the mamma," and therefore a relative to the Diana Multimammia. But though we do not recognise the connexion between the three, we may profitably examine into the ideas associated with the female breast. That any one who had a reverent idea of the great feminine creator should hold in honour those parts which were symbolic of her as a mother is very natural; nor can we be surprised when we see statues of Isis, or other female divinity, laden, so to speak, with a heavy weight of breasts. But we seek in vain for adequate evidence that the mamma was ever treated with anything like the same veneration as other characteristic parts. We find, in almost every land, *tolmen*, *bortuli*, *hermai*, or simple stones erected upon the ground, with or without the addition of a cairn; and caves, hollows, chasms, springs, and stones with apertures through them, regarded with super-

stitious veneration as emblematic of the great father and the universal mother; yet we discover scarcely anything which is symbolical of the feminine paps. The only evidence pointing even apparently to these parts of the mother are the erections which have been designated Tot, or Tuthills, consisting of a mound of earth, more or less conical, and surmounted by a single upright stone, which is said to represent the nipple. The word Tot or Tut is considered to be the same as Teutates, and also to be allied to the Egyptian Thoth; and it is supposed to be identified with the female breast, because the words $\tau\acute{\iota}\tau\eta$ and $\tau\upsilon\tau\theta\acute{\eta}$, *tithe* and *tuthe*, in Greek; *tutta* in old German; *titte* in old Saxon and low Dutch; *zitze* in German; *tetta* in Italian; *teta* in Spanish and Portuguese; *tetin* in French; *deda* in Malay; and *teat* in English, are almost identical with Tut or Teutates.

But there is, to me, an insuperable difficulty to be surmounted before we can identify Tot or Teutates with "teats" and "titties," notwithstanding the appearance of the curious mounds said to be raised thereto. This may be briefly stated thus — Teutates was a male god, said to be equivalent to the ancient Greek Hermes, and there is no doubt that mounds of earth and upright stones, resembling the so-called Tothills, were erected by both Greeks and Romans to this deity. To this Teutates human sacrifices were offered (Lucan, i. v. 445); and there is reason to believe that he was identical with Tuisco, the Northern god of war and slaughter. We cannot easily believe that such a divinity was regarded as a goddess, and symbolised by the female breast. Throughout such names as, we presume, were derived from the original Teut, *e. g.*, TEUTA or TEUTHA, TEUTAGONUS, TEUTA-

MIAS, TEUTAMUS, TEUTANA, TEUTHADAMAS, TEUTHIS, TEUTHRANYIA, TEUTHRAS, TEUTHRONE, TEUTOBODIACI, TUETOBURGENSIS SALTUS, TEUTOMATUS, TEUTONI, and TEUTUS, all of which are mentioned as borne by what are called the Indo-Germanic tribes (for particulars respecting them see Lempriere's *Class. Dict.*), the root of the word is unquestionably *Teut*.

The apparent root, however, of that class of words allied to teats and titties is *tit*, *dit*, or some other *tri-literal*, signifying "placing," "bringing into a place," "creating" (Conf. $\Theta\acute{\alpha}\omega$, Liddell & Scott's *Lexicon*); and we shall find the key to a mythos, by placing in juxtaposition a few words. TETHYS was fabled to be the greatest of sea deities, and was represented as the daughter of heaven and earth; she was the mother of all the rivers of the world. DITI was described in *Hindoo Mythology* as the wife of Kasyapa, the general mother of malignant beings, or of those who were not orthodox; and $\tau\iota\tau\acute{\iota}\varsigma$, *titis*, was one of the Greek terms for the *yoni*. It is therefore apparent that the root *tit*, *tect*, or *teat*, is essentially different from *Teut* or *Taut*.

In the Hebrew, there also appears to be two distinct roots, שָׁד , *shad*, and שֹׁד , *shud*, or שָׂד , *shaid*, the first signifying "a pap, teat, breast, or mamma;" the second, "to be mighty or powerful;" or "a destroyer," such as a mischievous demon. From the second of the two, some etymologists have derived שְׂדִיִּים , *shadim*, which is translated, in our bibles, "devils" (in the only places where it is used, viz., Deut. xxxii. 17, Psalm cvi. 37); and SHADDAI, one of the names of the Almighty.

There are some etymologists who endeavour to deduce both these names from שָׁד , *shad*, the breast

or teat, and consider that this feminine emblem of the Creator has been regarded at one time as orthodox, and indicative of the bounteous provision made by the celestial mother for her people; whilst at another time the doctrine has been opposed, and the symbol stigmatised as diabolical. We cannot, for ourselves, adopt either view; nor can we find a satisfactory Hebrew etymon for SHADDAI, unless we assume that the troublesome *shaidim* has been used in the particular places where we find it, instead of שְׂעִירִים or שְׂעִירִים, *shairim*, or *seirim*. See p. 213 *supra*. To this proposition we might assent if the question only involved the substitution of ך for ך, but as it includes the introduction of the letter ך we cannot agree with this solution of the difficulty.

SHAMGAR, שָׁמְגָר (Jud. iii. 31). Both Gesenius and Fürst are unable to allot any etymon to this word. It probably is only another form for the Assyrian *samgar*, which signifies "honouring," as in SAMGAR-NEBO, = Honouring Nebo. I have already noticed that a strong Assyrian element exists in the ancient Hebrew names, and this is probably an example thereof.

SHEWBREAD, לֶחֶם־הַמַּעֲרֶכֶת, *lechem-maarecheth*, or "bread of order," and לֶחֶם הַפָּנִים, *lechem hapanim*, "bread of the face." We have never seen or heard this word, since we first made our acquaintance with the "Apocrypha," without connecting it with the pleasant story of "Bel and the Dragon," which is appended to the book of Daniel in the Septuagint and the Vulgate.

When we subsequently became acquainted with the interesting book, called *Social Life of the Chinese*, by the Rev. J. Doolittle,¹⁴⁹ — one, on which we were

¹⁴⁹ Sampson Low, Son and Marston, vol. ii., London, 1866.

assured by a personal friend of the author, both being missionaries in China, that we might implicitly rely,—we began to associate “shewbread” and “mock money” together. That the reader may understand the connexion of ideas, we must inform him that the Chinese “mock money” consists of “sheets of paper, of various sizes, having tin-foil pasted upon them. If the tin-foil is coloured yellow, it represents gold; if uncoloured, silver. Coarse paper having holes in it represents “cash.” Pieces of pasteboard, in size and appearance like “Carolus” dollars, with tin-foil on their sides, represent silver coins. These are believed to become, when burned in idolatrous worship, silver, gold, cash, or dollars, according to colour and shape. As such they may be used, by the divinity or the deceased person to or for whom they are assigned or offered. (p. xvi.) “Mock money” for Chinese deities, and “shew bread” for a Jewish one!! the very juxtaposition of the words is enough to arrest the attention of the philosopher, and to appal the mind of the orthodox believer in the inspired character of the Pentateuch. A Chinaman offers “tinsel” instead of gold to his god, and Jehovah orders for Himself bread to look at!!!

Mock money! Shew bread! Shew money! Mock bread! where is the difference? Yet we call the Chinese “idolators,” whilst the Jews pass amongst us as being the chosen people of the Lord, “a holy nation!” We almost stand aghast at the idea which the words involve. We have seen already how gross and human is that conception of the Almighty which depicts Him as a man (see ANTHROPOMORPHISM). Many of us have laughed at the stories told of Jupiter and the Grecian gods,—how they fell in love with lovely

women, or were terrified by powerful men ; how they quaffed nectar, and fed on the victims burned in sacrifice ;—but all of us have looked demure when we heard how Jehovah and His companions ate veal and cakes with Abraham (Gen. xviii. 6–8) ; the last of which food He so much appreciated, that He ordered something like it to be presented to Him every day by the descendants of the patriarch ! To my own mind, this idea of presenting “ show-bread ” to God is blasphemous in the extreme. How can we possibly reconcile it with the texts, “ If I were hungry, I would not tell thee ” (Ps. l. 12), “ for every beast of the forest is mine, and the cattle upon a thousand hills ” (ver. 10) ?¹⁵⁰

Believing then that the institution of the “ shew-bread ” is entirely of human invention, as are so many other ceremonials of the ancient Jews, we may next endeavour to ascertain whether we can trace the origin from which the practice sprung. The Jewish directions run thus, “ Thou shalt take fine flour, and bake twelve cakes thereof ; two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial ” (Lev. xxiv. 5–7) ; “ and thou shalt set upon the table shewbread before me alway ” (Ex. xxv. 30).

¹⁵⁰ It may be objected that there is no proof that the Shewbread was offered for the Deity to eat. We do not assert that it was ; we believe that the author of the law ordering the offering wished to make the people think that the God wanted that which his priests ate. We cannot regard the oblation as an enforced thank-offering, unless we allow that one who makes a present to another may insist upon a portion of the gift being daily destroyed in his honour. Even if an oblation in gratitude for food was required of the Jews, we find it provided in what were called “ Heave offerings,” see Num. xv. 19–21, or “ Wave offerings,” see Levit. xxiii. 10, 11, conf. Exod. xxii. 29.

The table was overlaid with pure gold (Ex. xxv. 24-30); and bore "one loaf of bread, one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the Lord" (Ex. xxix. 23). From this we turn to Smith's *Dictionary of Roman and Greek Antiquities*, and find, under the head of SACRIFICIUM, the words "a third class of unbloody sacrifices consisted of fruit and cakes, pots filled with cooked beans." Cakes were peculiar to the worship of certain deities, as to that of Apollo (see BUNS, Vol. I., p. 378). They were either simple cakes of flour, sometimes also of wax, or they were made in the shape of some animal, and were then offered as symbolical sacrifices in the place of real animals. This appearance, instead of reality, in sacrifices, was also manifested on other occasions; for we find that sheep were sacrificed instead of stags, and were then called "stags;" and in the temple of Isis, at Rome, the priests used water of the river Tiber, yet called it "water of the Nile." We next consult Herodotus, who says that at Babylon, in the temple of Bel, "there is a couch of unusual size, richly adorned, with a golden table by its side." The first was furnished with some lovely woman, whilst the second, we presume, was duly occupied by food and drink (Book i., c. 181-3).

Having then ascertained that the custom of offering food to the gods was common both amongst the Greeks and Babylonians, we renew our critical examination into the rite amongst the Jews. The first fact which strikes us is, that the directions given for the shewbread and table are interwoven with those about the golden candlestick, and the lamps which were to burn before the Lord continually

(Lev. xxiv. 2, Exod. xxvii. 20). Now this candlestick consisted of seven branches, one of which was upright, and fancy sees in the arrangement of the others the six planets revolving round the earth. The twelve cakes equally remind us of the division of the year into twelve months, and of the twelve signs of the zodiac. Our memory now takes us back to Rome, where, on the Arch of Titus, may be seen a candlestick, like that described in the Pentateuch. At the same time, we remember that Shishak first, then the Samaritans, and then a confederacy with Edom at the head, had so plundered Jerusalem that the ornament in question must have been of comparatively late date. For even if it existed at the time of the Babylonian captivity, of which there is no evidence, we see reason to believe, from Ezra i. 9-11, that neither the golden candlestick nor the table of shewbread was restored to the Jews by Cyrus. Indeed 2 Kings xxiv. 13 distinctly asserts that the King of Babylon cut in pieces all the vessels of gold which Solomon, king of Israel, had made in the temple of the Lord. Moreover, in the inventory of the sacred things taken away from Jerusalem (see Jeremiah lii.), no mention is made of the golden table of shewbread, nor even of the ark. This view of the case is farther strengthened by Isa. i. 7, written in the time probably of Uzziah; "Your country is desolate, your cities are burned with fire, your land strangers devour it in your presence, and it is desolate as overthrown by strangers." Surely in such a plight Judah could not boast of a golden candlestick and table of shewbread.

We infer from these considerations that the ordinance respecting the "shewbread" was adopted,

either from the Grecians or from the Babylonians. But what was common amongst the Greeks may have been equally common amongst the Phœnicians,¹⁵¹ and the practice of offering "shewbread" may have been derived from them. That it was so, we should infer from an episode in David's early life, if we were able implicitly to trust the books of Samuel. Under no circumstances, however, can we believe that the ordinance was of Divine appointment. We cannot conceive that the directions for the shewbread and table could have been framed by any one whose idea of the Almighty was not grovelling and anthropomorphic. Nor can we understand how any one reverencing the Most High could for a moment imagine that He would require a meal to be constantly placed before him, like the French king Louis, who had always a repast arranged in his bedroom, so that, if hungry in the night, he would have the wherewithal to satisfy his craving. This was called *en cas*, because it was only *en cas*

¹⁵¹ Whilst this sheet was passing through the press, I became acquainted with a very interesting work, by F. W. Newman, called *The Text of the Iguvine Inscriptions* (Trubner, London, 1864). In the first table, which he has translated into Latin, there is an account of a festival, and amongst the directions given are orders to place food of various kinds upon the tables sacred to the gods and goddesses worshipped; a fact which proves pretty clearly that when the Jews used 'shewbread,' or 'bread of the presence,' to Jehovah, they did not essentially differ from the people of ancient Italy, who placed cakes on tables before Jove, Pnemonus Puprius, and Vesuna. That the Greeks and Babylonians acted in a similar manner we have the testimony of ancient gems, and of pictures found in Pompeii to prove. See *ante*, Fig. 34, p. 491, wherein a woman is seen furnishing a table or altar.

That the above reference to the ancient Umbrian tables may not appear *mal à propos*, we must add, (1) that the Iguvine inscriptions are written in a modified Phœnician alphabet, possibly one introduced by Grecians; (2) that the inscriptions are written from right to left, like the Phœnician and ancient Greek; (3) they refer to Jove as a god higher than their local deities, as if his name and worship had been introduced with the Phœnician alphabet. The date of the tables referred to may be, with probability, determined as prior to the building of Rome, about n. c. 800. Possibly Jowe and Jowie = Jehonah or Jah.

de necessité. Just so was the “shewbread,” *horresco referens*.

One more thought is suggested to us by the foregoing, viz., “Is there any real evidence in the Bible of ceremonies being invented by the Jewish priests”? for if one witness be found, more can be presumed to exist. The testimony of Isaiah is, we think, conclusive as to the fact of such fabrication, for we find in the first chapter of his book a strong objurgation of the Priests by the Prophet. For example, dare Isaiah have uttered the eleventh, twelfth, thirteenth, and fourteenth verses of chapter i. if he had not known that the sacrifices, burnt offerings, oblations, new moons, sabbaths, callings of assemblies, the solemn meeting, and the appointed feasts were of priestly, and not of divine, origin? Does not the prophet’s anger burn against men who adopt sacrificial rites, &c., rather than virtue, piety, and propriety in morals, to propitiate an angry God? If priests could fabricate in the time of Hezekiah, surely others could do so in later reigns.

SHILOH, שִׁלּוֹחַ (Gen. xlix. 10, Josh. xviii. 1), “He is peace.”

The literature which this name, and the verse in which it stands, have evoked is very voluminous. The majority of writers have started from a foregone conclusion; and, after assuming that the text, “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come” (Gen. lxix. 10), is a Messianic prophecy, they endeavour to make the language conform to the idea. Others, foremost amongst whom we must reckon Dr. Kalisch, postpone their inquiry into the signification of the word and sentence until they have satisfied themselves about the text itself. In this spirit, the text is

translated, "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, even when they come to Shiloh; and to him shall be submission of nations." And, when thus rendered, the words are supposed to have reference to the secession of Jeroboam, in whose kingdom Shiloh was situated (Kalisch, *Genesis*, pp. 727, 747).

Now, although the last seems to be the most probable conjecture, and although it is supported by some analogies, yet I cannot refrain from thinking that there is some intentional mysticism about the verse in question, and, indeed, in the whole chapter, which has never yet been wholly explained. I cannot for a moment entertain the idea that the utterances are prophetic, or that they emanated from Jacob. Every consideration points to the composition having been made subsequent to the fabrication of the story of Israel being in Egypt, and the tale of Joseph, who was at one time a slave, separated from his brethren. The date of this narrative we have already placed at a period shortly before the time of Isaiah, or subsequent thereto. (See OBADIAH.) Other biblical critics assign its composition to the fourth writer in the Pentateuch. But, at the time when the so-called Jacob's blessing was composed, it is clear that a division of the Hebrews into twelve tribes was talked of. There was also the expression of a feeling of sympathy between Judah and Israel, and the chapter does not exhibit any bitterness between one tribe and another.

This points to a time when some writer had come to the belief that all who could be incorporated into the Jewish family should be united. We can well imagine some astute man looking back to such

history as he possessed of David and Solomon ; how the inhabitants of Palestine, whilst they owned the sway of those monarchs, being united, were strong, and how, when the kingdom became divided against itself, the whole collapsed. It is the fear of such a catastrophe that unites Ireland, Wales, Scotland and England together, at the present time. Such a statesman as we have described would originate a policy of peace.

The result to which many inquirers have come, is (1) that Levi did not become a separate tribe until a very late period of Jewish history. Indeed, we have often been puzzled how it could have been otherwise, seeing that the Levites were united to Judah, (2) that there is no distinct evidence of the existence of a tribe of Simeonites, (3) that the idea of *twelve* tribes did not occur until the Jews became acquainted with Sabeanism in Babylon, (4) that it has not been artistically conceived, developed, or described.

Again, we must notice the "blessing of Jacob" in conjunction with the "blessing of Moses" (Deut. xxxiii.), for both bear marks of a feeling of good-fellowship existent in the author's mind, which we cannot dissever from the idea that there was, at the time, a desire of alliance between all the descendants of the people of David, or the actual existence of union, either in fortune or misfortune. Now, so long as the Jews were undisciplined by misery, they were intolerant and braggart. We conclude, therefore, that the compositions in question were penned at a period when both Judah and Israel were thoroughly humbled by misfortune. This did not occur until both were carried away captive into Edom, Tyre, Greece, and Mesopotamia. Yet, although the

chapters indicated breathe a spirit of conciliation, there is still enough of the desire left to make Judah appear superior to Israel. One is, as it were, to be the primate of All Judea, the other the primate of Judea only. Such a conceit would be natural to a Hebrew in Babylon, who knew that Samaria had succumbed prior to Jerusalem.

Examining farther the blessings of Jacob and Moses, we see reason to believe that the last has been written first, and that the apparent first is an expansion of the probable second. The book of Deuteronomy is now supposed to have been composed in the time of Josiah; but some verses in it, if not the whole of the two last chapters, are of later date than the bulk of the writing. The last six verses of ch. xxxiii. and the whole of ch. xxxiv. are, we conceive, of later origin than the early years of the captivity.

We have now, by the close study of a series of probabilities, come to the conclusion that the blessing of Jacob must be attributed to some author living during, or after, the Babylonian or Grecian exile. To substantiate this conclusion, we may quote the following passage: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time ¹⁶² to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. ¹⁶³ And he shall set up an ensign for the

¹⁶² See OBADIAH *antea*.

¹⁶³ See JOEL, Vol. I., p. 689.

nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim," etc. (Isa. xi. 10-13).

We consider that these verses corroborate our view as to the period when the blessings of Moses and Jacob were written, for we assigned the latter to the time of the exile; and there is little doubt that the chapter of Isaiah referred to was penned by the second of the authors who composed that book. We can recognise also that the passage in question refers to that hypothetical king, so often promised, who was to transcend both David and Solomon in power; yet who never came, and now is not likely to appear. We see the same idea carried out in Ps. cxxii., which we presume was composed about the period of the second Isaiah, notwithstanding its superscription. In that we read, "Our feet shall¹⁵⁴ stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together;¹⁵⁵ whither the tribes go up, the tribes of the Lord, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David.¹⁵⁶ Pray for the peace of Jerusalem, they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces."

With such an interpretation before us, it is quite unnecessary to be particular about the actual mean-

¹⁵⁴ It is important to notice the tense here, which may also be rendered "we have been standing," both indicating the idea of a restoration.

¹⁵⁵ Compare Isa. xi. 13.

¹⁵⁶ Compare Jerem. xvii. 25, xxiii. 5-8, xxxiii. 15-18.

ing intended to be conveyed by the Hebrew words, עַד כִּי יבֹא שִׁילָה. The oracular and the mythical utterances of self-styled seers often receive great attention, though they rarely deserve the pains which are bestowed upon them.

SIN, אִשְׁמָה, אִשְׁמָה, חֲטָא, חֲטָאָה, חֲטָאָה, חֲטָאָת, חֲטָי, עֵוֹן, פְּשָׁע, “guiltiness, trespass, fault, sin, iniquity.” In the New Testament chiefly, *ἁμαρτία*, = ‘failure, error.’ In every system of religion, whether ancient or modern, an idea of Sin exists. But the significations attached to the word, whatever it may be, widely vary. The shortest definition of its real meaning is, “an offence against a law.” A belief, then, in sin presupposes the existence of law,¹⁶⁷ and law involves the existence of potentates.

The ideas of Sin, therefore, vary in different localities, according to the edicts of priests, of prophets, or of legislators. The truth of this proposition will be recognised, when we turn our attention to the lower animals. Having no other laws by which their conduct is regulated than the instincts implanted by their Maker, we say that they are necessarily sinless. Yet when we train a dog to any particular action, or course of conduct, if he turns rebellious and requires correction, we say that ‘he must be punished.’ If, after being punished for acting in a different manner to what he ought, he transgresses again, and seems to shun the whip, we say ‘he knows that he has done wrong and deserves the lash.’ We thus bring ourselves to believe that even dogs, elephants, oxen and

¹⁶⁷ “Where no law is, there is no transgression” (Rom. iv. 15). “Sin is not imputed where there is no law” (Rom. v. 13). “Sin is the transgression of the law” (1 John iii. 4).

the like can sin.¹⁵⁸ We consider our "training" to be equivalent to "law," and a breach of discipline to be deserving of punishment. Indeed we positively go beyond this, for we condemn a trained dog who worries sheep to an ignominious death.

If we examine farther, we may find that the trainer sometimes sets a lesson which no animal can learn. He may, for example, endeavour to make a hound eat hay, corn, or carrots, and whip him every time he endeavours to procure or eat meat; or he may punish a cat for wandering over the roofs and 'caterwauling.' Yet the philosopher does not then recognise 'offence' in the being who receives correction, but only sees folly in its tyrant. Hence before the thinking man can recognise a sin as deserving punishment, he must be satisfied with the goodness of the law against which the sinner offends.

The value of this consideration may be recognised by the sentiments uttered in my presence by two gentlemen; one whose sound sense was conspicuous, and whose family have been worthy scions of their father; the other, a sincere Christian, but nothing more, and subsequently the father of one child who became the greatest reprobate I ever knew. The first received from the second, then an unmarried young doctor, a lecture about managing his sons, and for a long time bore a tedious homily with patience. At last he rejoined, "I'll tell you what it is, I am

¹⁵⁸ We are, of course, speaking here of "sin" as being simply a transgression of a law which we consider that the creatures are bound to obey. To say that "sin" can only signify the transgression of God's law, begs the whole question at issue, and indicates a mind almost incapable of expansion. Conventional terms are often inane, and, like a Rupert's drop, only require to be scratched to be shivered to atoms.

resolved never to give my sons an order which I know they are sure to break." "Oh what a dreadful mistake!" was the reply; "you ought to command what you believe to be right, and then if your sons do not obey, it is your duty to punish them doubly, first for committing the offence, and next for disobedience!" To me, it appears that the Christian bigot, thus described, resembles a man who would order a hungry dog to content himself with wagging his tail in the presence of an ample meal, and punish him severely, for eating when hungry, and for disobeying orders besides.

Amongst the numerous animals whose habits I have been able to study, there appears to be a capacity of giving or making law. This, though possessed by the mother generally, is sometimes seen exercised by the father, but, usually only upon their own offspring, or belongings. A similar power exists amongst mankind, and in every household one or other parent is supreme. One will give law, and any offence against its express command, or its training, is considered as a sin. Yet the commands may be inconsistent, unnatural and preposterous, and the training positively vicious. Consequently, what one considers to be sin in his offspring, another individual may deem to be natural and praiseworthy. What a father is for his family, a chief or king is for a tribe, or a parliament for a nation. The laws made by the authority of these only bind those who can be made to pay a penalty, in purse or person, if they transgress. I may train my own kennel of dogs to do my bidding, but I am powerless over the pack of my neighbour. In like manner a lawgiver can only claim authority over those whom his lash can reach.

There are in every civilised country, no matter how they have arisen, two sets of legislators, those who frame human regulations, and those who promulgate what they call divine laws. In very many instances the two powers are wielded by the same individual, who professes to enunciate the will of a deity, as well as his own. When the might of the ruler is absolute, he can punish every one who offends him ; though he is powerless in the territory of a neighbour whose power is equal to his own. He is to a certain extent limited even in his own domain by the passions of his subjects, which would impel them to rebellion if his sway were too exacting or rigid. There can be no doubt that every law-giver frames his regulations so as to secure the greatest amount of mastery for the executive, and, where a state is well governed, to make the nation prosperous and happy. But if a king should be an exception to this rule, and his subjects know that the citizens of another state are better off than themselves, we believe that they have a perfect right to emigrate from the one territory and settle in another. It is true that the ruler may call the exercise of that right a crime, yet it is not so, even though there should be power to punish it.

The only monarch at the present day who assumes to be both a temporal and a spiritual tyrant is the Pope of Rome, and as his state is the worst governed that we know, it is very natural that his subjects would like to emigrate ; it is equally natural that he should try to prevent them. But though he were to make it a sin for a Roman to become an American, none would care for his anathema if beyond his reach.

We know, from our experience of various nations, that their codes of law differ in a great number of details. For example, the Turkish law allows many wives, the Mormon code almost compels a man to become a polygamist; whilst England severely punishes any one who has more than one wife at a time. In one country, marriage is a simple contract entered into before a magistrate; in another, it can only be entered into by the intervention of a priest, and is considered as a sacrament. It rests then with the lawgiver, not only to frame regulations for his subjects, but to classify those laws, and to announce which are offences against his power as a prince, and which violate his claims as a priest.

We see that the power of a ruler to enforce his orders is our only guarantee that he is really a legislator. This is readily recognised in all temporal matters. The same obtains in the matter of spiritual laws, though it is not recognised. As an offence against a human law is punishable by him who has power to enforce the code which he framed, so an offence against a divine law is surely visited by Him who made it. For men to supplement God's power to punish, is either to acknowledge that the creator is too weak to enforce His own laws, or that they are fictions of human invention.

Before the philosopher, however, can allow himself to believe the assertion that those laws which pass amongst men as "divine," are really fictitious and of human invention, he must endeavour to ascertain whether they resemble in the main those which are unquestionably mundane. If we examine into earthly codes we find that their characteristic is "instability." Laws are made, altered, or abro-

gated, according to the will, knowledge, powers of observation, and the like, of the legislators. "Protection" gives way to "free trade," which is again replaced by "protection." "Monarchy follows "republicanism," and "constitutional government" replaces "imperialism." A nation with a "State Church" at home encourages "absolute equality of all religions" in her colonies; and "church rates" and "voluntary assessments" alternately become law.

We see precisely the same "instability" in that which we call divine law. Here the Almighty is said to enjoin chastity, there to be an encourager of brutality (see, for example, Numbers xxxi. 1-18). Now He enjoins sacrifices of oxen and sheep, now of bread and wine, and now of human beings—even of His own son. Here His priests wear scarlet, there they officiate in spotless white; now He is to be worshipped in spirit, at another time with gorgeous pomp and wondrous ceremony. Here He is the Prince of peace, there He is the God of war. In one state He is goodness personified, not even persecuting His enemies; in another He is a demon, delighting in burning, wrath and devastation. Here He claims young virgins for His brides, treating them like a jealous Turk, and immuring them in a harem, or a convent, yet, like the dog in the manger, neither giving them His company, nor allowing them to enjoy that of others; there He equally claims them for the benefit of His worshippers. Here His ministers are wolves in sheep's clothing, there they are lambs amongst wolves. In one place He revels in fine music, heavy odours of incense, the smell of burnt flesh and the sight of human sacrifices, as in Spain,

Geneva, England, and elsewhere; at another He is the patron of silence, as amongst the Quakers. At one time He makes the nations drunk in His fury, at another He appears to encourage drunkenness,¹⁵⁹ that His people may keep His Sabbath with due devotion. North of the Tweed His so-called ministers curse "organs" as invented by the cursed brood of Cain; whilst south of the river other ministers declare that He loves melodies streaming from musical instruments. Surely we have said enough to show that the laws promulgated by various states and individuals as "divine," have not emanated from Him "in whom there is no variableness" (James i. 17).

Having thus ascertained that both the so-called divine and the human laws have a very similar origin, we will allow ourselves to make that distinction between the two which is currently made in society, and will call offences against the human laws "Guilt," and offences against the laws spoken of as divine SIN.

As we have already recognised that the disobedience to a trainer's laws, in a dog, is not necessarily culpable, so we must allow that opposition to the training of a hierarch is not necessarily 'sin.' As I have the power of transferring my allegiance to Prussia or America, so I have the power of joining any religious community which I may select. As long as I am with any, its laws have no power beyond that of punishing me for my violation of them; and if such power does not exist, I am at perfect liberty to hold their laws in contempt.

¹⁵⁹ Compare Deut. xiv. 26; and general report about Scotch experience.

But if, when joining any religious sect or community, I voluntarily bind myself to follow certain regulations, or pay a penalty, it is incumbent on me to do so. Divine law, therefore, in the ordinary acceptation of the word, has no authority over any one who does not give allegiance to it. Still farther, the very nature of a divine authority must be spiritual. Consequently there can be no allegiance demanded or given, except in the nature of an instinct; and, where this is implanted, the law must be enforced by an operation upon the 'spirit,' as contradistinguished from the 'body.' We have already observed that it is a blunder for any ruler to punish an offence said to be committed against God; for nothing so completely demonstrates to the world that the potentate, whether king, pope, or prelate, who thus acts, does not believe in the power of the divinity whom he professes to worship to enforce His own laws.

If we apply the preceding observations to the idea of "sin," we shall readily recognise their value. To one taught by Mahomet it is a sin to allow a Giaour to enter a mosque, or to pray with covered feet. To one taught by Christ it is wrong not to go out into the highways and hedges to compel people to come to church, that it may be filled. To a Protestant it is a sin to kneel down at the "elevation of the host;" to a Papist it is criminal to remain standing. To the Jew, Deborah was a prophetess; yet another Jew says that he will not "suffer a woman to teach." To most nations it is sin to take a sister for a wife, yet Seth and Abraham both married sisters and committed no wrong. The kings of ancient Persia made no scruple in doing the same. With the Jews it was, and is, a sin to do any work

on Saturday ; with the Christians it is improper to do any work on Sunday. With the Scotch it is wrong to read prayers publicly, or to wear a distinctive dress in the pulpit ; with the English it is equally sinful not to read prayers, and not to wear a surplice. With St. Paul it was "better to marry than to burn," and useless to abstain from meats ; with his papal successors it is a sin for priests to marry, and to eat flesh on Friday. It is a sin for any one in England to allow his own faith to be shaken, it is equally sinful for an English Christian not to endeavour to shake the faith of the Mahomedan, Jew, Turk, or Hindoo. With the Assyrian and Babylonian it was sin not to believe in the celestial virgin ; it was a crime in a Hebrew to venerate any one but the Father. It is wrong, amongst Papal religionists, not to believe that the godhead is four-fold ; it is a sin with us to believe that it is other than three-fold ; and equally culpable amongst others to believe that it can be otherwise than One. With some it is a sin to leave their infants unsprinkled by water ; with others it is irreligious to sprinkle or immerse them at all. To the moderns it seems to be a sin of the deepest dye to prostitute the body or defile it by intoxication ; with the ancients it was unlawful to neglect on certain occasions to do the one, or to refuse to see in drunkenness a visitation of the "spirit." With some it is a sin to commit murder, to lie, to steal, to bear false witness, or to covet one's neighbour's possessions. With the Spartans many of these crimes were accounted virtuous. Even with moderns, it is sometimes accounted a sin not to murder heretics, not to lie, not to rob the widow and the fatherless, not to bear

false witness, and not to covet, provided only it be done in the name of religion. To the Protestant mind the massacres on St. Bartholomew's day in France, the *autos da fe* of Spain, and "the fires of Smithfield," were deliberate, wilful, cruel murders. The *index expurgatorius*, and the falsification of English versions of the Bible, are equally considered to be downright lies. The alienation, under the terror of ecclesiastical threats, of a father's wealth to the treasury of the priesthood is, to Protestant ideas, nothing more than sanctimonious theft. The accounts given of canonised saints and Romish missionaries in general are flagrant violations of the ninth commandment; and I am personally cognisant of instances in which there has been systematic coveting of a neighbour's house and everything that was his, which has eventuated in securing for the Papal Church the entire patrimony. Yet to the Papal hierarchy all these sins are regarded as virtues, and zeal for the Church is held to excuse disobedience to God.

Again, we find, from the eighth commandment, that it is a sin to steal; yet we see in Prov. vi. 30 the words, "men do not despise a thief if he steal to satisfy his soul when hungry;" and in Prov. xxx. 9, that poverty is a sort of justification for breaking both the third and the eighth commandment. Adultery and harlotry are equally regarded as sins by some; yet Hosea is ordered to commit the one and the other, and both Rahab and Bathsheba, are, as it were, patronised by Christian writers, who contrive to prove that their conduct was condoned, if not correct, inasmuch as both were ancestors of Jesus. With us it is considered a sin to mutilate

the body; amongst the Hebrews the sin consisted in not doing so. With us polygamy is a sin; with the Jews it was considered a proof of divine regard for a man that he was able to have many wives.

Hence we conclude that the word SIN is a word of relative rather than positive significance; and we have the less difficulty in believing this when we consider the way in which Romish priests treat it. Their Church,—which has contrived with consummate art to piece together every fragment of heathenism and Christianity, that would sanction her in the endeavour or assist her in the attempt to enthrall the minds of the laity, and to bind them as captives to the ear of the priesthood,—has, as it were, invented certain sins, so that her prelates may be paid for removing them; just as a tradesman often demands for his wares a great deal more than he will take, if any purchaser chooses to cheapen them. There is scarcely a sin known to man for which some papal priest will not give a qualified absolution, on certain considerations.

It is questionable whether the most dreadful heretic who was ever murdered by Papal flamen would not have masses said for him, with the intention of comforting him in Purgatory or Hell, if only his friends were devout “Catholics,” and very liberal of their wealth. It would perhaps be well, as we have before intimated, if Protestants had so convenient a religion as the Papal.

The most natural rejoinder to the many foregoing considerations is a question to the author, “Do you mean to say that the idea of Sin is wholly chimerical?” The answer is, “I simply assert that sin is a contravention of the laws of God. Those laws,

such as I know them, I fully acknowledge, and it is my aim in life to discover them completely, so that they may supersede the travesty which passes current for them." It often seems to me that hierarchs, generally, resemble the rapacious stewards of this world. They repeatedly say to their clients, "How much owest thou unto my Lord?" and when they hear that the debt is 'a hundred measures,' they say, "Take thy bill and write four score." Or, on the other hand, they may claim four score where only four are due, and say, "the Lord hath need of them." How many prayers to a steward for relief ever reach the master? Very few, I trow. How many tenants, again, are there who would gladly appeal from the harsh middleman to the loving landlord? Very probably all, except those who are familiarly called "lickspittles." Many a sinner, as deeply dyed as the publican of old, prefers to apply to 'the Lord of all,' rather than to his so-called 'vicegerent upon earth'; for he feels, with David, that it is better to fall into the hands of God than into those of his fellow men. The Almighty is merciful, slow to anger, and of great kindness; those who style themselves his priests are implacable, sudden and quick in quarrel, and proficient in cruelty.

Upon that which is described amongst theologians as "Original Sin," it is not necessary to say much. The doctrines connected therewith are founded erroneously upon the fable of Adam's rise and fall, and can only be entertained amongst those who are more extravagant in their belief of the Jewish mythoses than were the Hebrews themselves. Even if we grant the story of Eden to be literally true, we yet feel no sympathy with those who subscribe to the

ninth Article of Religion, as given in the Prayer-Book. The dogma as usually held is nothing more than an elaborate assertion that man is human and animal. We certainly should smile at an enthusiast who asserted that all tigers are born in sin, and are naturally murderers, because the primeval father of the race persisted in eating flesh instead of grass; and that the skunk emitted a foul stench, on certain occasions, because its progenitor cursed a fountain which had dried up, but which emerged from the ground again in time to hear the oaths, and to punish the offender throughout subsequent ages. There is indeed something recorded in an ancient writer, who probably flourished about the period when Genesis was written, which gives the reason why the bat is not received either amongst the birds or the beasts; but the story has ever been regarded as a fable.

To assert, as some divines do, that every infant coming into the world is in a state of sin, and as a sinner liable to the eternal wrath of God, for no other reason than that its parents may have been criminal, is not only preposterous, but diametrically opposed to the teaching of those Scriptures which such dogmatists profess to venerate. The whole of the eighteenth chapter of Ezekiel is a protest against this doctrine. Even the second commandment (Exod. xx. 5), said to have been uttered by the Almighty, states that He only visits the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him. Why modern Christians should paint God as a more implacable Being than He is said to have painted Himself, it is difficult to say. Yet it is certain that as Christianity, and Protestant-

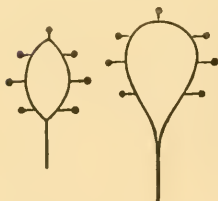
ism especially, have advanced, all their doubtful doctrines have been heightened and deepened in tone. The good God has been painted more and more like a demon; the Devil has been depicted as more and more powerful in the universe; the Hell of the Etruscans has become more frightful every century since it has been adopted by Christians; and those whom Jehovah once permitted to lie quiet in their graves are now summoned to tortures, the intensity of which ever increases. To us who cannot believe that the Almighty is as fiendish as the followers of Jesus describe Him to be, the imaginary terrors of Hell are nothing more than evidences of the brutality of fanatical men, who clearly evince their degraded natures by pourtraying the Creator as the Destroyer, and Satan as Omnipotent.

SISTRA.—Musical instruments (2 Sam. vi. 5). Hebrew מִנְעָנְעִים, *menaanim*, so called from the shaking of little iron rods. For pictures of them, see Vol. I., p. 159, and Figs. 68, 9. The word is translated in our version “cornets.” We may fairly conclude, from the occurrence of this name, and the use of the instrument in sacred worship, that something was then known of Isis and her worship. In the preceding volume, I assumed that the instrument which went by the name of Sistrum or *σειστρου* was emblematic of the female; but this presumption has been opposed by some friends, whose judgment is entitled to much respect. They have not, however, brought any argument against the conclusion to which I came, but have simply contended that there is no evidence in its favour. To these, the following remarks are addressed.

We cannot do otherwise than conclude that

symbols have a signification. We believe that everything used in religious worship had once a definite meaning. It would indeed be absurd to assert that a god who ordained (through his priests) the method in which he was to be worshipped, would order anything from pure caprice. Hence we conclude, that every instrument which was used in religion was more or less emblematical or symbolic. We have shown in a previous volume, that the T was a sacred sign amongst the Egyptians, and amongst the Hebrews; and we showed that it typified the masculine triad; with this, we pointed out the fact, that there was an oval, round, or lozenge shape associated (see Figs. 52, 53, 54). By reference to Fig. 51, we demonstrated that this form represented the feminine unity, and we thus showed that the *crux ansata* symbolised the creative *arba*, the prolific four. There is then strong *à priori* evidence in favour of the sistrum being

Fig. 68.



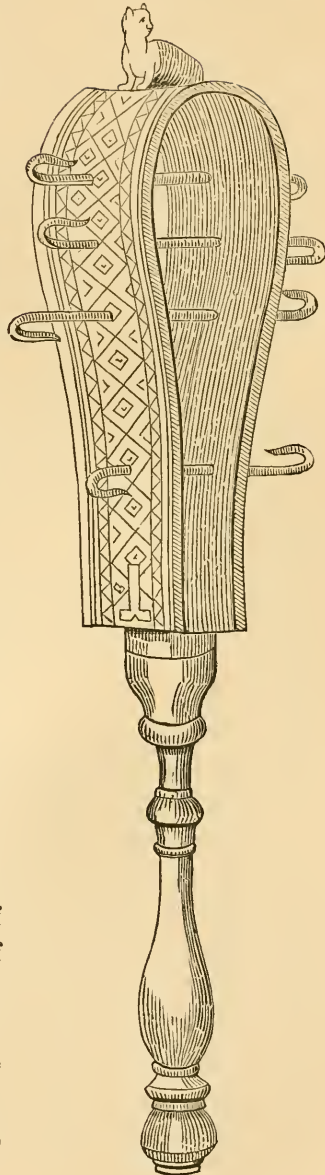
emblematic of the *yoni*. This is strengthened still more when we regard the various shapes assumed by this instrument, viz., Fig. 68, in both of which it will be seen associated with a triad;¹⁶⁰ and in Fig. 69, in which a human headed cat, one of the sacred animals of Egypt, is seen seated on the summit. Now the cat, like the lioness, is noted for its salaciousness, and both the one and the other were symbolic of the female creator. In all the sistra,

¹⁶⁰ In a gold cross found near Naples, depicted in plate xxxv., fig. 4, of *Two Essays on the Worship of Priapus* (London, 1865), and one which was probably worn as a talisman, the triad and the unit are quartered together, far too coarsely for our pages; and it is to be noticed that the *yoni* is figured precisely as the sistrum in the text, Fig. 68. The three rods, etc., on each side, are very significant.

moreover, which we have ever seen depicted, there is a marked resemblance to the Hindoo yoni. See SACTI and YONI.

The sistrum, moreover, was only used in the worship of Isis; it was one of her special symbols (Ovid, *Met.* ix. 784, *Amor.* ii. 13, *Pontic. Epis.* i. 38); and any one, who will take the trouble to read Plutarch's remarks upon it (Isis and Osiris, p. 63), will see that the use of the sistrum drives away Typhon, meaning thereby, that as corruption clogs the regular course of nature, so generation loosens it again; that its appendages indicate generation and corruption; that the cat denotes the moon, = \smile , = the *Yoni*. Again, Isis herself is the personification of nature, and is the same as the goddess known as the Celestial Virgin—the heavenly mother—Juno, Venus, Astarte, Parvati, Sara, one of whose em-

Fig. 69.



blems is the Greek Δ inverted ∇ . Wherever this creator is spoken of, she is represented as maternal, through her own inherent power; and we can scarcely understand how this could be indicated better than by the bars which cross the sistrum, thus showing that penetration is impossible.

Again, we must notice the resemblance between the sistrum and the fruit of the fig-tree; a coincidence by no means to be despised, inasmuch as the tree in question was amongst the ancients esteemed to be sacred, its leaves typifying the male triad, and the fruit the female *uterus* and *vagina*.

We are now in a position to compare all the acknowledged emblems of the celestial virgin with the sistrum, and to ascertain how far they agree.

Fig. 70.



Surely it would be unphilosophical to recognise the whole of these (which are copied from Moor's *Oriental Fragments*, and Lajard's work, *Sur le Culte de Venus*) as symbolic of nature—*La nature de la femme*—and refuse to assign a similar signification to the sistrum. When once we have arrived at this conclusion, we can divine why, during the time of adoration, the sistrum was borne in the right hand and shaken; why Plutarch uses the expression, “so generation by the means of motion,” (*καὶ ἀνίστησι διὰ τῆς κινήσεως ἡ γένεσις*) *De Iside et Osiride*, cap. 63; but into this part of the subject it is unnecessary to enter.

SODOM, סְדֹם (Gen. xiii. 10), Is probably a variant of Siddim. Fürst suggests that it means "an enclosed place." The story of the destruction of Sodom has great fascination for youth. I can well remember how my mind dwelt upon the horrors of a rain of brimstone and fire; the very narrow escape of Lot and his family; the curious punishment for the strange offence of his wife, and the extraordinary behaviour of the patriarch and his daughters. Not knowing then the nature of the crimes of the Sodomeans, it was difficult to understand how Lot and his daughters were worth saving, when the one was very immoral (Gen. xix. 8), and the others highly improper; and why four places were to be destroyed for the wickedness of one. With advancing years, the fascination of the subject increased, and every particular which could be gleaned respecting the fallen towns was read. Whilst walking through Pompeii, my mind again adverted to the fearful catastrophe of the destruction of the cities of the plain; and when treading over that part of the Italian city not yet excavated, and over the site of Herculaneum, the question arose, 'How a town, overwhelmed by fire and brimstone, rained down from heaven, could become a sea,' as some believe that "the cities of the plain" became?

A long period elapsed ere I doubted the truth of the bible narrative. At length it occurred to me that a country so desolate, and full of salt, as the site of Gomorrha and her neighbours, could never have been a smiling garden abounding with dwellings. A careful survey shows that the valley of the Dead Sea is about thirteen hundred feet (1298) below the level of the Mediterranean; whilst above the surface of the present lake, terraces are seen at various elevations,

the highest of which is thirteen hundred feet above the water. All of these indicate that the sea stood at different levels in preceding periods. These facts seem to demonstrate that at one period "Asphaltites" was the northern extremity of the gulf of Akaba, one of the northern arms of the Red sea; that an uprising of land occurred between the Dead and the Red Sea, confining the water in the northern extremity of the gulf, and transforming the enclosed mass into an inland lake.

When thus isolated, the water of Asphaltites evaporated by heat and wind, leaving much salt in the ground; the process going steadily on until the supply of water by the Jordan compensated for the loss by evaporation. If this account of a geological fact is accepted, it fully explains the occurrence of the enormous quantity of salt which is found around the Dead Sea, and the high specific gravity of its water, which is that of an ordinary sea highly concentrated by evaporation. It also seems to demonstrate the untruthfulness of the story told of the destruction of the cities of the plain, inasmuch as it is impossible that any people could find, anywhere upon the shores of such a natural salt-pan, the materials for living.

But it may be urged, that there is no reason for saying that the cities of the plain were situated on any portion of the shores of the Dead Sea. In fact, any one who knows the country, and any thing about its geological formation, must see that it is absolutely necessary to deny that they were so situated, before the story of Sodom and Gomorrah, and other towns, can appear even *primâ facie* to be true. The evidence which locates the cities on the banks of Asphaltites is (1) the expression in Gen. xiii.

10, wherein reference is made to the destruction of a fertile portion of the valley of the Jordan, "which was well watered everywhere before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord," etc. ; (2) when Lot parted from Abraham at Bethel, he is represented as journeying to the East ; (3) that there is a distinct statement that "Bera, king of Sodom ; Birsha, king of Gomorrah ; Shinab, king of Admah ; Shemeber, king of Zeboim ; and the king of Bela, which is Zoar ; all these were joined together *in the vale of Siddim, which is the Salt Sea ;*" (4) when the cities were destroyed, they are thus spoken of Gen. xix. 25-29 ; "and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground ;" Lot's wife became a pillar of salt ; "and Abraham looked toward Sodom and Gomorrah, and toward all the land of the plain, and God sent Lot out of the midst of the overthrow when he overthrew the cities," etc. This points to present desolation, and destruction associated with salt ; (5) the vale of Siddim contained bitumen pits, and bitumen is even now found floating on the surface of the sea ; (6) in 2 Kings xiv. 25, "The sea of the plain" is used to express the Dead Sea, and this epithet coincides with the expression, cities of the plain ; (7) the Southern end of the sea in question is very shallow, and more bitumen is found on the surface there than elsewhere.

We think that no one can read this evidence without feeling that it points to a desolate salt region, where there was once a smiling country with populous villages, which were destroyed so completely that their place is even now covered with water, and not a trace left behind.

We have already seen geological reasons for believing that the tract of land around the Dead Sea could never have been fertile, inasmuch as it has everywhere been covered by a layer of salt, the remains of an ancient sea. In like manner it is geologically impossible that the basin of the Dead Sea could have been "a plain" so long as it received all the waters of the Jordan, and was so deep as to be about 1,300 feet below the level of the Red Sea. Consequently we are obliged to regard the story of Sodom as a fabrication. When we analyse it closely, we see very strong corroborative proof of the position thus taken. It is associated with the most gross anthropomorphism to be found in all the Bible. Ere Sodom falls, God appears in the form of three men to Abraham, and with him partakes of ordinary human food. In conversation with the patriarch, the Almighty is represented as saying, "I will go down now and see whether they have done altogether according to the cry of it, which has come unto me; and if not I will know;" whereas, in the original version, we are told that the Lord stood before Abraham when he talked with him, and then went his way (see Gen. xviii. 2-33).¹⁶¹ We now pass on to the horrible story of Lot and his daughters, which is utterly incredible. In one part we are told that "the men laid hold upon Lot's hand, and upon the hand of his wife, and upon the hand of his two daughters, and they brought them forth" etc. (Gen. xix. 16); a statement which tolerably well proves that the fugitives were not laden with wine cans, or stores of money, if, indeed, any

¹⁶¹ Gen. xviii. 2, 21, 22, 33, and ch. xix. 1, can scarcely have been written by the same pen. Some have certainly been "corrected," but the emendations have made the details of the story hopelessly muddled.

money then existed in common life. As Lot had lost all his herds, and every thing but his life, and had neither coin nor articles for barter with traders, we cannot imagine how his daughters would have procured wine enough to make their father drunk two nights in succession, if, indeed, vines ever would have grown on the shores of the Salt Sea. It may be supposed, by some who are determined to see no difficulty in the legend of Lot and his family, that the women might have paid for wine as St. Mary, the Egyptian, paid for her passage in the ship she sailed in when going to adore the true cross at Jerusalem. But we are wholly precluded from this consideration by the exigencies of the story, for the daughters say, in the first place, 'there is not a man in all the earth, etc., except our father' (Gen. xix. 31); and, in the second, if they had found means to purchase wine by selling themselves, there could clearly have been no necessity for making Lot drunk. With the whole country burned, vines, &c., included (Gen. xix. 28), no town existing except Zoar, no man known, no money, no goods, it is simply impossible that wine could have been found. Such a luxury is not to be found in cave dwellings. When first the juice of the grape was fermented in Palestine we do not know, but it is always spoken of as a costly beverage, and not to be indulged in except by the well-to-do, the great, the noble, and the royal. That the poverty-stricken mothers of Ammon and Moab could have purchased a large quantity of wine is inconceivable. See MOAB *supra*.

We have long believed that the story was invented with the design to show the abhorrence in which God held the "kedeshim," and to throw dirt upon Ammon

and Moab. We shall probably be able to discover approximately the period when the conception was formed, by attending to a few points.

(1) After the account in Genesis, and a reference in Deut. xxix. 23, — a book which we believe to have been written in Josiah's time,—we do not find Sodom and Gomorrah referred to until the times of Isaiah, Jeremiah, Ezekiel, Amos, and Zephaniah. Admah is mentioned in Genesis and Deuteronomy, and never again until we meet with it in Hosea xi. 8. Zeboim is also mentioned in the Pentateuch in the two places indicated, and not again until we find it in Hosea xi. 8. The reference in 1 Sam. xiii. 18, and Neh. xi. 34, clearly points to another Zeboim than the one destroyed. The name of Zoar, in like manner, after being found in Genesis and Deuteronomy, disappears, till we meet with it in Isaiah xv. 5, and Jerem. xlviii. 34, in verses which are counterparts of each other.

Again, the word SHINAR, after it appears once in Genesis and Josh. vii. 21, where it is translated "Babylonish," does not occur again till Isaiah xi. 11, Dan. i. 2, Zech. v. 11, and in no other part of the Bible. Ellasar never reappears after Gen. xiv. 1, 9. Elam, after Genesis, is not mentioned again till the time of Isaiah, Jeremiah, Ezekiel, and Daniel; whilst גוֹיִם, *gōim*, translated "nations" Gen. xiv. 1, appears once again in Jos. xii. 23, and not again until Is. ix. 1 (viii. 23).

Once more, the word SALEM, after being found in Gen. xiv. 18 and xxxiii. 18, disappears until we find it in Ps. lxxvi. 2, (3), which is evidently of a late period. The word Melchizedek, also, seems to be of comparatively late date, for cognomens compounded

with מַלְכִי, *malchi*, were not given until the time of Jeremiah, Nehemiah, and the writer of Chronicles; the only one appearing prior to that time is Melchi-shua, 1 Sam. xiv. 49, who is represented as a son of Saul.

From these considerations we draw the conclusion that the story of Sodom was composed about the period of Isaiah.

If we now turn to the history of Judah, in the time of Uzziah, Jotham, Ahaz, and Hezekiah, we find that the country and the city were still suffering from that cruel invasion which we have described under OBADIAH. Her priests and prophets were endeavouring to convince the miserable remnant which existed around them that the previous troubles had come upon Jerusalem on account of the sins of her people. Stories were then fabricated and became common, which showed how other nations had been destroyed on account of the prevalence of some sin which was then common amongst the people; just as we are told, in the pulpit of to-day, that drunkenness and Sabbath breaking have been the cause of the cholera and the cattle murrain; and sinners were requested then, as now, to take warning from the fate of others. It is certain, from the accounts which we read in "Kings," that pæderasty was common in Judea, (see 1 Kings xiv. 24, xv. 12, xxii. 46, 2 Kings xxiii. 7.) We can also see that the circulation of a story like the one in question would be appropriate to check such practices as the presence of Sodomites, near the house of the Lord, indicated. At the same time the inventor of the legend took the opportunity to "cast dirt" on Ammon and Moab, two of the nations who

had been confederate against Jerusalem, and had assisted in despoiling her.

Again we ask the question, how a prophet can be venerated as a messenger of Jehovah, who enunciates the dictum that nations are punished wholly for their sins, and declares that the Almighty visits the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Him? Was Denmark, we may inquire, more wicked than Prussia, who conquered her and absorbed two of her provinces? Was Italy, in the late war, more holy than Austria? Were the Huguenots who perished on St. Bartholomew's day, in France, greater sinners than the papists who killed them? or were the Babylonians, who captured Jerusalem, more beloved of God than the Jews, who were taken into captivity? Surely not.

A close appeal to statistics tells us that there is always an average amount of crime in every country, and that the departures from the extremes are annually very slight. Man is the same animal no matter what religion he may profess; and the most pious commonwealth would be as certainly destroyed by a nation of robbers as a community of sybarites, unless they adopted adequate means of defence. The Christians fell before the Mahometans, and both alike before the Tartars, and in no instance was any fault attributable to the vanquished, except that of being the weakest party.

As an individual I have neither admiration for, nor sympathy with, those who affirm that they are in the Council of God, and know why He sends the murrain upon cattle, a blight upon potatoes, earthquakes and

storms in divers places; why the cholera is sent chiefly to the Hindoos, and the plague to the Turks. I can scarcely be patient when I hear divines descant upon the potency of church-going, fasting, and almsgiving for modifying the laws of nature, which are also the laws of God. If I build a house upon the sand, close to a sea or river, and rain descends, floods come down, and waves beat upon the mansion, and it falls, I should not be so silly as to look upon the occurrence as a special judgment upon me, because, perhaps the day before, I had allowed black-puddings to be eaten in the kitchen, and had myself partaken of a chicken that had been strangled. Well would it be for mankind, if religion taught us to cultivate our intellect, to acquire a knowledge of the laws of nature, and a belief in the necessity for obeying them, rather than a fostering of superstition, and ignorance of the works of the Creator.

SOLOMON, שְׁלֹמֹה, or *Shelomo* (2 Sam. v. 15), “peaceable.” This, like Shalom, שְׁלוֹמַי, *shalom*, is supposed to have been an epithet of the supreme God (Fürst *s. v.*) *e. g.*, Jehovah Shalom.

Having before examined the life of David, as a representative man, we may now investigate the history of his son, the model king and character of Hebrew story. The first is the personification of the warrior, according to the mind of the Jewish writer; the second embodies the Hebrew idea of a peaceful, wealthy, and powerful king. We shall chiefly follow the narrative given in the book of Kings, being convinced that the one written in Chronicles is not trustworthy. The writer of the last somewhat resembles Livy, who almost always puts speeches into the mouths of generals and others

according to his own fancy, adopting what he thinks they ought to have said, rather than what they really uttered.

The first thing to be noticed about King Solomon is, that he was the second son of Bathsheba, conceived immediately after the loss of her first child; that, in spite of his being the offspring of murder and adultery, the Lord loved him from his birth (2 Sam. xii. 24, 25).¹⁶² Let us now for a moment turn our attention to the incidents narrated in the chapter from which these verses are taken. David has been reprov'd for adultery and murder, and, if the Mosaic law had then been in existence, both the king and his paramour would have been put to death (Lev. xx. 10). The result, however, is that the fruit of the adultery dies, and, the sin being repeated (the guilt of the second union being equal to that of the first), the Almighty is represented as condoning the offence, and patronising the second child of crime. But, as we cannot for one moment imagine that God "winks at" sins when repeated more than once, we ask ourselves, What induced *Nathan* so completely to change his

¹⁶² Those who are acquainted with the doctrine of "election," as enunciated by St. Paul, may well be shocked when they develop the arguments used by the Apostle (Rom. ix. 4, 13, xi. 5-7, 28), and examine into the 'elections,' or, what amounts to the same thing, the 'selections' recorded in the Old Testament as having been made by the Almighty from amongst men. Can profane history show us a more drunken character than Noah, the inventor of wine-bibbing and bestial intoxication; one more contemptible than Abraham, who traded on his wife's infamy and sacrificed (in intention) his two sons without a qualm; and one more mean deceptive, and cowardly than Jacob? Can we find therein anyone to surpass David in cruelty, ruthlessness, credulity, lip reverence, and revenge; or to equal Solomon, the damning blot on his father's life, the child of adultery, associated with two attempts at murder, and himself the personification of barbaric pomp and unbridled lust? Surely, if these considerations stood alone, we ought to recognise with certainty that what is called 'election' by the Lord is nothing more than a fiction of the historian, who, in depicting others, to a great extent describes what he himself would be, under the circumstances with which he surrounds his heroes.

policy during the nine months which, if we credit the story, must have intervened between the death of Bathsheba's first and the birth of her second son, as to adopt the second son of Bathsheba and call him "beloved of Jah," after having cursed the first—both being equally evidence of David's adulterous and murderous propensities?

As the account does not clearly tell us, we can but draw our conclusions from such premises as are available. We find, from the first chapter of 1 Kings, that David had formed some special bond with the late wife of Uriah, promising to promote her son to be king. As he had not done such a thing with a preceding wife, we presume that Bathsheba was the favourite sultana, and exercised greater influence over the old monarch than any other. Being in power, it would be a very awkward thing for the prophet to thwart her. As it is clear that the wife of Uriah was both a clever and an ambitious woman, there is strong reason to believe that she discovered, through the nurses who attended the infant, that Nathan brought about, in one way or another, the decease of her first-born. Or, what is equally possible, she may have alleged the fact, and have threatened Nathan to expose the crime, unless the criminal consented to make common cause with her, so as to assure the kingdom to her coming child. We can readily imagine such a treaty being made, for intrigues in oriental courts usually are hatched in the seraglio. Nathan and Bathsheba would in this case both retain their power in the royal household, so long as they were united. Solomon, therefore, we believe, came to the throne in consequence of a conspiracy, or project in the harem of the palace, rather than from a

divine selection. Under the tuition of two such teachers as the astute Nathan and the ambitious Bathsheba, the future king was taught to be a monarch rather than a warrior, and to cultivate religion and peace instead of discord and battles. When once master of the situation, by the destruction of those who were likely to oppose him, the king began to utilise the treasures accumulated by the organised rapine and bloodshed of his warlike predecessor. History represents him as building a grand palace for himself, and making alliances by marriage with his wealthy or powerful neighbours, and adopting "wisdom" for his guide rather than military skill. He, moreover, especially distinguished himself by building a temple to his and Nathan's God, and by richly adorning it with gold and precious stones. Yet Solomon's opinion of the Almighty was clearly not drawn from the books of Moses, inasmuch as he sacrificed a thousand burnt offerings upon a "high place" in Gibeon, and kept a feast for *fourteen* days without any regard whatever for "the Sabbath."¹⁶³

As we have before remarked, the king seems to have been ignorant of the great Jewish festivals, which figure so largely in the Pentateuch. At the dedication of his gorgeous temple, Solomon uttered a prayer, and it is to be presumed that he committed it to writing. Much of its language all must admire, but it contains such anachronisms that we feel bound to believe that the very sublime petition, and its answer, as recorded in the historic book of Kings, must be regarded as fictitious, and

¹⁶³ See SABBATH, *supra*, p. 623.

composed subsequently to the terrible sack of Jerusalem, by the Edomite, Tyrian, and Grecian confederacy.¹⁶⁴ The verses, "If they sin against thee (for there is no man that sinneth not), and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy far or near. Yet if they shall bethink themselves in the land whither they were carried captives" (1 Kings viii. 46-50) are far more likely to have been composed in the time of Joel, Amos, or Micah, than when everything was prosperous, and the people were rejoicing at the liberal promises showered down upon them by Davidic prophets.

At the dedication of the temple, we are informed that Solomon sacrificed two and twenty thousand oxen, and one hundred and twenty thousand sheep! But a very short calculation will show, that it would have been an utter impossibility to have put all this quantity of beasts into the streets of Jerusalem, unless they were packed in some places two tiers deep. After allowing for the space occupied by the temple and the palace, the whole area within the walls of Jerusalem probably equalled five hundred thousand square yards, of which we may assign fifty thousand to the streets and other open places. But the area covered by the beasts would amount to about seventy-five thousand square yards, leaving no space whatever for drovers, priests, and holiday makers. How any one could have borne the stench and filth arising from such a mass of beasts huddled together in life, and burned after death, I cannot understand.

We have already remarked on the human weakness

¹⁶⁴ See OBADIAH, *supra*.

which believes that the efficacy of a sacrifice depends upon its magnitude.

We have, in previous pages, shown good reason to consider that everything connected with Solomon's wealth has been highly exaggerated by historians, and that there is evidence from foreign sources that Solomon was not known to his contemporaries in Egypt, Tyre, Sidon, or Greece.¹⁶⁵ When we strip away the tinsel ornaments with which this king has been clothed by oriental eulogists, all that is left to us is a monarch, — mythical to a great extent, like Haroun Alraschid, and Arthur, king of Britain, — who favoured the priestly order, built a temple for them, and sacrificed on a scale sufficient to establish the belief that the favour of the Almighty may be propitiated by holocausts and hecatombs. Such a ruler, being made after priests' own heart, was represented by clerical scribes as superlatively wise and good, so long as he let the hierarchy have its own way; but when he favoured other priests besides Jehovah's, then he was depicted as a renegade, and described as being punished accordingly. So, in the present day, our own legislature is depicted as pious, infidel, large-minded, or the contrary, by those who are influenced by its decisions. The Protestant rejoices to see the Papal yoke broken in Austria, whilst he grumbles to think that the Anglican yoke is likely to be severed in Ireland. Yet he calls himself "enlightened with wisdom from on high."

Again, if we rigidly investigate the claims of

¹⁶⁵ Chronologists generally regard Homer and Solomon as contemporary; sometimes his reign is regarded as contemporary with that of Priam; yet, Solomon, "whose fame spread into all lands," was unknown to Homer and every other old Grecian writer known.

Solomon to wealth and wisdom, we find no evidence to sustain them, beyond the *ex parte* statements of Jewish historians. What riches existed in his time were, according to the Hebrew writers, carried away shortly after his death, so that his successors could never have demonstrated their real existence, if challenged to do so. Then, as to "wisdom;" we do not see that he established or encouraged trade amongst his people, as an intelligent ruler would do. It is true that we hear of "the merchantmen," and of the traffic of "the spice merchants," but we are utterly unable to see what Solomon had to trade with in return, which spice merchants would wish to buy. That Solomon was a bad, injudicious, and tyrannical king we are distinctly told, for his subjects said to his son, "Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter" (1 Kings xii. 4). To the truth of this charge all the elders that stood before Solomon and Rehoboam assented.

Moreover, when we next examine the writings of this son of David, taking for granted that all which pass under his name are really his productions, we find them to be of no greater value than the lucubrations of hundreds of other men. The book of Proverbs is not a whit better than the maxims of Confucius, so far as we know them. The works of Plato far surpass the proverbial philosophy of the Hebrew king. "Ecclesiasticus" is superior to "Ecclesiastes," and the "Song of Solomon" is so incoherent that none would look at it a second time, unless they had been taught to believe that it contained incalculable wisdom, and was composed by a powerful monarch.

We conclude, from our examination of Solomon's character, that he was very like any other oriental despot, *e. g.*, Shah Jehan, Hyder Ali, Runjeet Singh, or the present Pacha of Egypt. We infer that his main object was to collect gold in every possible way; and that his idea of the use of wealth was to purchase sensual gratification, and to buy the favour of the Almighty by propitiating and obeying the priestly order. He evidently was of a different opinion to Peter, as expressed when Simon wanted to buy the gift of God with a sordid bribe (Acts viii. 20). Rulers such as these are even now praised by historians when they are themselves hierarchs, or devoted to that class; for the higher they can raise the wealth, dignity, and wisdom of the king who favours the priesthood, the more efficaciously do they proclaim the value of their own religious body. But we greatly doubt whether Solomon and his policy would be praised by such sagacious philosophers as Adam Smith, such deep thinkers as Buckle, or such statesmen as the third Napoleon.¹⁶⁶

¹⁶⁶ The philosopher, whose thoughts are habitually vibrating between the past and the present, from a desire constantly to draw an analogy between human nature, as it was and as it is, cannot fail to have his mind exercised by the political struggle which he sees around him. As I write (July, 1868), there are two sets of people in England who are strongly opposed to each other in politics, and in religion. To the one, everything which has come down to us from "old times," and is redolent of power intrusted to individuals by hereditary descent, is regarded with veneration; to the other, nothing is palatable unless it is founded upon the idea that men are equal, and that antiquity does not excuse uselessness. To one set, there is only one pure religion in the world, or one whereby human beings can be saved from eternal damnation; to the other, the very church which sets up this claim is considered to be one of the very worst which has ever existed. One party regards every one who has earnestly promoted the glory and the power of the Church of Rome as a saint. Even the founder of the "Inquisition," which was called "holy" in its time, although it was one of the most atrocious of institutions, is respected by this set to the present day. Others, who have endeavoured to free the world from the most tyrannical of thraldoms, are spoken of as 'children of

At one period of my inquiry, I was disposed to believe that many of the Jewish laws originated with Solomon ; but, on farther investigation, I am unable to find a scintilla of evidence of there being any code of laws in his time, or any writings whatever which were considered as sacred. I may also notice, in passing, that his name has not yet been recognised in any Cuneatic inscriptions, although a Solomon, king of Moab, is stated in one monument to have been contemporary with Tiglath Pileser II., about B.C. 750 (Talbot, in *Journal of Royal Asiatic Society*, vol. iii., New Series, p. 33).

SOPHIA is the name of one of the female saints, who has always been a favourite in the Greek Church. To us it forms a valuable link between ancient and modern systems of faith ; and an inquiry into the signification of the word will lead us into some comparatively untrodden paths, wherein we shall find much to corroborate what we have already advanced. Simply speaking, the word is nothing more than a feminine form of the Greek term for "wisdom." But few amongst the Greeks seem to have adopted this as the basis of a cognomen until they embraced Christianity. Why they should have done so after this period, is worthy of attention.

darkness,' 'the spawn of hell,' and other such epithets. The one party considers Thomas à Becket, erst Archbishop of Canterbury, a saint, and Henry II. a mighty sinner ; the other regards this monarch as a very judicious ruler, and his subject as an arrant knave, who wanted to steal from his master a large portion of his power, and to elevate the high priest over the king.

These opposite parties have each of them their separate histories, their separate journals, and their separate orators ; and living statesmen are spoken of as variously as deceased potentates. On one side of a street we may listen to an harangue in which Mr. Disraeli is declared to be the personification of everything that is bad ; whilst over the way he is lauded to the skies, and his opponent, Mr. Gladstone, is designated as an ally of Satan, and an enemy to true religion. So we believe it was in the days of Solomon, but the history of his eulogists has alone survived.

From everything that I can learn, there seems to be a general belief amongst scholars that the early Greek Christians were strongly imbued with Kabbalistic Hebrew knowledge; and that, in course of time, there was woven a tissue of materials, drawn from Hebrew mysteries, Grecian philosophy, Pagan literature and practice, commixed with Buddhist and Christian knowledge, which together took the form of Gnosticism. Into this, however, we will not enter, farther than the word *SOPHIA* leads us. The Jewish Kabbalah (see *The Kabbalah*, by C. D. Ginsburg, London, Longmans, 1865) gave the name of *ES SOPH*, i. e. "who is without end," to God; and it teaches that, when He "assumed a form, he produced everything in the form of male and female." Hence, Wisdom (Gr. *Σοφία*, *Sophia*), which is the beginning of development, when it proceeded "from the boundless one, "emanated in male and female." "Wisdom was the father, and Intelligence the mother, from whose union the other intelligences successively emanated." Amongst these Sephiroth "are the genital organs, called the foundation, because they denote the basis and source of all things." "All marrow, all sap, and all power are congregated in this spot. Hence all powers which exist originate through the genital organs."

The idea thus enunciated by the Hebrew Kabbalah was consonant with that which was taught in the Grecian arcana, and with that which descended from ancient Babylon, the mother of mysteries. But it became expanded and modified, when Christians felt themselves compelled to show that "the power of the Highest" had overshadowed a woman, and thus,

by human means, produced an incarnate God.¹⁶⁷ The world in general might call "the mother of the child" MARY, but such a name ill suited those who revelled in mysticism. A search throughout the Hebrew scriptures readily provided them with another which tallied with their ideas. In Proverbs viii. 12-36, "wisdom," ἡ σοφία, is represented as being the associate of the Creator, and the words חֵכְמָה, *chochmah*, and σοφία, *sophia*, both being feminine, it was natural to personify "wisdom" as a female.

Again, as it became a necessary part of Christianity to believe that Christ was God, so it was natural to assign to him the same companion as to the Creator; thus Σοφία, *Sophia*, became the feminine form of Christ, a counterpart of, and equal in position to Mary.

This was nothing else than a reproduction of more ancient ideas, which had personified the different sexes in creation, and assigned to the male everything that indicated power, fierceness, passion, and the like; whilst they associated with the female all that was lovely, gentle, and peaceful. As of old one and the other sex had been symbolised by certain forms, so they were again; for the moderns only differ from the ancients by the adoption of new emblems, intended to represent the old ideas.

When once Σοφία, or Ἐννοια, *Ennoia*,¹⁶⁸ became identified with "the Virgin," she became equally identified with Isis, Ishtar, Juno, Venus, Parvati, and

¹⁶⁷ Matt. i. 18, Luke i. 35, ii. 21.

¹⁶⁸ I state this on the authority of Lecky, vol. i., p. 228, *The rise and influence of Rationalism in Europe*. London, Longmans, 1866. *Ennoia*, is the faculty of thinking, *Sophia*, the use thereof.

the Yoni. Hence she was occasionally called *Προῦνεια*, *Prouncike*, which signifies "the one who provokes love," and "the one who bears the burden." Under these names the moral was enfolded, viz., that unless women had the wisdom, the knowledge, or the power to make men love them, and themselves to bear the greatest part of the troubles inseparable from a family, the organised world would die out.

This conception of the position of woman in the world has eventuated, as Lecky observes, in an elevation of females in the social scale; but we cannot altogether consider the two as cause and effect, inasmuch as the mythos of woman's power in creation existed for hundreds, if not thousands, of years before she became the companion of man, such as she is amongst Western Christians.¹⁶⁸

¹⁶⁸ Whilst this article was passing through the press, I became acquainted with F. W. Newman's *Phases of Faith*, and I take the earliest opportunity of expressing my regret that I did not become acquainted with his writings long ago. Without detailing the accidents which induced me to neglect books from his pen, I will at once express the delight that the perusal of the work in question has afforded me, and the eagerness with which I look forward to mastering the whole of his published works. Had his sentiments been familiar to me whilst working at my present subjects, I should never have been weary of quoting them. The thoughts expressed by him are so lofty, his reasoning is so clear, his arguments are so cogent, his temper, even when he has to deal with spiteful critics, is so even, that all conspire to stamp him as one of the highest class of religionists. To such a writer I gladly concede every claim to priority, and rejoice to feel that so many of the ideas that have been crudely worked out by me whilst driving about amongst my patients have been already enunciated by so great a master of language as F. W. Newman. How bald, for example, is the sentence in the text compared with the following: "We are told that Christianity is the decisive influence which has raised ~~civilization~~; this does not appear to be true. The old Roman matron was relatively to her husband morally as high as in modern Italy; nor is there any ground for supposing that modern women have advantage over the ancient in Spain and Portugal, where Germanic have been counteracted by Moorish influences. . . . In short, only in countries where Germanic sentiment has taken root do we see any marks of elevation of the female sex superior to that of Pagan antiquity, and as this elevation of the German woman in her deepest Paganism was already striking to Tacitus and his contemporaries, it is highly unreasonable to claim it as an achievement of Christianity." — *Phases of Faith*, 6th edition, p. 102.

When a woman's power to make herself attractive to man was associated with the idea of the creation, it became equally interwoven with that of salvation; and co-partnership with "the father" implied a certain extent of equality with Him; such, at any rate, as existed between the husband and wife in ancient times. Hence, as Lecky observes, came the idea of the immaculate conception of Mary, that she might, so far as freedom from human stain went, be the comparative equal of her son and her immortal uncreated spouse.¹⁷⁰

Being identified with Isis, the Isian head-dress was assigned to the Virgin, but it was quartered with the cross (Fig. 71). As she was identified with Venus Urania, she had a head-dress symbolic of the sun and stars, (Fig. 72), the crown of the queen of heaven.¹⁷¹

Fig. 71.

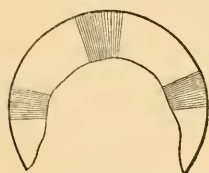


Fig. 72.



As she was identified, moreover, with the idea of androgeneity, she had another head-dress, combining the

Fig. 73.

two mystic triangles (Fig. 73),



which in

India denote the junction of Siva and Parvati, these being usually marked with the Greek O, ΩN, *i. e.*, "the being"; she was also represented by the acute-

¹⁷⁰ F. W. Newman, in *Phases of Faith*, edit. 6, p. 104, assigns another cause for the myths of the Immaculate Conception, but we prefer that given above.

¹⁷¹ See the remarks on the use of the horseshoe, p. 114, Vol. I.

ended oval figured Vol. I., p. 159, fig. 62; and *supra*, fig. 48, p. 648; Conf. figs. 64–67, Vol. I., p. 160, 161, and with fig. 47, p. 648 *supra*.

Thus we recognise that the idea embodied in the word SOPHIA was a reproduction under a Greek form of the feminine emblem in creation. The notion of a separateness between male and female Creators accompanied Christianity, but it was purged to a great degree of its grossness. To the multitude Sophia represented the incarnation of wisdom, to the learned it was a means of referring to many things at once. But though the ideas which were once prevalent amongst the more ancient nations were recognised and adopted by the Gnostics, we do not find that they led to any dissoluteness of manners, of doctrine, or of practice; everything which pertained to human nature had an exalted signification given to it. Just as modern Bibliolaters have striven to find in the ordinances of Jewish pedants, and in the utterances of fanatic seers, types and prophecies respecting the son of Mary and his doctrines, so the Gnostics saw throughout the world at large indications of the will of God to man. As Jesus was believed to have two natures, the one human the other divine, so it was held that He, of whose person Christ was the express image, *χαρακτήρ της ὑποστάσεως αὐτοῦ* (Heb. i. 3), must have a two-fold nature also. It was clear, to those amongst whom anthropomorphism was held in abhorrence, that one of these natures could not be human. Hence the adoption of the almost universal mythos, that the Godhead was a dual *monos*, a double single one, an androgyne. But as the brilliancy of Christian Gæicism declined, the purity of what has been called 'Neoplatonism' gave way,

and a pagan christianity sprung up, containing as much of the horrible, if not more, than the old heathenism of Babylonia. We doubt whether the world has ever witnessed, even in the times when Moloch reigned supreme, scenes more awful, sensualism more swinish, or cruelty more horrible, than that which prevailed in the dark ages of Christianity. From this fearful night of dread we are slowly emerging; yet there are still amongst us men who would fain recal the demons which dominated over Europe for centuries, and who oppose with vehemence every individual endeavouring to realise the best doctrines taught in the times of Platonic Christianity, of which the so-called Gospel of St. John is a tolerably good exposition.¹⁷²

King (*The Gnostics*, etc.) gives in plate v., fig. 1, a copy of a gem representing Venus standing nude under an angelic canopy, arranging her hair, etc., and adds, "Venus here stands for the personification of the Gnostic *Sophia*, or Achamoth, and as such is the undoubted source of our conventional representation of truth."


SPOTS. In spite of all my researches as to the mythological import of spots, I am unable to add much to what I have already said respecting them, Vol. I., pp. 356-360.

From Fig. 44, p. 645 *supra*, copied from plate 24 of Moor's *Hindoo Pantheon*, and intended to represent Arddha-Nari, or the androgyne creator, the spotted robe might lead us to infer that the marks on the dress, which in the original consist of four

¹⁷² Again I must call the reader's attention to F. W. Newman's *Phases of Faith* (6th edition, London, 1860), wherein he will find the ideas expressed above carried out most admirably.

dots, arranged in a lozenge shape, were indicative of the female; but when we turn to plate 31 of the same author, we find that Indra, a male god, also wears a spotted dress.

Now it is to be remarked that the spots on Indra's robe all represent eyes; consequently we infer that there is good ground for believing that the marks have really some hidden signification, which it should be the endeavour of the inquirer to discover. We turn, therefore, to an investigation of the nature of decoration, as observed by Hindoo mythologists.

To Devi - Parvati, or the spouse of Mahadeva, the designer gives (plate 30, *op. cit.*), on the robe covering the neck and shoulders, spots like “ , inverted commas; on the *pijamas*, or trousers, the design adopted is  a sort of fleur-de-lys. On

Brahma's dress (plate 5, fig. 3), we see arranged variously the sun and moon; we find the same in the robes of Vishnu and Siva. Mahadeva in the same plate is represented as wearing a tiger skin. In other plates the dresses of male and female deities are spotted and striped in a manner closely resembling the spots and stripes on the mystic serpent. In the different varieties of the figure 44, the female is associated with the tiger, and her dress is spotted in groups of four dots. In some figures, on the other hand (plate 40), the robes are marked in chequer, and other fanciful patterns, such as are affected by modern ladies in Europe. In a very few (*e. g.*, plate 25), the markings are intended to represent the scales of fish, as depicted plate 48, fig. 1, yet in such characteristic pictures

as plate 59 (copied *antea*, Vol. I., p. 99), the female dresses are unmarked. We have already told the story, which proves that the spots on Indra's robe were significative of the Yoni (*supra*, p. 649). We may, therefore, conclude that the marks borne upon dresses of deities generally indicated the triad, the unit, the symbolic arba, the mystic serpent, or the fish, emblems of Mahadeva and Parvati.

Now it will be seen by a reference to plate ii, figs. 2, 3, 4, 5, that spotted garments were worn by Egyptian priests; that Assyrian priests held in honour spotted antelopes; and that Bacchus also wore a spotted robe. To this god the spotted leopard and the tiger were sacred. We have already, in our preceding volume, explained our views upon the mystical value of these markings; and, since we so expressed ourselves, we have met with a passage in Ezekiel which seems to indicate that spots were sometimes associated with Ashtoreth and her votaries. The verse in question runs thus (Ezek. xvi. 16):—**וַהֲקִי מִבְּגָדֶיךָ וַתַּעֲשִׂי לָךְ בְּמֹת מְלֹאֹת וַתּוֹנִי עֲלֵיהֶם**, *va tikchi mib-gadaich vathaasi lach bamoth teluoth vatisni alehem*, which may be rendered, "And thou hast taken of thy clothing, and hast made therewith for thyself spotted bamoths, and thou hast coïted upon them."

Both the word *bamoth* and *teluoth*, deserve attention. The two united tell, as does, indeed, the whole of the sixteenth chapter of Ezekiel, of the shamelessness which was tolerated in Jerusalem in its decadence. There is, moreover, reason to believe, from a passage in Jerem. xliv. 15 (see Vol. I., pp. 673, *et seq.*), that worship was paid to Astarte in the same flagrant manner as was customary in other nations who deified the Yoni. Consequently, we are prepared

to believe that the *bamoth teluoth* were, in some way or other, the marks of her votaries.

Bamah, plural *bamoth*, is in our Bible usually translated "high place;" but there is reason for believing that the word did not, and could not, always signify a mountain, or even an artificial hill,¹⁷³ and that it has been used as synonymous with גַּב, *gab*, and רָמָה, *ramah*, the first of which is translated "eyebrows," "navels," "bosses," in some parts, and "an eminent place, or brothel house," in Ezek. xvi. 24; whilst the latter is translated "lifting up" in Judges, and "a high place" in Ezek. xvi. 25. From the context it is clear that this *ramah* must have been a small edifice, easily put up and as readily removed; and these again we must associate with קִבְּוֹת, *kubbah*, a tent used by courtesans for carrying on their business (see Vol. I., p. 211).

All these words are readily grouped together by the scholar with "fornication," the meaning of which, as we now have it, is derived from the fact that public women used for their residence a *fornix*, or low oven-shaped chamber, not very unlike a gipsy's tent, whose aperture could be conveniently closed when it was desirable to do so. The word *bamoth*, then, must be considered in this case to be synonymous with *kubah*, etc., and to indicate, a

¹⁷³ It is probable that 'high place' was the original signification, and brothel-house a secondary one. We find abundant evidence in Grecian writers, an epitome of which may be found in Dulaure, vol. ii., ch. 10, *Histoire Abrégée de différens Cultes*, Paris, 1825, that temples near the sea were built upon high places with a view of attracting passing mariners. In these establishments, women were always kept for the use of strangers (see KEDASHIM), consequently, a temple on an eminence became equivalent to a "brothel." A similar transmutation was once recognised in Europe, where *bagnio*, originally "a bath," and nothing more, became synonymous with "house of ill fame," in consequence of the debaucheries encouraged in bathing establishments.

shamelessness of which we could scarcely frame an idea, did we not read the twenty-fifth verse of the same chapter in Ezekiel. Truly we may say that the heathen never defiled any town of their own, or the holy city of Jerusalem, to the same degree as she was defiled by the "peculiar people," "the chosen race," who claimed the town of David as their own, and Jehovah for their especial patron.

Our next investigation is into the idea associated with the word *teluoth*. The word appears to be derived from the root טָלָה, *tala*, and signifies "to rend or cut materials, to fit them for hanging upon a frame work, or for attaching them to a dress," "to embroider with spots, or to make patchwork." The word in question may therefore signify a covering for a gipsy-like tent, adorned with spots or made with divers colours.

It does not much signify whether we adopt the meaning of "spotted" or "striped" *bamoths* for the tents under consideration. The markings, whatever they were, might be symbolical of the serpent, the fish, the antelope, the leopard, the cat, or the tiger; all would serve alike,—at a time when everything connected with sexual union had hundreds of euphemisms by which it could be indicated,—to show the nature of the merchandise offered for sale.

There is yet one other point connected with the subject of spots which we may consider, viz., that they indicated in ancient days what the use of embroidery does now, a great amount of wealth, or a high position in the wearer. At all times priests have urged upon their people the propriety of clothing the image of their deity with the finest clothes, jewels,

and ornaments which can be procured. For example, the Virgin Mary in Papal churches is clothed with a dress scarcely inferior to that of an earthly monarch. Indeed, if it were not from the belief of her priests that she is powerless to protect her images from the marauding hand of sacrilegious thieves, there is strong reason to think that this modern representative of Isis, Ishtar, Astarte, Venus, and Ashteroth would possess a wardrobe, dressing case, and jewel box, of greater value than those of the wealthiest, or the highest, amongst women. In much the same manner the heathen treated their deities.

Rich and embroidered garments may be taken, therefore, to indicate an exalted position. Yet here again, as has frequently been remarked, "extremes meet," and luxurious garments, which are recognised in the ball-room as the appanage of property and position, become in the streets the ordinary marks of the degraded condition of their wearer. The Virgin Mary, the Queen of Heaven, in all her finery, may be regarded with reverence in a Cathedral, but were her dress to be worn in a public promenade by a woman, the majority of spectators would imagine that she did not wish to be mistaken for a virgin. It is then possible that a spotted robe may have been a mark of distinguished position when worn by a deity like Venus, yet a sign of turpitude when clothing a votary of the same goddess.

Ere concluding this article, I would notice in passing that the most common Babylonian style of marking the robes of divinities, or of their priests, is, according to Lajard's gems (*Sur le Culte de Venus*), chequer work, precisely the same as that which is assigned to Oannes, or the fish god.

STARS. In a very interesting glossary given by H. T. Talbot, in the third volume of *Journal of Royal Asiatic Society*, New Series, that author states, on the authority of Mr. Norris, that the stars were worshipped by the nation who invented the Cuneiform writing, and that in the old Hieratic character they were written thus * * * (three asterisks). Hence the symbol of a god was nothing more than a primitive image of a star simplified. Amongst her other titles, Ishtar was called the Queen of the Stars, as is the Virgin Mary of to-day.

SUN, חַמָּה, *chammah*, חֶרֶם, *cheres*, שֶׁמֶשׁ, *shemesh*, rising of the sun, מִזְרַח, *mizrach*. It would be a hopeless task to condense into a short essay an account of the ancient faith in the sun, as a mighty god, or a powerful minister of the Creator of all things. Some idea of the labour required may be formed by the fact that, in the index to Dupuis' "*Religion Universelle*," two quarto pages are filled with references to the position held by this luminary in distant countries and remote times, each page having two columns of closely printed matter. The reader will probably be satisfied with an account of the chief ideas connected with the sun. This luminary was supposed to be the most powerful and the most wise of all created beings. Passing daily over the earth, he saw everything that was done in it; and in his course from the place of his setting to that of his rising he was supposed to know everything which transpired under the earth. It was he who regulated the seasons, and made the earth periodically fruitful and sterile. He produced alternately droughts, genial showers, and floods. His rays dissipated the terrors of darkness, renewed hope in men, and gave life to animated nature. Falling upon the ground,

his light and warmth produced fructification, and his heat ripened autumnal fruits. In his apparent passage through the sky, he seemed to reside in different stellar houses, and twelve conspicuous groups were inseparably associated with his course. These constellations received names, which we know as the signs of the Zodiac. To close observers, it was evident that the summer sun was far different in its effects from the winter luminary. The period from the vernal to the autumnal equinox is the time for growth, the corresponding second half of the year is the time for decay and death. The period of the winter solstice is the limit of the sun's declination, after which he gradually mounts higher into the heavens, until Midsummer day, when he again begins to decline. All these epochs were marked by peculiar observances, and a variety of myths were fabricated to account for the ritual, ceremonies, etc., which were scrupulously adhered to. As the time of the vernal equinox seemed to be that of the restoration of organic life, it was natural that close attention should be paid to the stellar group which the sun occupied at that auspicious epoch. When first the science of astronomy was reduced to a written system, it is believed that the sun was in the sign of Taurus,¹⁷⁴ at the vernal equinox. It was natural therefore to think that the animal and the sun together were friendly towards the earth, and to mankind in general. Whether the constellation was called "the bull" after it was recognised as the solar house at the vernal

¹⁷⁴ There is some faint evidence that the sun was in the sign of Gemini when first the Zodiac was thought of and systematically observed. It is possible, indeed, that the sign of the Twins was associated with the androgynous idea of the Creator. But we cannot lay any stress upon these points.

equinox, or before that time, or whether the nomenclature was arranged at the time when the discovery of the relation was made, we cannot tell; but it is certain that the bull became a sacred animal, and that a stellar constellation which bore that name received the sun at the vernal equinox. After a time, however, about three thousand years ago, the sun was in the stellar group called "Aries," at this restoration of nature; and then "the ram" became equally sacred with the bull. Some have been led to believe that the foundation of the Babylonian and Assyrian religions is older than that of Egypt, inasmuch as the former adored "the bull," whilst the latter chiefly venerated "the goat;" but we cannot lay much stress upon the argument.

With the return of spring, certain phenomena are noticed throughout the organic world, which direct the attention strongly to the renovation of life in every sense of the word. Plants arise, flower, fruit, and bear seed. The meadows, hills, and waste places become covered with floral beauties, every individual floret of which contains a male stamen and female pistil. As Spring advances, birds, which have been quiet for months, renew their song; and, whilst nature effects a physical change in the male, the female prepares for a prospective brood by building a residence for them. The larger animals undergo a similar change, a material long unfelt courses in the blood of males; and elephants and buffaloes, horses and lions, deer and donkeys, are alike impelled to roam in search of fitting consorts. Unless these mates are found, the wildness sometimes increases to fury, and to a form of brutal mania. This was conspicuously the case, some fifty years ago, in an elephant, long the chief attraction at Exeter Change,

in London, when a menagerie was kept there. Every year, as Spring came round, the creature seemed to suffer from a disease which manifested itself in restlessness, moodiness, and occasional maliciousness. The poor animal, being confined in a den, could neither expend his fire by exercise in the plains, nor in any other fashion. At length, the advent of Spring was attended with symptoms of blind ferocity, so intense that his owners felt compelled to destroy him.

When all the phenomena of returning Spring are redolent of love, life, beauty and activity; and the desire to possess a mate can often only be indulged after furious fights with rivals; we can readily understand how it came to pass that the ancient hierarchs typified the sun as a male, overcoming every other created being. When this idea prevailed, flamens thought it necessary to invent a consort for this powerful agent. It appeared incongruous that he, who brought about the annual spectacle of love and loveliness, joyousness and singing, the delights of parentage and the gambols of youthful innocence, should himself be a witness without being a partaker. The consort selected by some was the earth; by others, she was the moon. The fiction then arose that the earth was the mother of all organised beings, but that she would be desolate without the fecundating influence or the loving beams of the sun. The sun, therefore, was represented as "the Lord," and the earth as "the Lady," in creation. But it was deemed absurd to suppose that the great luminary in the sky, who never seemed to approach the earth except at its setting, could take any pleasure in union with our globe; consequently, a fresh mythos was framed. Compare Psalm xix. 5.

To us, who live in humid England, the phenomena of the heavens are not so attractive as they are in the hot and dry climates of Asia. Yet we nevertheless see what we designate as the new moon with the old one in its arms. It was easy for the ancients, living in a clear sky, to weave the myth, that what we know as "earth-light" on the moon was in reality a close union between Sol and Luna.¹⁷⁵ Be this as it may, it is certain that the crescent moon was considered the emblem of the female, or "the Lady," whilst the sun passed for the male. This is well seen in figure 29, page 252, *supra*, which is copied from a gem figured in Lajard's book, *Sur la Culte de Venus*; and in Figs. 3, 4, Plate iii., Vol. i., a conjunction such as this is also recognised; and in Fig. 38, Vol. i., p. 151, wherein each portion of the Buddhist cross is marked by the sun in the moon's arms. Symbols of a similar nature are to be seen in almost every papal cathedral; and the chapel or shrine of Mary is almost invariably adorned by the figure of a crescent moon, within whose horns rests a sun of inferior magnitude. We, who know that the moon is of less size than the sun, may smile at the conceit which depicts the moon's crescent as a portion of a sphere greater than that of the solar orb; yet, when we see that this symbol has ever been associated with the assurance that Isis is more powerful than Osiris, the female than the male, we cease to feel surprised.

When once the myth existed, that the sun was masculine, and the moon and the earth were feminine, a crowd of stories were invented, which served to veil the idea from ordinary eyes. As time went on, the

¹⁷⁵ See Figs. 24, 25, pp. 325, 6, *supra*.

original stories were developed still farther; and the Almighty was at length depicted as a man who really descended upon this earth. The Father of all things (Jupiter), instead of being "day-light," "the sun," who fructifies all that live on earth by his beams, became a mere human sensualist, who came to lie with lovely women like Alcmena, and thus produced prodigies of wisdom or strength, like Hercules. Just in the same way, in Christian story, God, an integral part of Jehovah the Father, came, under the name of the Holy Ghost, to have intercourse with Mary of Nazareth, so as to produce a prodigy of virtue. (See Matt. i. 18-20, Luke i. 35.)¹⁷⁶ Another result of

¹⁷⁶ It will be noticed by the careful reader of history that there is no essential difference in the story told by Grecian mythologists, about the conception of Hercules, and that indicated by Christian evangelists, respecting the conception or paternity of Jesus. In the first, we learn that the father of gods and men, Ἰὺ πατήρ, "Ju the father," had intercourse with Alcmena (possibly "the rolling moon," from הלך, *haluch*, "to go, or to roll on," and מני, *meni*, "the moon.") In the second, a portion of יהיה, *Jahu*, or "Jao, the Father" impregnates Mary, the same in name as Myrrha, Maia, and others. (See MARY.) Nor is there any attempt to conceal the *modus in quo*; for not only do the Gospels give an account too plain to be mistaken, but the Epistles do the same, and the utmost stress is laid upon the fact, that Jesus is the 'begotten' son of God. Indeed it seemed to be a canon amongst the ancients, that every man who was conspicuous above all other men must have had a divine father. It is this doctrine which is at the base of the Hindoo idea of repeated "incarnations" of the great Creator, which are spoken of as "Avatars." We can readily understand that each nation will be eager to assert, and earnest to prove, that the particular 'incarnation' in which they have been taught to believe is the only real one which ever existed. The philosopher, who has studied the proceedings of the Almighty as shown in the works of His hands, may doubt whether an individual ever existed who had no father. He would as readily believe that the devil bought the shadow of Peter Schlemihl, who after that never obstructed the sunlight when it shone upon him. The assertion of millions that any particular man was the son of a pure virgin, does not suffice to refute the laws of nature, which prove the contrary. It is possible that, by dint of the sword, of fanaticism, of folly, and by education commenced at an early age, myriads might be brought to acknowledge that Mormon was the son of a father alone, never having had a mother and to fight against all heretics who averred that such a thing was impossible. There is not a believer in the statement that Jesus was the son of a virgin Mary, who would not scout the notion that James and John were sons of a virgin Joseph: yet both ideas are equally probable and equally impossible. As a doctor, I know full well that, if we trust to assertion alone, it is really a very common thing for

the mythos referred to was, the adoption of certain emblems as representative of the sun. The most simple of these were upright stones, tolmens, or men-hirs. These subsequently became developed into Hermes, ἕρμης, of different forms, round towers, minarets, obelises, or spires. The maypole is a modern form of the ancient *ashera*. Shortly after the male organ became associated with the sun as an emblem, everything which was found to belong to the one was supposed to refer to the other. As the one consisted of three elements, so the sun was described as being triple, and spoken of as Maker, Preserver, and Destroyer. Hermai, too, were made, embodying this idea, by showing the triple organ on one part, and a triune head at another. By the same fiction, the sun was said to be the universal father, and he received such epithets as *ab, el, ra, adon, baal, shuddai, jah, hadad, mithra, solus, or sol, etc.*¹⁷⁷

Amongst the ancient Persians, and possibly we may add amongst their modern representatives the

children to be born who never had any other fathers than the sun and air. Doubtless such babies were equally common in days of yore. Not even Jupiter, however, is said to have a child without the intervention of a consort; Bacchus and Minerva, who came from his thigh and head, both having had a mother. Yet, as if to prove that similar ideas existed with respect to the male power as prevailed about the female, both Vulcan and Mahadeva are reported to have had on earth offspring whom no mother could claim as children, though the excitement which was the cause of the germ being produced was in both cases induced by women. See ERICHTONIUS in LEMPRIERO and the account of CARTICEYA in MOOR'S *Hindoo Pantheon*, original edition, page 53.

¹⁷⁷ It is to be noticed that the worship of the sun, and the deification of his mundane emblem, are not necessarily united. In Peru, the sun was the great god adored by all; but the Spanish historians found small evidence of religious ideas connected with the linga and the yoni; whilst, in ancient India, there seems to be some reason to believe that reverence for Mahadeva and Sacti, without any objectionable practices, preceded worship of the sun, moon, and stars. When two ideas are found united, it is difficult to say which of the two has precedence. It is probable that the origin of each has been quite distinct, one nation regarding the sun and moon, and another nation the linga and yoni, as the representatives on earth of the Creator in heaven.

Parsces, the sun was typified by fire. This sacred flame was kindled with much ceremony, and regarded as the visible image of the deity. In the early days of Judaism, this idea seems to have been unknown; but when the misfortunes of war had instructed the Jews in the worship of their Persian masters, a reverence for fire was enforced in their laws. At this late period, we conceive that Lev. ix. 24, x. 1-3, Num. iii. 4, xxvi. 61, and the story of Elijah was contrived, 1 Kings xviii. To the same epoch we must refer Gen. xv. 17, Exod. iii. 2, xix. 18, xl. 38, and many other passages wherem God is identified with fire. We think that it is morally certain that the use of the Golden candlestick in the Jewish temple was originated in post Persian times. It is scarcely necessary to remind the reader of the sacred fire in Rome kept burning by the Vestal Virgins.

Yet, although the sun was often represented as the father of all creation, there was, in the minds of the thoughtful, a recognition that the luminary was only one of the works of the Creator. This is very distinctly recognisable in the words of Job, when, speaking of $\text{שֶׁל$, *el*, he says, "which commanded the sun, and it riseth not; which alone spread out the heavens; which maketh Arcturus, Orion, and Pleiades, and the chambers of the south" (ch. ix. 7-9). The same idea is to be found in the nineteenth Psalm, and in many other places.

As far as I can judge from the writings of the Old Testament, the sun did not become an object of Jewish worship until a late period of the kingdom. Though we know that Baal, Molech, and other divinities were typical of the sun, the Hebrews seem to have considered them as names and forms of the

Supreme Intelligence, and distinct from the solar orb, although related thereto. The first indication which we have of the Jews worshipping the sun, is to be met with in the history of Josiah, who “put down the idolatrous priests whom the kings of Judah had ordained to burn incense in the high places, in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he took away the horses that the kings of Judah had given to the sun, and burned the chariots of the sun with fire (2 Kings xxiii. 5, 11). We also find references to this worship in Jerem. viii. 2, xliii. 13, and Ezek. viii. 16.

It is probable that the worship of the sun originated in Jerusalem, after the pillage which took place about the time of Joel, Amos, and Obadiah; and we consider that the law, as enunciated in Deut. xvii. 4, was written with the intention of abrogating the worship. We must, however, attribute the verse, “for the precious fruits brought forth by the sun, and for the precious things put forth by the moon” (Deut. xxxiii. 14), to some writer who had learned to venerate the sun as a giver of good things.

If we attempt to ascertain whence solar worship was imported into Judah, we find strong reason to believe that it came from Syria, inasmuch as the word “*Chemarim*,” which is translated “idolatrous priests” 2 Kings xxiii. 5, and which is associated with “priests of Baal” in Zeph. i. 4, and simply “priests” in Hos. x. 5, is a Syrian name for “priests,” corresponding with the Hebrew “*cohenim*.” In this conjecture we are fortified by the episodes narrated, 2 Kings xvi.

10-16, and 2 Chron xxviii. 23-25, whereby we find that Ahaz went to Syria, and "sacrificed unto the gods of Damascus which smote him; and he said, Because the gods of the kings of Syria help them, therefore," said he, "will I sacrifice to them, that they may help me;" and that he sent the pattern of a Syrian altar to Jerusalem. When we have thus traced the worship of the sun to Syria, it is a remarkable coincidence to find that the name of that country is identical with the Sanscrit word Sûrja, or Surya, or the Sun.

When we turn to the Hebrew nomenclature, it is a remarkable fact that there are only three cognomens in which the sun is introduced under his name Shemesh; these are, Samson, Shimshai, and Shimsheria; wherein Shemesh is associated with On, Jah, and the Babylonian Ri. There are, however, two others, which indicate the fact that the sun was really worshipped, *e. g.*, Beth shemesh, En shemesh. This paucity of names compounded with the sun seems to indicate that the orb was never held in universal veneration by the Jews.

SYRIAN GODDESS, OR DEA SYRIA. When seeking to ascertain what was the nature of ancient faiths through the medium of ancient names, the enquirer endeavours to supplement his information by ransacking every available source.

Amongst the most useful contributions, the writings of Lucian are pre-eminent, and his account of the goddess SYRIA is so interesting that I make no scruple in giving an abstract of it. The temple existed at a place called Hira, near the Euphrates; the city was dedicated to the Assyrian Juno; and Lucian, being an Assyrian, had seen the temple itself.

“The Egyptians,” he tells us, “are the first that we any where read of, who, having the notion of a deity, erected temples, consecrated groves, and appointed religious assemblies; they also were first acquainted with sacred names, and delivered sacred stories; but, not long after, the Assyrians received from them their traditions concerning the gods; and, in like manner, erected Temples and Sanctuaries, wherein they also placed images and statues; whereas in former times the temples, even amongst the Egyptians, were without any images.” Lucian then mentions antiquated temples in Tyre and Sidon to an ancient Hercules, and to Astarte, the moon, and descants upon another dedicated to the Venus of Byblis. After describing these, he declares that “none are of equal importance to the temple of Syria, wherein are very ancient works, costly ornaments, miraculous structures, and images worthy of the gods they represent; together with many deities yielding a perspicuous signification of themselves, whose images sweat, move, and deliver oracles, as if alive. A noise, likewise, has been often heard in the temple after it hath been shut.” Its riches were enormous. Then Lucian describes the fables told about the origin of the temple, Deucalion’s flood, etc., and mentions a certain Derceto, whose image he saw in Phœnicia, which was a woman in the upper parts, and from the body downwards was a fish. “The priests of the temple of Syria, however, represent this individual as a perfect woman, and esteem fish very greatly, thinking them too sacred to be eaten. The dove is equally respected, and avoided as an esculent. The fish is sacred to Derceto, the dove to Semiramis.” The Syrian goddess, possibly *Surja*, the sun, Lucian conceives to be “the same as Rhea, for

lions support her, and she carrieth a tabor in her hand, and a tower on her head." The temple, he says: "is served by Galli" (see GALLI, Vol. I., p. 492), of whom a full account is given, which we need not reproduce. Lucian, however, is best satisfied with the statement of the Greeks, "that Juno is the goddess worshipped, and that the temple was the work of Bacchus, the son of Semele, inasmuch as Bacchus came into Syria, and because there are many works in the temple that show it to be the work of Bacchus; amongst which are the Barbarian habits, Indian stones, and ivory trumpets, which Bacchus brought from amongst the Ethiopians; likewise the two great phalli standing in the porch, with this inscription on them, 'These phalli I, Bacchus, dedicated to my stepmother Juno.' The Greeks erect phalli to Bacchus, which are little men made of wood, *bene nasatos*, and these are called *νερόσπαστα*. There is also, on the right hand of the temple, a little brazen man, whose symbol is enormously disproportionate. There is also in the temple a figure of a female, who is dressed in man's clothes. The priests are self-mutilated men, and they wear women's garments. The temple itself stands upon a hill, in the middle of a city; and it is surrounded by a double wall. The porch of the temple fronteth the north, and it is two hundred yards in circumference; within it are the two phalli before mentioned, each about a hundred and fifty yards high. To the top of one of these a man ascends twice during the year, and he remains there seven days at a time. The vulgar imagine that he converseth with the gods above, and prayeth for the prosperity of all Syria, which prayers the gods hear, near at hand. The manner of the ascension is this;

the man compasseth the column and himself with a long chain, and then rises by means of pegs, which act as steps. When at the summit the man lets down another chain which he has carried with him, and draweth up whatsoever he hath need of, as wood, clothes, vessels, wherewith, framing a seat like a nest, he sitteth down and continueth for the space of seven days, during which time many bring gold, or silver, or brass, and, leaving it before him, depart, everyone telling his name, whilst another standing by declareth them to him who is sitting above, who, receiving the name, maketh a prayer on behalf of each one, and as he standeth striketh a certain bell, which giveth a great and harsh sound. The man at the top never sleepeth during the seven days. The temple itself faceth towards the east, and is built like those in Ionia. There is a basement four yards high on which the building is constructed. It is reached by steps. On entering, it is found that the doors are golden, and in the interior there is a blaze of golden ornaments, and the whole roof is golden. The temple is filled with delicious perfume, which is so heavy as to cling to one's garments some time after leaving the precincts."

"There is an inner raised temple within, which is entered by a staircase; but to this there is no door. Any one may enter the outer temple, but the inner one is reserved for the most holy of the priests. In the inner chapel are placed the statues of Juno and Jupiter, to whom the hierarchs give another name. Both are represented as sitting, and are made of gold. Juno is carried by lions, and Jupiter by bulls. The figure of Juno partakes of the characters of Minerva, Venus, Luna, Rhea, Diana, Nemesis, and the Parcæ.

In one hand she holds a sceptre, and in the other a distaff (see Fig. 6, article KEYS). The head of the statue is crowned with rays, and bears on its summit a tower, which is girded by a belt, similar to that which generally characterises Venus Urania. The dress of the statue is profusely adorned with gold, and precious stones of all sorts, which have been brought by Egyptians, Indians, Ethiopians, Medes, Armenians, and Babylonians. There is also on the head a stone called *lychnus*, or "the lamp," which shines brilliantly at night, and seems fiery during the day" (probably a preparation of phosphorus, or that which goes by the name Bologna stone). "Between the two statues, there is another, also of gold, but without any peculiarity, and this is called 'the sign, or symbol.' There is great doubt about whom it represents, some taking it for Bacchus or Deucalion, and others for Semiramis, 'because it has a dove seated on the head. Twice every year it is carried in procession to the sea, at the time of their bringing the water from thence.'"

"On the left hand, as one enters the temple, there stands the throne of the sun, but without any image of the sun itself, for the sun and moon have no statues; the reason assigned being that it is a holy thing to erect statues to other gods, inasmuch as their forms are not manifest to us; but the sun and moon are evidently seen by all, and it is unnecessary to make the images of what we daily behold in the air. Beyond this throne is a statue of Apollo, the god being represented as having a long beard, and they clothe this statue alone, leaving all the others nude."

At this temple oracles are given. "In Egypt,

Libya, and Asia, the oracles utter nothing without their priests and interpreter; whereas the Assyrian Apollo moves himself alone and gives his own oracles. Whenever he wishes to speak, he begins by moving about on his throne, and the priests then lift him up; if they fail to do so, he begins to sweat, and agitates himself more and more. When they take him up, he makes them move about according to his will, till the high priest meets him and propounds the questions to be solved; if the query displeases him, he retires; and if he approves of it, he incites his bearers to go forward, and in this manner they collect his answers. Neither do the priests undertake any sacred or ordinary business without consulting him in this manner. He also gives out predictions concerning the year, instructs them about 'the symbol,' and when it ought to make its procession to the sea." This also happened when Lucian was present; "the priests having lifted the god up, he threw them down, and thus, quitting their shoulders, he walked by himself in the air." "Beyond the statue of Apollo is Atlas, then Mercury, then Lucina. Outside the temple there is a very large brazen altar, and a thousand brazen statues of gods and heroes, kings and priests," many of which are named in the description.

Within the temple's precincts were kept oxen, horses, eagles, bears, and lions, who are in no way noxious to men, as being all sacred and tame. "There are many priests attached to the temple, some of whom kill the sacrifices, others carry the drink-offerings. "Others are fire-bearers, and others wait on the altar." There were more than three hundred in all, when Lucian visited the place, all wearing

white garments, and a cap of felt. "They elect a high priest every year, who alone has the privilege of being clothed in purple and of wearing a golden tiara."

In addition to these, "there are a crowd of persons attached to the sanctuary; musicians with flutes and pipes, galli or sodomites, and fanatic or enthusiastic women."

"The sacrifice is performed twice a-day, whereto all of the attendants come. To Jupiter, they sacrifice in silence; but when they make their offerings to Juno, they accompany them with music from flutes and cymbals, but no reason is given."

Lucian next relates how that, "near the temple, is a sacred lake, containing great numbers of sacred fish, and gives an account of the ceremonies which are observed on its shores, and those which occur on visiting the sea, and of the grand festival which takes place in spring, at orgies attending which some one or other is certain to mutilate himself;" but into these matters it is unnecessary to enter.

"Bulls, oxen, cows, sheep, and goats are sacrificed; but the dove is considered as being too holy to be touched." There is one form of sacrifice too curious to be omitted, for it reminds us of the goat for Azazel, and the casting of the Edomites from the top of the rocks. "The victims, whilst alive, are crowned with garlands; they are then driven out of the porch of the temple, and, falling over a precipice, are killed. Some likewise sacrifice their own children in the same manner; having first put them into sacks at home, their parents take the children by the hand, beating them all the way, and calling them 'beasts,' and,

the poor victims having reached the temple, they are driven over the rocks to certain death."

"All the people have a custom of cutting their hands or their neck, so that all are marked with scars. The young men, too, allow their hair to grow until they arrive at manhood, when they cut it off in the temple, and leave it there in a vessel of gold or silver, having first inscribed their name upon the vase." Lucian finishes his account by saying, "The same I likewise did myself, when I was very young, so that both my hair and name are yet remaining in the temple."¹⁷⁸

It is almost impossible to read this account without being reminded of the Jewish Temple on the one hand, and Papal Basilicas on the other. The huge phalli in the porch remind us of "Jachin" and "Boaz;"¹⁷⁹ and the praying man on the summit recalls to our minds the custom of praying and offering on high places built for the purpose.¹⁸⁰ The flute players and other musicians, who were generally females, and always ministers to the desires of others, are analogous to the nautch girls of Hindostan. The galli and the frantic women remind us of the קִדְשׁוֹת, *kedeshoth*, and קִדְשִׁים, *kedashim*, the male and female votaries of the Jewish temple, and the professional mourners of Israel. The inner temple, which was only to be entered by the priests, resembles the Judean "holy of holies." Few, moreover, can read of the white robed priests, the pontiff clothed with purple and wearing a golden tiara, the bell sounded at the offering, the bejewelled and bedizened goddess, the spouse of god,

¹⁷⁸ The above quotations are made from Dryden's translation of Lucian.

¹⁷⁹ 1 Kings vii. 21. ¹⁸⁰ See Gibbon's account of Simon Stylites.

the temple filled with statues of saints, the raised and open inner temple, without thinking about what they have heard or seen of papal basilicas and their attendant ceremonial?

In such may be seen a woman, called The Virgin, adorned in every way like the Syrian Juno, her dress heavy with gold and gems, her hands bearing an orb and a handkerchief, or else a child. She is provided with the attributes of Diana, Luna, Rhea, and every other goddess of antiquity; whilst, in one basilica at least, that of St. Peter and St. Paul at Rome, *galli* are employed to chaunt her praises. In that same church, also, the atmosphere is heavy with the perfumes of incense. Nor is even jugglery wanting in a modern papal temple, for we have heard ere this of statues that sweat blood, and pictures of the Virgin in which the eyes move really from side to side. The miracle of the statue kicking its bearers, and walking in the air, recalls to our minds the charlatantry of a modern Home, and other so-called Spiritualists, flourishing in the present age, but who are nevertheless far inferior to the Syrian trickster.

There is, however, one redeeming feature in the account given by Lucian of this heathen temple, viz., the absence of that flagrant sexual element which is so disgusting to modern ideas. But there is, unfortunately, evidence, drawn from other sources, that there were shrines in Syria where the proceedings were as shameless as in Babylon, Byblos, Cyprus, and Jerusalem. Eusebius gives an account of one such temple at Aphaea, in Lebanon, which was peculiarly marked by abomination; and yet this became more and more revered, because year by year a wondrous miracle was seen, viz., a ball

of fire appeared on the summit of the neighbouring mountain, and then precipitated itself into the sea. A phenomenon which transcends the annual juggler in Naples, in which some red stuff in a bottle, said to be the blood of the saint Januarius, — the modern representative of the very ancient Janus *bifrons*, — becomes liquid for a time.

TABERNACLE. During the composition of the preceding pages, I have repeatedly been overwhelmed by a sudden and unexpected rush of evidence, which has driven me before it into regions to which I never thought of penetrating. Like a miner, I have been plying my pickaxe against the rock called ‘History,’ and by an accidental blow have driven down a partition which has introduced me into some ancient workings long since abandoned, and of whose existence none living knew. By another blow, my instrument has tapped an aqueous reservoir, and I have been driven into other “workings” by the force of the stream; another time, the glistening of some crystal, illumined by a casual spark, has pointed out a rich lode of ore hitherto unseen; or an accidental fall of light upon the floor has enabled me to see the outcrop of a deposit of valuable metal heretofore concealed by dust. When a real, earnest miner works manfully upon the veins thus indicated, no one would consider him simply as a rash theorist. The philosopher would reason thus: (1) The adventurer believed that he had good reason to explore the ground; (2) He paid close attention to every thing noticeable; (3) When he saw indications he followed them up. It is quite possible that the miner may expect to find gold, and only find lead; yet, if this repays him for his toil, his labours do good, to himself, and to all those who want that

metal. Many, on the other hand, may refuse to dig, feeling sure that nothing is to be found; others have explored, resolving to find none but precious metals, believing that their rocks could contain nothing but gold and silver, and when they have only discovered copper or pyrites, they have declared it to be gold.

Such miners are abundant amongst our clergy, who consider the Bible a wholly auriferous rock, if not pure gold. Earnest, real, fearless, and honest searchers after truth like the present Bishop of Natal (Dr. Colenso) are extremely rare. Whilst working myself on the plan above indicated, I have repeatedly discovered that what has been considered by some as gold is no better than a delusive "schist," which, though yellow and sparkling, is not auriferous. To such a discovery was I driven when beginning to investigate the history of the Mosaic tabernacle; for the flash of thought, which skims over evidence far faster than the pen can follow, brought me to the conclusion that the tabernacle described so closely in the Pentateuch had never an existence, and that it was as mythical as the dwelling-place of the gods on Mount Meru, or Mount Olympus, or of the Muses on Parnassus. Let us, however, endeavour to track our evidence closely, lest we should allow the mind to be hasty in its conclusions.

1. The edifice in question was ordered by God after the Exodus of the Jews from Egypt. In the directions which He gave to the Hebrews ere their departure, He simply told them to borrow of their neighbours, jewels of silver, and jewels of gold, and raiment (Exod. xii. 35). At the flight, the Israelites only took their dough, their kneeding troughs, clothes suitable to a servile condition, and such jewels and

raiment as they could "borrow." They had, we are told, cattle and sheep, but as none were artificers, and all the males were brickmakers, they had neither tools nor mechanical skill.

2. We infer from Deut. viii. 4, where we are told that the raiment waxed not old for forty years, that the Hebrews found neither shops nor traders in the wilderness, where they could purchase anything.

3. Where things cannot be bought on the spot, ready made, they must be manufactured if they are made at all.

4. Things cannot be manufactured without the "raw material" and tools.

5. The tabernacle is represented to have been made, and in its formation there were used—

(a) Boards (Exod. xxvi. 15), כֶּרֶשׁ, *keresh*, a word only once used out of Exodus and Numbers, and then translated 'benches' (Ezek. xxvii. 6), and which signifies "something split off," smoothed and fitted, so as to make a table, panel, or plank. These boards were all cut to a pattern, ten cubits long and a cubit and a-half broad; they were also to be fitted into silver sockets. Now boards involve the idea of trees; of trees which have been cut down, sawn or split asunder, and planed or otherwise made smooth. Yet the sandy desert in which Israelites travelled during their first year or two of wandering had no trees (see Isaiah xli. 19, 20), for there was no water to enable them to grow. The raw material for "boards" was wanting; the tools were equally scarce.

(b) Rings of gold, which were cast (Ex. xxv. 12).¹⁸¹

¹⁸¹ The writer in Exodus xxv. leads us to suppose that Jehovah was, in anticipation, making use of, for His tabernacle, gold which Aaron had already, and without

Granting the existence of gold amongst the Jews when they left Egypt, it is clear that there could not be much left after that sacrifice of the personal ornaments recorded in Ex. xxxii., wherein we are told that that the earrings of all the people were absorbed by the golden calf, which was subsequently wholly thrown away by Moses.¹⁵² We must next consider how the artificers could procure the tools necessary for manufacturing the raw material into the requisite form. Furnaces, crucibles, tongs, and moulds, do not grow wild in the desert. Nor can we conceive how the rings, even when made, could be fastened to the boards of the ark without nails or some similar contrivance, which would involve the necessity for such instruments as augers, files, etc.; nor how staves could be made to fit into the rings without such things being used as adzes, axes, planes, etc.

(c) Tenons, or hands, ידוֹת, were likewise to be made of silver (Exod. xxvi. 17), and required at least as much raw material and tooling as did the articles of gold.

God's knowledge, converted into "a golden calf." Such difficulties ever beset the clumsy fabricators of history. To us it appears to be certain that when boards, purple, fine linen, and abundance of gold are spoken of as existent in the desert amongst the fugitive slaves, the mental powers of story-teller and listeners were at a very low point.

¹⁵² I am aware that an objector may say that the Hebrews had other golden ornaments besides earrings. Of course this cannot be denied; but the question then arises, "how did they get them?" the reply is, "from the Egyptians." We grant this again as being possible, but we must propound another question, viz., Can any one believe that the Egyptian commonalty (the neighbours of the Hebrew slaves) were so wealthy as to be able to supply 600,000 men (Exod. xxxii. 2, 3), as many women, and double the number of children, with gold earrings, bracelets, anklets, torques or any other ornaments. England is a country far more wealthy than ancient Egypt, yet it is very doubtful whether all the personal ornaments worn by the inhabitants of the British Isles would make respectably sized earrings for some three million Orientals, or more than sufficient for one good sized molten golden calf.

(d) Oil was wanted for the light (Exod. xxv. 6), yet there were no oil-giving trees in the desert.

(e) Rams' skins dyed red were used (Exod. xxvi. 14), yet there was no red dye and no dyeing apparatus in the wilderness of Sinai.

(f) The curtains of the tabernacle were of twined linen, blue, purple, and scarlet (Exod. xxvi. 1), yet no such material was to be found in the rocky waste, nor could it have been included in the raiment "borrowed" from Egypt.

(g) In the tabernacle the priest wore a breast-plate in which were twelve stones, each being engraven with a name (Exod. xxviii. 9-11). Yet, though we grant the existence of the raw material, it is clear that, in the desert, the Jews had no lapidary's wheel, nor any other tool, for engraving such precious stones as the breast-plate contained.

Without pursuing these details farther, we conclude that it is impossible for a thoughtful mind to believe that either the raw material or the tools necessary for making a tabernacle, like that described in Exodus, were to be found amongst the fugitive Jews in the desert, or could have been procured by them during their sojourn around Sinai.

6. The writer of Deuteronomy proves himself to be wholly ignorant of the existence of any tabernacle in the desert. It is true that the name is mentioned once (ch. xxxi. 15), but it is clear that this verse, if not the whole chapter, is an interpolation by a later hand, very probably by the author of Joshua.

7. In the tabernacle, as described, there was a seven-armed golden candlestick, and we have, during

the course of our reading, seen that seven¹⁶³ did not become a sacred number with the Jews until they came into contact with the Babylonians.

8. We find that the words used in the description of the tabernacle are, to a great extent, peculiar to certain comparatively modern portions of the Old Testament, *e. g.*,

(a) לִּהְיֶה , *ohel*, signifies "a tent," in our acceptation of the word, *i. e.*, 'a sort of hut, made of boughs, canvas, skins,' etc., in almost every part of the Old Testament, except in Exodus, Numbers, Job, Psalms, and Chronicles; and without going minutely into every text, we may express our belief that the transition from לִּהְיֶה = "a tent," to לִּבְיֶה = "a dwelling-place," whether that was "a tent," or a more solid building, was of very late date.

(b) מִשְׁכָּן , *mishkan*, gives a similar result; for it is only used in Exodus, Numbers, Chronicles, Job, the later Psalms, and the later portions of the books of Isaiah, Jeremiah, and Ezekiel.

(c) I notice, in passing, that our word 'tabernacle,' Psalm lxxvi., 2, סוּח , *soch*, is rendered "den," Psalm x. 9; "pavilion," Psalm xxvii. 5; "covert," Jer. xxv. 38.

(d) סוּחָה , *suchah*, plural *succhoth*, "booth," "tabernacle," "pavilion," "cottage," is a word never used by the writers of Exodus, Numbers, Jeremiah, and Ezekiel, and only once in Chronicles; it is indeed only used thirty times altogether in the Old Testament, and seems to be a word of very late importation into the Hebrew, having come in probably with the feast of tabernacles, and the worship of

¹⁶³ See TIME, *infra*.

Succoth Benoth. In Lam. ii. 6, this word is spelled שֹׁכֶת, *soch*, and translated 'tabernacle.' The same may be said of סִבְיֹת, *siccuth*, which is only used once, by Amos, and then translated 'tabernacle,' and of שֹׁכֶת, used by Jeremiah in the verse we have indicated, both seeming to be modern.

In other words, there is evidence that *Ohel* was never used to express the tabernacle, except by those whom critics suppose to be the most modern of the writers in the Old Testament.

(e) The red ram skins, which the translators have naturally concluded were "dyed," are spoken of as אָדָם, *adam*, 'red,' a word which in this acceptation is used entirely by the late writers; and we must add, in passing, that red only appears to have been a sacred colour after the Jews came into contact with the Assyrians. A conclusion to which we are driven by Ezekiel's words respecting Jerusalem (ch. xxiii. 14-17), "When she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity, and as soon as she saw them with her eyes, she doted upon them, and sent messengers unto Chaldea, and the Babylonians came into her bed," etc., *i. e.*, Jerusalem adopted the Chaldee practices in religion. Compare this passage with Ezek. viii. 10.

(f) Tachash skins were equally of modern date. See TAHASH, *infra*.

(g) The seven-armed candlestick, the perpetual fire kept up in the holy place, the table of shewbread, and the composition of the edible, all point to a Babylonian or Persian origin.

(h) The engraved gems on the breastplate tell still more than any other thing of comparatively modern times. We grant at once that the ancient Egyptians knew the art of cutting stones, but we cannot conceive (α) that they taught the method to Jewish slaves; (β) that the Israelites carried with them, manufactured, or purchased in the desert, a lapidary's wheel, and other apparatus; (γ) there is reason to believe that the Jews were not in the habit of using seals or signets of any description, until they came into contact with the Assyrians. The fact that Judah is said to have had a "signet" suffices to show the modern date of the mythos about him, rather than to prove the antiquity of engraved stones amongst the Hebrew race. (See 2 Chron. ii. 7.) This book, however, being of very late date, prevents the quotation being of very much use, except to show that the writer thereof held the same opinion as myself about the ignorance of engraving amongst the Hebrews. After the Jews were conquered by their Eastern foes, the use of signets and of the metaphor of "sealing" became very common.

(i) The use of תְּכֵלֶת , *techeleth*, 'blue,' in the curtains of the tabernacle, affords us farther evidence of the modern origin of the description in Exodus, inasmuch as blue seems to have been an unknown colour amongst the Jews,—at any rate in the sacred vestments,—until they became acquainted with the Assyrians. The word, excepting in Exodus and Numbers, does not appear again until the time of Ezekiel, Jeremiah, Esther, and Chronicles. Being recognised by the writer of Exodus as a costly and royal colour in his time, he, without thinking of the anachronism, transferred curtains of such a dye to the wilderness;

thus illustrating, at one and the same time, a desire to exalt his God and nation, contempt for truth, and ignorance of the modern maxim,

“In all your tales, however true,
Keep probability in view.”¹⁸⁴

(j) Similar remarks apply to the word אֶרְגָמָן, *argaman*, “purple,” which only became known to the Jews as a royal or sacred colour after the Tyrian, Assyrian, or Babylonian conquest.

(k) The use of the word יְרִיעָה, *yeriah*, “a curtain,” and even the idea of such a thing, seem to have been adopted by the Hebrews in the latter part of the monarchy, and after the Tyrian, Assyrian, and Babylonian conquests.

(l) Still more remarkable is the use of the word and the appearance of the idea of the use of מִצְנֶפֶת, *mitznepeth*, and צַנִּיף, *tzaniph*, ‘a mitre,’ for both these do not appear to have been known in any way to the Jews until the Babylonish captivity, when they found, for the first time, that the high priest wore a mitre, diadem, or cap. In like manner, we might pass in review “the robe, the broideder coat, the girdle,” etc., Exod. xxviii. 4-6, and show that they were adopted at the same late period; but enough has been said to indicate the strength of the evidence for the assertion

¹⁸⁴ It is clear that some redactor of Exodus has recognised the anachronism which is here pointed out, and has attempted to overcome it, by adding to the text Exod. xxxv. 21, and many following chapters. I have met with some friends who have ventured to assert, in conversation, that the Hebrews in the wilderness were rich in everything that wealth or robbery could procure. With determined theologians similar assumptions are common, but such have to show that the Egyptians were plundered of what they never could have had. Our knowledge of ancient Egypt is considerable; and we know, what even our biblical information would suffice to tell us (see Gen. xlvii. 13-26), that the common people, the neighbours of the brickmaking Jews, were miserably poor. Yet it is out of this poverty that Israel's luxuries in the desert are supposed to have come.

which we made on page 794. We have shown that neither the raw materials, nor tools to work them up, existed in the desert; that the tabernacle was not known by the writer of the bulk of Deuteronomy; and that the words and objects described in connexion with the tabernacle belong to the latest days of the monarchy, if not to the post-Babylonian and Persian era. We presume that the account given in Exodus and Numbers preceded Alexander's victories over the Persians and his occupation of Babylon.

Here then we have one more illustration of the historical worthlessness of Jewish history.¹⁸⁵

TACHASH, טַחַשׁ (Exod. xxv. 5). This word is rendered in the English Bible "badger," and we find that the skin of the creature, whatever it might be, was used in forming a covering for the tabernacle, and for the ark (Exod. xxvi. 14, Num. iv. 6). Up to the present time Hebrew scholars have been unable to ascertain the nature of the animal described under this name. The exigencies of the Mosaic narrative require us to believe that the "tachash" was sufficiently common in the desert for its skins to be used as a covering; yet we cannot believe that it was domesticated, or there would be no doubt about its identity. We conclude that it was not edible, for if it had been, there would have been

¹⁸⁵ Some theologians appear to think that the worthlessness of a story cannot be proved by internal evidence, and that any writer introducing "watches," "quadrants," "compasses," and "lightning conductors" into the ark of Noah, would prove the antiquity of these instruments. Yet historians generally endeavour to test the worth of ancient authors by their chronological exactness. Some may imagine that blue, purple, scarlet, and fine linen were common amongst the Egyptians before Tyre was built, because such are spoken of in Exod. xxxv. Others will believe that the mention of such matters involves the idea of their being common in the time of the writer, and, having ascertained that epoch, he would infer the probable era of the composition of that portion of the Bible.

no great necessity for quails to afford an animal diet. Badgers do not live in hot countries; and antelopes are too fleet of foot to be caught by the Hebrews in the desert. Again, the "tachash" must have been comparatively little known by that name in Palestine, for it is only once mentioned out of the books of Exodus and Numbers, viz., in Ezek. xvi. 10, wherein shoes made of its fur, or leather, are mentioned as an article of luxury for women. We find nowhere any Hebrew etymon which enables us to reconcile these difficulties. On turning, however, to the Greek, and we have already shown sufficient reason to justify us in doing so, we see that *ταχύς*, *tachus*, signifies "swift in running," "quick in movement," etc., epithets which would apply both to "the coney" *שָׁפָן*, *shaphan*, and "the hare," *אַרְנֶבֶת*, *arnebeth*, both being creatures abounding in the desert, and in stony places generally, Ps. civ. 18, Prov. xxx. 26, חוּשׁ, with ת prefix, "the hasty one."¹⁸⁶

To this, however, it will be answered, that, these creatures being known to the Hebrews, and both being considered unclean, there would, in the first place, be no difficulty in identifying the "tachash," and there would be a dislike to attributing its use to Moses, as a covering for the tabernacle and the ark.¹⁸⁷ This objection disappears if we assume that the Greeks were adepts in dressing hare skins and rabbit skins, so as to make them coveted by luxuriant women. When so prepared, we may easily conceive that the articles would be spoken of as "skins of the nimble runners." Nor is this rendered less probable

¹⁸⁶ ת is frequently added as a preformative to nouns; e. g., תְּהוֹמָה, from תּוּמָה, and תְּהוֹמָה from תּוּמָה.

¹⁸⁷ The badger itself, as we know it, was an unclean animal.

by the fact, that both the rabbit and the hare had names drawn from their peculiarities, a rabbit being called *δασύπους*, *dasupous*, or hairy foot, and the hare *λαγῶδες*, or *λαγῶς*, *lagoos*, “the big eared.”

It must, still farther, be noticed that the other materials with which the Jerusalem virgin (Ezek. xvi. 10) was adorned were foreign, and could only have been imported by merchants, who would very probably give the articles their Grecian name under an Hebraic form. The luxuries in question were “broidered work,” *רִקְמָה*, *rikmah*, with which, judging from the evidence given by Ninevite slabs, from other monuments, etc., the Jews only became acquainted after they came into contact with the Assyrians and Babylonians; “fine linen,” *שַׁיִשׁ*, *shaish*, which in Ezek. xxvii. 16 is said to have been imported, with purple-broidered work, etc., from Syria, or as some would read from Edom; whilst “the silk,” which is called *מֶשֶׁה*, *meshi*, is known to have been imported from China by the Greeks and Phœnicians, and took its name probably (as Fürst remarks, *s. v.*), from *Shi*, the Chinese word for silk, or from *Σύρ*, *seer*; the name of the first people from whom the Greeks obtained the material. Indeed, we may conclude, from Ezek. xxvii. 17 and 24, that none of the ornaments or the articles of dress mentioned in Ezek. xvi. 10–12, were of home or of Jewish production, but that they were purchased from traders, who would with their wares introduce many foreign names.

After this surmise, we are insensibly led on to think of the other concomitants mentioned with “tachash” skins, viz., “blue, purple, and scarlet, fine linen and goat’s hair, ram skins dyed red, oil for the light, spices for the anointing oil, and for the sweet

incense" (Exod. xxxv. 6-8); and to ask ourselves how it is possible to conceive that such things existed amongst the Israelites in the desert. Such articles did not abound amongst the lower classes of the Egyptians. They were rare even in the Nilotic palaces,—localities which the fugitive Jews did not plunder. Luxuries like those named could not be found where there were no olive trees, dye woods, or spice trees. Their presence involves the idea of trade; for blue and purple came chiefly, if not wholly, from Tyre. Our self-questioning then makes us feel morally certain that the description of the tabernacle was written by some Jew, who was familiar with the precious merchandise of the Greeks and Phœnicians. One, perchance, who, like the Israelite maid that waited upon Naaman's wife, had been a slave to some lordly Tyrian, as butler or cup-bearer, and familiar with all the grandeur of his household; and who, much in the same style as Nehemiah did, amused his leisure hours with painting the magnificence of an imaginary temple, which, like other *Chateaux d'Espagne*, would include everything which the builder could conceive as appropriate.

We are thus again led by an unexpected chain of circumstantial evidence to conclude that the books of Exodus and Numbers were written subsequently to the Grecian or Tyrian captivity of the Jews, and at a time when slavery in a foreign land had taught them much of the luxuries of civilisation. Even if this evidence stood alone, it would be of great weight; but when it is only a part of a vast amount of testimony, all of which points in the same direction, the conclusion which we draw from the whole seems to be irresistible.

TAMMUZ, תַּמְזַז (Ezek. viii. 14). It is quite unnecessary to reproduce all that has been written to show the identity of this deity with Adonis, Osiris, and Bacchus. It will be sufficient if we point to the derivation of the word, viz., תַּמְזַז, *tamaz*, which signifies "he is powerful, strong, victorious;" a term which applies equally to the sun and his mundane symbol. He was bewailed when he began to droop, *i. e.*, after the longest day in the year, after which he daily sank lower and lower, until the winter solstice. The prayers for the dead, compiled in Egypt, B. C. 2250, were "addressed to Osiris, symbolised by the sun of the west, TUM, or lower world, but understood as the soul of the universe, the uncreated cause of all." Bunsen's *Egypt*, vol. v. pp. 8, 9. Possibly the word in question is akin to the Assyrian *tamu*, "judgment, knowledge.

TEMPTATION, THE. In the preceding volume, under the articles ADAM, APPLE, EVE and JACOB, I explained my own views of the nature of the mythos of Adam, Eve, the serpent, the temptation, the fall, and the introduction of evil into the world. Since that was written, I have found that the opinions therein enunciated have been previously promulgated both in ancient and in modern times. A great many authors are quoted at length by Rev. Dr. Donaldson (*JASHAR, editio secunda*, 1860), and are well deserving a careful perusal. From these quotations it is all but certain that St. Paul himself had the same opinion of the nature of Eve's temptation by the serpent as we have already indicated. It appears also that Philo Judæus, Clement of Alexandria, Thomas Aquinas, Cornelius Agrippa, and Robert Flud have published very similar views. By the kindness of a friend,

I have seen a work entitled “*Etat de l’Homme dans le pêchè original*,” whose authorship is not indicated, the sixth edition of which is dated 1741, and appears to have been published in Paris, professing to be, to a great extent, a French translation of a book previously written in Latin, by an author whose name is nowhere given in full. In this, the idea of the nature of the temptation is worked out into very minute details, and without that levity so common in French works which oppose their current religion. Donaldson quotes from a work by Montfaucon de Villars, published in Paris, 1670, London, 1680, and entitled *Entretiens du Comte de Gabalis*, in which the same idea is prominently brought forwards; and as it is “presentable,” we avail ourselves of it. “Le crime d’Adam est autre chose qu’ avoir mangé le pomme. Quoy! estes vous du nombre de ceux qui ont la simplicité de prendre l’histoire du pomme à la lettre? Ha! sçachez, que la langue sainte use de ces innocentes metaphores pour éloigner de nous les idées peu honnestes d’une action qui a causé tous les malheurs de genre humain. Ainsi quand Canticles vii. 7, 8, Salomon disait, je veux monter sur la palme, et j’en veux cueiller les fruits, il avait un autre appetit que de manger des dates. Le sage démêle aisément ces chastes figures. Quand il voit que le gout et la bouche d’Eve ne sont point punis, et qu’ elle accouche avec douleur, il connoist que ce n’est pas le gout qui est criminel. Et decouvrant que fut le premier pêchè, par le soin qui prirent les premiers pêcheurs de cacher avec les feuilles certains endroits de leur corps, il conclut que Dieu ne voulait pas que les hommes puissent multipliés par cette lache voye ” (*Jashar*, 369, 370).

Now it is difficult, if not impossible, for the philosopher, when once he recognises the real nature of the temptation of Eve and Adam, to believe that the myth could have been conceived, adopted, or believed, by any one who had a cultivated mind. Such a story could only have proceeded from a morose misogamic individual, whose real knowledge was inferior to that of the more modern monks of the Thebaid, who believed that celibacy was superior to marriage, and that love to God could be promoted by attempts to extinguish earthly affection. To imagine that the tale of the "tree of knowledge of good and evil," and the effects of eating of its fruit, is a revelation from the Almighty, is, in my estimation, blasphemous, for it reduces the Creator to a level below the poorest Arabic story-teller, or Italian *improvisatore*, who ever gained a coin by the weaving narratives without any foundation save in the speaker's fancy. Such tell of genii, magicians, afrits, and the like, but they do not make serpents talk. Even when men are transformed into asses, birds, beasts, fishes, etc., they do not speak, except when commanded by their master.

THEOLOGY. After the preceding investigations, we are in a position to examine closely what was the ancient faith held by the nations whose names we have commemorated. We have found, amongst the heathen, that some of the conceptions of the Almighty, or the Godhead, entertained by the many have been very different from those held by the few, who were philosophers. The last have considered the Almighty in precisely the same light as we regard Him ourselves. With them, the Creator filled all space, was present alike in the distant stars, and in the sub-

stance of our earth. In Him all men lived and moved and had their being. All were His offspring.¹⁸⁸ Such a Being it was, who, according to their enlightened views, gave to His works certain properties; who established the heavens and the earth in a wonderful order, giving certain laws to His creation which have ever been known as "the laws of nature," viz., the utterances, or the expression of the will of the Divine Being who made all things. To men like those, the folly of all priestly fables was a matter of regret. They saw, with sentiments similar to those entertained by their modern followers, how the human herd bowed down to stones, figures, statues, and the like, and vexed themselves in fruitless efforts to win the prizes of life, by following the religious directions of men as ignorant and impotent as themselves, although professing to have superior knowledge, and to be able to supersede the immutable laws of the Almighty. Amongst such philosophers as those above described, may be reckoned Confucius, Buddha, Asoka, Zoroaster, Pythagoras, Socrates, Plato, Xenophon, Epicurus, and perhaps the author of the Orphic hymns. In later periods we may include Seneca, Cicero, Antoninus Pius, Epictetus, Pliny, and Julian.¹⁸⁹ But their numbers were small, and their influence limited. The thinkers, indeed, in all nations, ever form a small minority, and are wholly powerless to cope successfully with superstition, when its powers are wielded by astute men, who study how to thrive upon the failings of their followers rather than to seek after truth.

¹⁸⁸ See Acts xvii. 28.

¹⁸⁹ It was originally my intention to give a concise account of the doctrines taught by the above-mentioned sages. The design I am obliged to abandon for the present, but hope to carry out at some future time.

The ancient faith, propounded by the master minds amongst our predecessors, is the same, in its essential parts, as that held by modern philosophers. For them, the book of nature was the sole revelation which God had given to man; and a knowledge of Him could only be gained by a close study of all His works. We know no better authority now, and yet too many systematically neglect it, preferring to study books in which no critical man can place confidence, whose authorship is doubtful, whose morality is bad, whose stories are grotesque, and whose descriptions of the Almighty are generally contemptible.

The religious belief held by the commonalty, and promulgated by priests, was very different from that which we have described. The Almighty, instead of ruling the world by certain inviolable laws, was represented as governing it by means of men to whom He revealed His will in visions, or dreams, by the movements of the sun, moon, planets and constellations; by the particular way in which birds flew; or by the manner in which the entrails of a slain animal twisted, when the abdomen was opened. For them the thunder had a voice, and the lightning a message. With them, during the darkness of night, or in the profound solitudes of a forest, mountain, or desert, more frequently in the secret chamber of a temple, dedicated for the purpose, the Deity was said to converse face to face. Sometimes He spoke solely by messengers whose bodies were luminous, sometimes He was represented as a brilliant light, and sometimes, like a modern HOME,¹⁰⁰ He only manifested Himself in the thick darkness.

¹⁰⁰ This has reference to one of the most consummate charlatans of the day, who is called a Spiritualist, and who professes to perform, or rather to be the means

The men who thus believed deserve the name of "religious" far more than any Protestant Christian. Recognising God in everything, they asked his sanction in each act of their lives. Read, for example, the following words from Livy, b. vi., c. 41, "What shall I say respecting religion and the auspices, which is contempt and injustice, relating exclusively to the immortal gods? Who is there that does not know that this city (Rome) was built by auspices; that all things are conducted by auspices, during war and peace, at home and abroad? They may now mock at religion. For what else is it, if the chickens do not feed? if they come too slowly out of the coop? if a bird chaunt an unfavourable note? These are trifling; but by not despising these trifling matters our ancestors have raised this state to the highest eminence. Now, as if we had no need of the favour of the gods, we violate all religious ceremonies," etc. By the ancient Etruscans, Greeks, and Romans, the gods were consulted by augury, upon all occasions. Yet Wesley has, amongst Christians, been derided for appealing to "the lot," whether he should visit America or stay in England.

When the so-called heaven-sent men had established their influence over their fellows, they wove such fictions as accorded best with their own early training, and the character of the people amongst whom they dwelt. Some made gods and goddesses of sun, moon, and stars, and founded their sacred

of producing, certain curious phenomena. Amongst other feats, he appears to walk in the air; yet this, and all his other most important juggleries, require the assistance of darkness, which, whilst it awes the minds of those who believe in him, prevents them from seeing the conjurer's proceedings. It is to be noticed, moreover, that many educated men have given as implicit credence to "Home," as to the legends in the Hebrew writings.

stories on astronomical observations. Others, again, more coarse and barbarous,¹⁹¹ founded all their holy legends or tales upon the propensities and actions of man, adapting their revelations to the exigencies of the times, of their own caste, and of the people in general. Whenever these pretenders could influence rulers to respect them, the temporal power was wielded in favour of the ecclesiastical; and to be irreligious was equivalent to being traitorous. But when the spiritual guides had only a limited sway, on earth, they assumed to wield a power on high, and to be able to pursue the dead into the land of spirits, and to wreak vengeance upon them there.

As the position of the priest was at first one which was conceded solely to his pretensions, it was an exigency of his position that his doctrine, ritual, and practice should be such as to commend themselves to his clients. He therefore depicted the Almighty as a great king, whom men should treat as they would an earthly monarch. A human ruler dwells in a palace,

¹⁹¹ Whilst this sheet has been passing through the press, a very remarkable and singularly interesting work has appeared, entitled *Prehistoric Nations*, by J. D. Baldwin, A.M. (Samuelson Low, Son, & Marston, London, 1869.) Though marred by a Cushite cruetnet, the author has nevertheless, amassed an enormous amount of evidence to show the vast antiquity of civilisation generally, and to demonstrate the existence of a cultivated race in Hindostan long before the conquest of that peninsula by the Aryan races. He adduces good reasons for believing that the Linga and Yoni worship in India, the veneration of the people for Siva, and the use of cavern excavations for religious purposes, preceded both Brahminism and Buddhism (pp. 233, 249, 250), and was the form of worship found amongst the Dasys, or aborigines of India. The book we refer to will amply repay perusal, and, though the scholar will regret the absence of references to the authorities quoted, the ordinary reader will rejoice that his attention is not constantly distracted by foot notes. Its author clearly demonstrates that a very ancient civilisation existed, at a period which the majority of students describe as one of utter barbarism. He recalls to mind the saying of one of my acquaintances, "Go where you will, you find the remains of a once powerful people." To this unknown nation the author gives the name Cushites, Arabs, or Ethiopians. To this opinion we demur; with the other conclusions of the writer we cordially agree.

is surrounded by servants, has honour, riches, power, and place to bestow upon those who love, respect, obey, and serve him; whilst he can confiscate the wealth and punish the body of individuals offending against him. Thus, therefore, the hierophants painted the Omnipotent.

As the will of a despotic tyrant can only be learned by his acts, so the will of the Great King could only be ascertained by observing His ways and His doings amongst the children of men. Even the most grovelling of hierarchs studied human nature, especially its weaknesses.

But in this investigation they confined their observations rather to the surface of things than to deeper matters, and, being content with what they saw, refused to look farther. Observing that all living beings are produced or created by an union between the sexes, — for such union exists in the vegetable as well as the animal world, — they took a sexual view of the Creator; and when they noticed the birds and other creatures coupling in the sacred places, they presumed that the Great Maker of such animals rejoiced in witnessing the act of propagation.¹⁹² Hence they concluded that one of the forms of worship which would be most acceptable to Him was the imitation of such creatures by man. They therefore provided in every temple the “raw material,” which could be utilised by the devotee.

Policy such as this bore its fruit, and the sacred temple and other precincts became overwhelmed with offspring. To obviate such a result, the priests had to make a selection between abrogating the custom

¹⁹² See Herodotus, l. ii., c. 64.

or counteracting its effects. The last alternative was adopted by the Jews, and the infant victims were offered to Moloch, or the great king, in whose honour they had been begotten. The Hindoos, on the other hand, bring up the offspring here referred to as priests if they be male, as 'attendants on the temple' if they be beautiful females, or as servants if they are plain. In both cases, there is an idea that the offspring of "consecrated females" are holy, and must in one way or another be sanctified for the use of the temple and its deity.

We have already seen to what an extent success in love has been made a test of the Almighty's favour (see Vol. I., p. 59-62). But men have ambition far beyond this; they desire wealth, power to triumph over enemies, and to trample in the dust or to torture their adversaries, and to gain dominion; consequently, success in all these aspirations was promised to their clients by the hierarchy. To know the future is a natural desire implanted in the human breast: this weakness was therefore pandered to, and prophets, seers, diviners, astrologers and the like flourished under a sacred cloak. Yet, with all their cleverness, the priests were sometimes deceived, and misfortune came upon those to whom prosperity had been promised. To account for this, the sufferers were informed that the meaning of the oracle had been mistaken, or that their forefathers had incurred the anger of God, who was now taking vengeance upon them. In other words, the Almighty was represented as the wolf in the well-known fable of Æsop, having always an excuse for destroying lambs. This burlesque on the character of Jehovah is still enacted in Christian pulpits, and probably always will be,

until priests, when ordained, really receive that gift of the Holy Spirit called CHARITY.

Whenever an individual in power found that he had been cruelly disappointed by some soothsayers, he would either destroy the whole body as worthless,¹⁹³ or he would take means to ascertain what were the offences,¹⁹⁴ the commission of which would draw the divine anger upon him or any of his subjects, and endeavour to codify them. Whenever such a list of offences was drawn up, it would naturally be accompanied by directions how the deity was to be propitiated; and when it was promulgated by authority of the king and high priest, it became "the law." It was then the interest of the ruler to see that it was obeyed, inasmuch as the disobedience of one man¹⁹⁵ might draw down the anger of the Supreme King upon the realm generally.

Amongst offences against God, the adoration of any other deity besides the one patronised by the monarch was the greatest, for the Supreme was considered to be as jealous as Juno; whilst, amongst the defences against His wrath, was abundant honour for, and deference to, His priest. Next in order to these, toleration of "infidels" was averred to be a crime, and the prosecution of a holy war to exterminate them was regarded as a propitiation; an idea which is very conspicuous amongst the Ninevite remains, as well as in more modern times. As the belief that all evil came from an angry God, and all good from a pleased Deity, a regular system of sacrifices was inaugurated, each of which should, as it were, anticipate and avert a gust of passion, or allay

¹⁹³ Dan. ii. 2, 13.

¹⁹⁴ 2 Sam. xxi. 1.

¹⁹⁵ 2 Sam. xxiv. 1, 12, 15, 17.

the desire to punish. Some of these sacrifices were offered only on great occasions, and others were used to sanctify every act of life. A libation of wine on to the earth corresponded to our grace before meat; and the leaving of some of the viands, in case a deity should pass that way, was quite analogous to our "*te deum laudamus*" after dinner. At every banquet, and on every day, some small offerings were made to the domestic tutelary deities, and small altars and figures of Lares and Penatés, still to be seen in Pompeii, show, by the abundance of the ashes which they contain, a worship as assiduous as was ever given by the most devout Romanist at the shrine of his most popular saint.

When such ideas prevailed, and it was believed that every occurrence was the result of some direct operation of the Almighty, a study of the laws of nature became very subordinate, and droughts, famine, defeat and death were attributed to direct divine agency, rather than to the shortsighted policy of rulers, merchants, soldier-tyrants, and men in general. When the conduct of a warlike expedition depended upon auguries, it was very possible that the soothsayer was able to prevent it altogether, or to give timely notice to the enemy about the probable period of the attack; and thus the deepest policy of an intelligent king might be thwarted by a traitorous priest.¹⁰⁶

As the power of the hierarchy became consolidated, and their numbers increased, it became necessary to develop the original faith by the importation, or by the fabrication, of new observances, and by the

¹⁰⁶ Compare 2 Kings vi. 8-11.

multiplication of fasts, festivals, vigils, and the like. To accomplish this end, pilgrimages were made from one kingdom to another, and errant hierophants of one town, or state, became initiated into the religious mysteries observed in other cities, or in distant countries. Religion has its exigencies, as well as commerce; and he who would thrive as a priest must take steps similar to those of that adventurous Englishman, who went in disguise to Italy, that he might bring thence into Derbyshire the art of weaving silk. By this means we find an explanation of the fact, that many forms of religious faith current in divers nations have been established in one city.¹⁹⁷ When once adopted by authority, the new importation became of equal value with the old. Pagan creeds were to the full as capable of expansion, development, and assimilation of outlandish ideas as the Christian faith held by Roman and Anglican churches.

We have, unfortunately for purposes of comparison, lost many of the codices drawn up by the hierarchies of various nations. Of the Sybilline books in Rome, we know little; nor have we any remains of the sacred books of the Babylonians and Assyrians. Yet we have some knowledge of the writings of Confucius and Zoroaster; and from these, Plato, Homer, and the Orphic hymns, we can judge of the ideas general amongst the intelligent Chinese, Persians, and Grecians. We have now translations of the religious

¹⁹⁷ As an illustration of this, we may point to the capital city of the ancient Peruvians, in which all the gods of the conquered nations were received into the Incas' pantheon. The sun was the great god of all, and the imported deities were considered as subordinate to him, yet deities nevertheless. Rome, likewise, adopted the gods of other countries; and we have already seen how a Jewish king brought with him from Damascus to Jerusalem both strange deities and a strange altar, See 2 Chron. xxviii. 23, 2 Kings xvi. 10.

books of Brahmins and Buddhists; whose original purity modern scholarship is gradually restoring.¹⁹⁸ In all, we find the same kind of morality inculcated as amongst ourselves. The basis of the code, in all, is reverence for the unseen power, and exhortations to treat everybody as you would wish everybody to treat you, *i. e.*, the love for God and our neighbour.

Ere we wholly leave the ancient Heathen faiths, we must call attention to their more modern development. So far as we can judge, the Jupiter and Juno of the Greeks were originally nothing more than the male and female creators. But with the idea of a human sex, there was ultimately mingled the idea of human weaknesses. Jupiter, like the Hebrew Moses and David, became tired of a single wife, and left his celestial mansion and heavenly spouse, to take pleasure with certain fair daughters of men. From such an union were born demi-gods, such as Hercules and the ancient giants, "men of renown." Again, Jupiter became associated with two others in the making of a giant. Thus; Jupiter, Neptune, and Mercury (Asher, Hea, and Anu) are on their travels at eventide, when a Bæotian farmer sees them, and accosts them thus, "Long is the road, and but little of the day now remains, my door too is open to the stranger;" they comply with his invitation, and conceal their divine nature; wine is offered and drunk by Neptune, who then names Jupiter; the man then sacrifices an ox, roasts it, and draws an ample

¹⁹⁸ Wheeler, in his *History of India, Vedic period* (London, 1867), and Wilson, in the *Vishnu Purana* (London, 1867), show tolerably clearly that the Hindoo books in their present condition are not to be depended upon, a vast number of additions, and various forms of interpolation, having been systematically made to the original writings.

supply of wine ; when all is ready, the gods partake ; they then ask the man if he has any desire, and he replies that he is a childless widower, bound by vow not to marry again, yet he wants a son. The gods then take the skin of the animal sacrificed, micturate therein, and then bury the whole. Ten months after ORION is born (Ovid's *Fasti*, b. v.)

The triple idea of Jupiter is not often seen amongst the Romans, but the notion was apparent amongst the Egyptians, the triad being Osiris, Horus, and Typhon ; amongst the Persians it was Ormazd, Mithra, and Ahriman ; amongst the Assyrians, Asher, Anu, and Hea ; amongst the Syrians, Monimus, Aziz, and Ares ; amongst the Canaanites, "Baal Shalisha," or the triple Baal ; amongst the Hindoos, Brahma, Vishnu, and Siva ; and even amongst the Ancient Peruvians there were Father Sun, Brother Sun, and Son Sun. To all these one or more spouses were assigned.

Nor must we forget that it was an ancient belief amongst the Greeks, that there was "war in heaven,"¹⁹⁹ that the Titans fought against Jupiter, and after a long conquest were driven into depths below Tartarus, or, as we may render it, the seventh hell. The account given by Hesiod of this contest is very suggestive, but I omit it on account of its length. It contains the same ideas as we meet with in many portions of our Bible, and in the fine poem of Milton ; and, as Hesiod certainly preceded the prophetic writers of the Jews, those who wrote the majority of the Psalms, and the author of the Apocalypse, it is far more likely that the latter adopted the Greek imagery,

¹⁹⁹ Compare Rev. xi. 7, xii. 7-17, xiii. 7-15.

than that Hesiod plagiarised from Hebrew writers, of whose existence in his time there is the gravest doubt.

Let us now examine into the theology of India, as reported by Megasthenes, about B. C. 300. (Cory's *Ancient Geography*, p. 226, *et seq.*) "They, the Brahmins, regard the present life merely as the conception of persons presently to be born, and death as the birth into a life of reality and happiness, to those who rightly philosophise; upon this account they are studiously careful in preparing for death. . . . They hold several of the same doctrines which are current amongst the Greeks; such as, that the world is of a spherical figure, and that the God who administers and firms it pervades it throughout its whole extent (see *Orphic Hymn*, p. 290, Cory's *op. cit.*); that the earth is situated in the centre of the universe; and they add much concerning generation and the soul. They maintain, for example, the immortality of the soul, and the judgment of Hades. There are some who pretend to divination and enchantments. The Brahmins do not reject such of the mythological stories concerning Hades as appear to them favourable to virtue and piety."

Again, we turn to the sayings of Zoroaster, in the same book, and find the following specimens of his theology:—(Cory, *op. cit.*, pp. 239, *et seq.*) "God is the first, indestructible, eternal, unbegotten, indivisible, dissimilar" (*ásvastarary*, unlike any other), "the dispenser of all good, incorruptible, the best of the good, the wisest of the wise; he is the father of equity and justice, self-taught, physical, perfect and wise, and the only inventor of the sacred philosophy." "The Chaldeans call the God *Prosystra*, Jao in the

Phœnician tongue, instead of 'The Intelligible Light'; and he is often called *SABAOTH*, signifying that he is above the seven poles, that is, the Demiurgus. The 'father' perfected all things, and delivered them over to the second mind, whom all nations of men call the first (compare John v. 22). The soul, being a bright fire, by the power of the father remains immortal, and is the mistress of life. Having mingled the vital spark from two according substances, mind and divine spirit, to these he added, as a third, 'Holy Love,' the venerable charioteer, uniting all things. Seek paradise. Let the immortal depth of your soul lead you earnestly to extend your eyes upwards. Man, being an intelligent mortal, must bridle his soul, that she may not incur terrestrial infelicity, but be saved. The furies are the constrainers of men." (For *αἱ πόναι* we may fairly read the evil passions, or their modern embodiment, "the devil.")

Again, referring to what we have already said of the Grecian²⁰⁰ influence apparent in the writings of the Old Testament, let any one read the following Orphic fragment, Cory, *op. cit.*, p. 296. "From the beginning, the ether was manifested in time, evidently having been fabricated by God, and on every side of the ether was the chaos; and gloomy night enveloped and obscured all things which were under the ether. The earth was invisible on account of the darkness, but the light broke through the ether, and illumi-

²⁰⁰ It is very remarkable that the Jews, living as they did in such close proximity to Egypt, whose religious systems were complex at a very early period of written history, should appear to know so very little, if anything, of the Mizraite faith. Though predisposed to find in Judaism much of the fable current on the banks of the Nile, I have only discovered traces of Egyptianism in very modern times. Almost all the Hebrew forms of idolatry, legends, laws, language, etc., seem to have come from Phœnicians, Greeks, Babylonians, Assyrians, Persians, and Medes.

nated the earth, and all the material of the creation ; and its name is Metis, Phanes, Ericiplus (will, light, and life-giver). By this power all things were produced, as well incorporeal principles, as the sun and moon and their influences, and all the stars, and the earth and the sea, and all things that are visible and invisible in them ; and man was formed by this god out of the earth, and endued with a reasonable soul." It would be an useless task to discuss the question, whether the book of Genesis, which contains so many proofs of Grecian influences, gave its inspiration to Orpheus, or whether the Hebrew theologian plagiarised from the Greek. There are some who will, under all circumstances, attribute everything which seems to be good in the ancient world to a people who were as insignificant, reticent, self-contained, and as little known, as the modern gypsies ; and there are others who see in the Grecians of the past a counterpart of the Greeks of the present, who, though possessing but a small territory, have made themselves famous in all the markets of the world. The philosopher well knows to which party he must "give the palm ;" but as everybody is not thoughtful, the badge of victory is oftentimes given by the million to the familiar dwarf, who, when seen near to the eye, eclipses the distant giant.

Again, in the matter of the triad (see Cory, *op. cit.*, p. 305). "Amelius makes the Demiurgus triple, and the three intellects the three kings, Him that *exists*, Him that *permeates*, Him that *beholds* ; these are the same as the three kings of Plato" (and may we say of Cologne?) "and as Phanes, Ouranos and Cronos. Fire, water and earth, or, as Ion says, 'All things are three, and nothing more or less ; and the

virtue of each one of these three is a triad, consisting of intellect, power, and chance.' All things are three; for the end, the middle, and the beginning include the enumeration of everything, and they fulfil the number of the triad."

Again, we find that the Egyptians, the Persians, the Hindoos, and the Etruscans believed in the existence of a Satan and a Hell, and that amongst them prayers were uttered by the living for the benefit of the dead. They had equally an idea of a resurrection, in which the body should appear in a purified form. This belief, moreover, seems to have been general amongst the Hindoos, Egyptians, and Etruscans, though not amongst the Greeks. Yet Homer speaks of an Elysian plain, "where there is of a truth the most easy life for men; where there is no snow, no long winter, nor ever a shower; and where the ocean ever sends forth the gently blowing breezes of the west wind" (*Odyssey*, b. iv., 563). We find also in Italy, equally with Greece, the existence of an idea that those who died unburied in the earth remained for hundreds of years in a sort of purgatory, before they were allowed to enter into the wished-for lakes. Thus, when Æneas reaches the abodes of departed spirits, he finds in the land of mourning, ghosts of infants; those condemned by false accusations, yet who are duly judged by Minos and his assessors, who examine into their lives and crimes; those who have killed themselves, and those whom unrelenting love consumed away.

Again, Virgil tells us of Tisiphone, and how she scourges ruthlessly the souls of those who have been guilty of crimes during life, for the which no atonement had been made; and he depicts that Tartarus,

into which the Titans were thrown, and those who opposed themselves to Jupiter. In like manner, the poet speaks of the particular punishment of some; one of whom, Tityus, has his liver and bowels gnawed perpetually by a vulture, the Latin representative of "the worm that dieth not." In the same hell are placed those who had been at enmity with their brothers, who had beaten a parent, or wrought deceit against a client, or who had brooded over acquired wealth, nor assigned a portion of their own; those, too, who were slain for adultery, who had joined in impious wars, who had violated the faith plighted to their masters, who had sold their country for gold, and had for money made and unmade laws, who had invaded a daughter's bed, and those who had dared innumerable crimes, and accomplished what they dared.

The poet confesses himself inadequate, either to enumerate the various crimes committed by the damned, or the various forms of their punishment; just as I have known a Papal bishop do.

After passing through the gloomy abodes, Æneas comes to the regions of joy; delightful green retreats, and blessed abodes in groves, where happiness abounds. "A free and pure sky here clothes the fields with sheeny light; men know their own sun, their own stars; some exercise their limbs on the grassy green, or contend in sports, wrestling on the sand; some dance, and some sing to the pleasant music of Orpheus." (*Æneid*, b. vi.) Such was the Roman conception of the world after death, at the time of Christ, and at a period when rival sects of the Jews were discussing angrily whether angels, spirits, or a future state existed at all.

The Etruscan ideas of Heaven and Hell, Angels and Demons, reward or punishment after death depending upon man's conduct during life, were, so far as we can learn them, almost identical with our own. The remains of this people prove them to have been more highly civilised in every respect than any other nation whose story we know. They were, moreover, in their own way, very religions. Their mode of sacrifice might have served for the type of the Jewish method. In creed they resemble certain Christians, in policy they may be compared with the ancient Peruvians. It is very sad to see two such cultivated nations destroyed by such barbarians as Romans and Spaniards were. For a good account of this remarkable nation, see *Cornhill Magazine* for May, 1869.

Again; if we turn to Cicero, who lived somewhere about sixty years before Virgil, we find him writing thus (book vi., *Commonwealth, or Scipio's Dream*): "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. All enjoy life above, who have escaped from the chains of the body, as from a prison. That which is called life on earth, is no more than a form of death." When the dreaming Scipio then asks to cast off his slough, he is told that "it is impossible, unless that God, whose temple is all the vast

expanse which he beholds, shall free him from the fetters of the body." "Men are," Scipio's divine monitor tells him, "formed on the very condition that they shall labour for the preservation of the earth; that they are likewise endowed with a soul, which is a portion of the eternal fires. It is man's duty to preserve the union of soul and body; nor should the least thought be entertained of quitting life, lest man should seem to desert the post assigned to him. Human beings should always pay a strict regard to justice and piety. Man should honour parents, relations, and his country; such being the true way to heaven, and to the company of those who, after having lived on earth, and escaped from the body, inhabit the place which you now behold."

Then follows a description of the heavens, and the orbits of the various planets, the music of the spheres. "This celestial harmony has been imitated,"²⁰¹ the mentor says, "by learned musicians, both on stringed instruments and with the voice, whereby they have opened to themselves a way to return to the celestial regions, as have likewise many others, who have employed their sublime genius, while on earth, in cultivating the divine sciences." After showing these, the monitor asks, "If the attention of the philosopher, or of the good man, is fixed on these things, is any applause or glory upon earth worth contending for?" "If," he says, "you have no hope of returning to this place, where great and good men enjoy all that their souls can wish for, of what value, pray, is all that human glory, which can hardly endure for a small portion of one year?" Then follows an utter-

ance, the truth of which all earnest writers must feel profoundly : — “ If, then, you wish to elevate your views to the contemplation of this eternal seat of splendour, you will not be satisfied with the praises of your fellow mortals, nor with any human rewards that your exploits can obtain ; but virtue herself must point out to you the true and only object worthy of your pursuit. Leave to others to speak of you as they may, for speak they will. Their discourses will be confined to the narrow limits of their country, and they will perish like those who utter them, and will be no more remembered by their posterity.” Again the Mentor says, “ It is not your outward form which constitutes your being, but your mind ; not that substance which is palpable to the senses, but your spiritual nature. (Condensed from C. D. Yonge’s translation, Bohn’s edition, pp. 380–388.)

Having already spoken of the theology of Plato, I will pass to that of another writer, one named Theognis, who flourished at Megæra five hundred and thirty years, or thereabouts, before our era. The first quotation (Bank’s translation, Bohn’s edition, 1856) strongly reminds one of the first Psalm, “ Consort not with bad men, but ever cleave to the good ; with them eat and drink, sit with them, and please them, of whom there is a large force. For from the good thou shalt learn good, but with the bad, if thou shouldest mix, thou wilt lose even the mind thou hast ; learn this, associate with the good, and sometimes thou wilt say that I give good advice to my friends ” (p. 219). “ No one is himself the cause of loss or gain, but of both these the gods are givers ; nor doth any man toil, knowing within his heart, as touching the issue, whether ’tis well or ill.

For ostentim thinking he will bring about evil, he is wont to bring about good, and, thinking to cause good, he causes ill. / We, men, entertain vain thoughts, knowing nothing. The gods accomplish all things after their own mind ; none ever who has deceived a guest, or a suppliant, amongst mortals, has escaped the eye of the immortals. Choose rather to live religiously with small means, than to be rich, having gotten riches unjustly. In justice is all virtue collectively ; every man, if just, is good. No man is either wealthy or poor, mean or noble, without the help of the gods ; no one of men is blest ; but whom the gods honour, even a fault-finder commends. Pray to the gods whose might is great ; nothing happens to man without the gods, either good things or bad."

Compare the following with the sentiments met with in Ecclesiastes. "To beget and nurture a child is easier than to implant right feelings. This, at all events ; no one has yet contrived to make the senseless sensible, and the mean noble. But if a god had granted this to the doctors, to cure meanness, and the infatuated minds of men, many and great wages would they earn. And if any one was able to implant the mind which he wished into his offspring, never would there be a worthless son born from a worthy father. But by teaching you will never make a mean man noble ; I hate a mean man, I veil myself when I approach him ; I hate also a roaming woman, and a wanton man, who desires to plow the furrow of another. But the things which have gone by it is impossible to undo, the future is that which we must care for. By both have I lost wealth, and by unbelief preserved it, but the counsel of both is difficult. No one by paying ransom can escape death, neither can

mortal man by gifts escape anxieties when the god sends griefs.”

Again, in many Ancient Faiths amongst the Heathen there was a belief that on the recurrence of certain astronomical cycles there were avatars, in which a special portion of the deity became incarnate, as man, by the great creator accoupling with a human female, whence arose heroes and great men, men of renown.²⁰² Of the general theology current in Phœnicia, Assyria, Syria, Babylonia, and Egypt, we have not sufficient information to speak with certainty, but we may profitably examine the theology with which the Jews came into contact after the capture of Babylon by the Persians and Medes. In conducting the inquiry, I chiefly rely on Rawlinson's *Ancient Monarchies*, vol. iii., pp. 94, *et seq.*

By the Arians, two deities were acknowledged, good and bad, who were in conflict with each other perpetually. Storm and sunshine, heaven and earth, wind and fire, were ministers of the one or the other. Soma, or intoxication, was also considered as a deity (compare with this the direction in Deut. xiv. 26, to the effect, that when the Jews came to offer, at the special dwelling-place of Jehovah, they were to spend their money, amongst other things, in “strong drink.”) The good divinity, Ahura Mazdao, Oromasdes or Ormazd, was single, and styled creator, preserver, and governor of the universe. He made the celestial bodies, earth, water, trees, and all good creatures. He is represented as “good,” “holy,” “pure,” “true,” “the holy god,” “the holiest,” “the father of all truth,” “the best being of all,” “the master of purity,” etc.

²⁰² See Gen. vi. 2, and page 780, *antea*.

From him came all good to man ; on the pious he bestows earthly advantages, and such spiritual gifts as truth, devotion, a good mind, and everlasting happiness. Whilst he rewards the good, he punishes the bad. Lucidity and brightness are assigned to him, and he is so predominately the "author of good things," "the source of blessing and prosperity," as not to inspire his votaries with fear. In few words the Median conception of Ormazd is superior to that which the Jews framed respecting Jehovah, who has been described in the Bible as God and devil combined.²⁰³

There is, indeed, so very much in common, between Zoroastrianism and Judaism, that the two nations professing these faiths agreed unusually well together. But it is evident that the Jew never wholly adopted the Median idea of an eternity. Like the Babylonians, the Medes believed in angels or spirits. The earth was considered as a female, and was deified under the name of Armaita. Ormazd had also a messenger, Sraosha, who delivered divine revelations or messages, showed to men the path of happiness, and brought the blessings which the Supreme Being had assigned to them. This "being" closely resembles the Gabriel of the Jewish book of Daniel, and the "Holy Ghost" of our Christian theology. Again Armaita is represented as telling men the everlasting laws, which she learned from conversation with Ormazd. She thus became the second object of

²⁰³ We do not wish to allow that the Bible contains no grand conceptions of the Creator. We readily admit that it does. We only affirm that they are so greatly overborne by gross anthropomorphisms that their majesty is dwarfed. They resemble a lovely statue of marble, laboriously polished, and covered with verminous rags. Our aim is to remove all such rubbish, and let the real grandeur be exposed without any thing to mar it.

worship, and converts were required to profess their faith in her, in direct succession to Ahura Mazdao. In this respect she may be identified with the Virgin Mary of the Papal religion.

Mithra as a deity was of later invention than Ormazd, but into his worship, and the ideas connected therewith, we have not space to enter.

Rawlinson next gives us a very suggestive paragraph about Soma worship, or the adoption of drunkenness into religious rites; saying that it is probable that Zoroaster left Brahminism because he could not endure the grossly sensual idea which Soma worship involved. There is one of his sentences which so corresponds to our current experience, that we reproduce it verbatim; "The zeal of religious reformers outgoes in most cases the strength and patience of their people, whose spirit is too gross and earthly to keep pace with the more lofty flights of the purer and higher intelligences." This remark is true, for all ages; and the philosopher of to-day finds himself as much impeded by the "grovellers," as the angel in *Pilgrim's Progress* was by the man with "the muck rake," who would not look upwards.

The followers of Zoroaster had no clearer conception of the Devil than we have. They considered that he or they,—for they regarded Satan as a plurality as well as an individual,—were simply "adversaries," "malicious deceivers," and "injurers of mankind," more especially of the followers of Ormazd. Their leading characteristics were "destroying" and "lying." At first demons were rarely called by distinct names; and no account was given of their creation, nor of the origin of their wickedness. In

this matter, the Bible is as silent as are the books of the Persians.

Ahriman and the court of darkness are to be regarded as a subsequent development. Passing by much that is superfluous, I am arrested by two sentences in Rawlinson, which are to me so very significant, that I must quote them unchanged. "If Ahura-Mazda forms a "delicious spot" in a world previously desert and uninhabitable, so as to become the first home of his favourites, the Arians; Angrō-mainyus (Ahriman, or Satan) ruins it, by sending into it a poisonous serpent;" and the note is added, "The mention of a serpent as the first creation of Angrō-mainyus is curious. Is it a paradisaical reminiscence?" If my reader will be good enough to suspend his judgment until he has perused that part of the following article on TIME, which treats of the period when it was first divided into "weeks," he will, I think, see very strong reason to believe, that the idea of Paradise came to the Jews from the Medes, and not from the Hebrews to the Arians.

Again, we find that Ahriman, or Satan, sends "murrain," "plague," "war," "ravages," "sickness," "fever," "poverty," "hail," "earthquakes," "buzzing insects," "poisonous plants," "unbelief," "witchcraft," and "inexpiable sins," into the happy regions created by the good spirit; and thus a world which should have been very good is converted into a scene of trial and suffering. A statement which raises the pleasant doubt whether some of our theologians may not assign the origin of Zoroaster's faith to his intimacy with the "immortal" Milton! In this conceit we are encouraged by finding that the Arian

philosopher assigned a council and an army to the good and the bad principle alike, and that the subjects of these are constantly fighting with each other ! The Median theology declares that devils permeate the universe, aiming at the destruction of all the good creations of Ormazd ; and when they cannot destroy, they pervert and corrupt. Devils dog the steps of man, tempting him to sin ; and as soon as he 'falls,' they obtain a fearful power over him. In other words, Ahriman is the lion seeking whom he may devour.

In the Median system of divinity, truth, purity, piety and industry are the virtues chiefly valued. Evil is traced up to its root in the heart of man. It is also distinctly taught, that no virtue deserves the name, except it is co-extensive with the whole sphere of human activity, including *the thought*, as well as *the word* and the deed. The purity required is inward as well as outward, mental as well as bodily. The industry is to be of a peculiar character. Man is placed upon the earth to preserve the good creation ; which can only be done by careful tilling of the soil, by the eradication of thorns and weeds, and by the reclamation of the tracts over which Angrô-mainyus has spread the curse of barrenness. To cultivate the soil is thus a religious duty. Whilst writing the last portion of this paragraph, my mind reverts to a passage in the *Northern Farmer*, by Tennyson, who describes a dying countryman as being discontented at having to die, basing his claim to longer life on having " stubbed Thornaby Waste ;" and in the notes the writer remarks, that it is a common belief in that part of the county, that any one who has converted 'waste' into "arable land"

has done a work of "piety," for which he will be duly rewarded hereafter. It would be presumptuous to say that this idea is a relic of Zoroaster's teaching, but it assuredly helps us to grasp the reality of the ancient belief.

The sacrifices of the Zoroastrians were horses, mares, oxen, sheep and goats. A priest always performed the sacrifice, slaying the animal, and waving the flesh before the sacred fire, by way of consecration, after which it was eaten at a solemn feast by the priest and worshippers.

The Medians were believers in the immortality of the soul, and a conscious future existence. They taught that immediately after death the souls of men, both good and bad, proceed together along an appointed path to the bridge of the gatherer, a narrow path to heaven, over which the souls of the pious alone could pass, whilst the wicked fall from it into the gulf below; that the prayers of his living friends are of much value to the dead, and greatly help him on his journey. As his soul enters the abode of bliss, it is greeted with the words, "How happy art thou, who hast come here to us from mortality to immortality." Then the pious soul goes joyfully onward to Ahura-Mazdao, to the immortal saints, the golden throne, and Paradise. As for the wicked, when they fall into the gulf, they find themselves in "outer darkness," in the kingdom of Angro-Mainyus, where they are forced to remain, and to feed on poisoned banquets. Hence came, most probably, the ideas of Heaven and Hell current amongst the Jews at the beginning of our era, and adopted as true by Jesus of Nazareth.

It is believed by some that the doctrine of the

resurrection of the body was also a part of the theology of Zoroaster.²⁰⁴ At any rate, the creed was at first simple, and highly spiritual; remarkable for its distinct assertion of monotheism, its hatred of idolatry, and the strongly marked antithesis which it maintained between good and evil. In the second phase, the religion became dualistic, complicated by the importance that it ascribed to angelic beings, which made it verge upon polytheism. The third development was "Magism," which was essentially the recognition of fire, air, earth, and water as the proper objects of human reverence. The Magi had no personal gods, and rejected as useless, "temples," "shrines," and "images," because they all encouraged the notion that gods existed of a like nature with man (see Herod. i., c. 131). Fire attracted their highest regards, and on their altars the sacred flame, said to have been kindled from heaven, was kept burning uninterruptedly from year to year, and from age to age, by bands of priests, whose special duty it was to see that the sacred spark was never extinguished (see Strabo, xv. iii. 15, or pp. 732, 3). Next to fire, water was revered, and no refuse whatever was allowed to be thrown into a river or stream. It is a pity we have no such religious belief now, to prevent our streams being polluted as they are.

No worshipper could do any act of religion unassisted by a priest, and the hierarchs were a special caste. They claimed to possess a sacred, mediatorial, and prophetic power. They explained omens and expounded dreams. They assumed a peculiar dress, which was of pure white. Abhorring idolatry, they

²⁰⁴ This belief was certainly entertained by the Egyptians, Etruscans, and the Latins.

were intolerant of any religion except their own. At length Zoroastrianism and Magism became amalgamated in Media, as Christianity and Paganism became united in Rome.

Their belief that air, fire, earth, and water are sacred, and not to be polluted, involved a very curious difficulty as to what should be done with the dead. To burn, to bury, to throw into a river, or to leave a corpse to rot, profaned one or other of these elements; consequently, the bodies were left to be consumed by birds or beasts of prey; but as this did not suit the idea of all worshippers, the bodies were often encased in wax, and then buried.

The Magi also had a practice of divining, by means of a bundle of rods; hence such a bundle was borne by them as an emblem of their power; and this we may readily believe was the origin of the lictors' rods, which were borne by the great men of ancient Rome.²⁰⁵

The Zoroastrians and the Magi sacrificed upon mountains and high places, offered frequent and long prayers, wearing during service a white robe and tiara. The priests were learned men, furnishing a hierarchy, to support the throne, and give splendour and dignity to the court. They also overawed the subject class by asserting their possession of supernatural powers, and of the right of mediating between heaven and man: Magism supplied a picturesque

²⁰⁵ To many readers this may appear an anachronism; and it may be thought that a custom in Persia could have no relationship with one in Italy. But those who will consult Baldwin's *Prehistoric Nations*, and F. W. Newman's *Etruscan Inscriptions*, will see that I have not in any way transgressed the bounds of probability. The evidence in favour of the existence of an ancient nation, influencing both the Persians and Italians long before what are called historic times, is very strong. The Roman antiquarians traced the use of the 'fasces' in question to the Etruscans.

worship, which at once gratified the senses and excited the fancy. It gratified that religious scrupulosity which finds a pleasure in making to itself difficulties, in the prohibition of a thousand natural acts, and the imposition of numberless rules for external purity. It won way by its apparent weakness, but it was prepared, when the fitting time came, to be as fiercely exclusive as if the magi had never worn the mask of humility and moderation. In concluding the account which we have thus condensed, Rawlinson acknowledges his obligations to Dr. Martin Haug, for the information he has gained from his work on the Magi, etc.

Whilst thus recording the theology of a portion of the east, we must not neglect that which the Spaniards found in the west, in Mexico and Peru. In those kingdoms were noticed an elaborate priesthood, an equally elaborate ritual, sacrifices to avert the wrath of the gods, and a careful training of youth in the ways of piety, virtue, and reverence for the deity. There was even a baptismal regeneration for the young, and confession, followed by absolution, for the old. There was a heaven for the good, a hell for the bad, and an intermediate place for those whose lives were of a neutral tint. Indeed, judging from the laborious histories written by Prescott, we cannot help coming to the conclusion that the Christian Spaniards were inferior in everything, save the possession of gunpowder, firearms, armour, and horses, to the subjects of Montezuma and the Incas. It is true that, like the Jews, Greeks, and other nations of antiquity, the Mexicans sacrificed human beings. Their holocausts are mild, however, compared with the horrible hecatombs offered by the Spaniards and

medieval Christians,²⁰⁶ who burned their fellow-men by thousands. These, indeed, have showed themselves far more brutal than the Americans, for the latter did not torture their victims prior to sacrifice, whilst the ferocious Churchmen vied with each other in the invention of new torments, whereby they could rack with additional suffering the agonised bodies of their victims. I have sought in vain to find a system of theology in ancient times which has promoted, or even permitted, such horrible atrocities as Christians have revelled in, pretending all the while that the misery they enforced was in the name, and for the interest, of the religion of the gentle Jesus.

Compared with the Spaniards, the Peruvians were saints; compared with the demons of the Inquisition, the Mexicans were pious gentlemen. Nor does the annual sacrifice of the latter strike the reader with one tenth part of the horror with which he contemplates the wholesale burnings, slaughters and the like, of Jews, Turks, infidels, heretics, witches, women, and children, that were common in Christian Europe, and distinctly traceable to the sentiments expressed, and the actions recorded in the Bible.²⁰⁷

It is unnecessary to extend this exposition farther. Sufficient has been said to prove that, though the religion of the commonalty amongst the heathen was very gross, as indeed it is in Christendom to-day, there existed, nevertheless, a morality and a teach-

²⁰⁶ I would wish to notice here, that whilst this sheet was passing through the press, in England, Senhor Castelar was giving utterance to the same ideas, in language far more powerful before the assembled Cortes in Spain. A speech more magnificent than his, in favour of religious freedom, has probably never been made. It had, moreover, the advantage of being delivered in the presence of some dignitaries of the Romish church, who were powerless to reply to it adequately.

²⁰⁷ See Locky's *History of European Morals*, London, 1869. vol. i. pp. 98-101.

ing which bear comparison with that promulgated in our own country at the present time.²⁰⁸ It is doubtful indeed whether a strict comparison between the teaching of Buddha, and that of Jesus, would not show that the first was superior to the second. The Jewish preacher taught that the world would immediately be destroyed, that his followers alone would be safe ; and not only secure, but regnant, as kings, priests, judges, etc., in the new world that was to come. (Matt. xix. 28, Rev. i. 6.) Whereas the Hindoo sage held out no such false hopes to his disciples, but taught them to practise virtue for its own sake, and to enable them to be worthy of incorporation with the Creator.

We may now examine the theology of the Hebrews, according as we find it expounded in the books which they, and we following in their wake, have esteemed to be divinely inspired. There is an idea occasionally, but not habitually perceptible, that the Almighty is great, powerful, supreme, omniscient, and omnipresent. Such psalms as the nineteenth and the hundred and thirty-eighth indicate this ; so also do the last chapters in the book of Job. Yet, notwithstanding this, the idea is almost invariably associated with that of a "person," a "king," an individual with human desires, human propensities, human passions, and human parts. Nor is the Almighty depicted by the Jewish writers simply like a man ; on the contrary, he is always described as a Hebrew man, with the same ferocity and bigotry which the Jews possessed, and of which they seemed proud. Consequently, when we read in the Old

²⁰⁸ See Lecky, *Op. Cit.*, vol. i., pp. 253-270.

Testament a description of the Almighty, it is not in reality so much an account of what He is, as what an Israelite would be if he were in His place.

It is this idea of God, perpetuated by the Jews in their writings, that makes the thoughtful mind so disgusted with the mass of the Old Testament scriptures, and so recusant of their divine authority. Let us, for example, enumerate some of these offensive conceptions, in addition to those already noticed (see ANTHROPOMORPHISM).

God corrected His first design of man, which was imperfect without a woman (Gen. ii. 18). He had "sons" (בְּנֵי הָאֱלֹהִים, *beni ha elohim*), who intermarried with human females, and engendered "mighty men." Repenting of His settled purpose, and disappointed with man, He determined to destroy the whole of His creation. Yet at the very time that He determines to destroy, He makes provisions that the destruction shall not be accomplished. In other words, He contrives to cheat Himself, as does many an individual now (Gen. vi. 5, 22).

Still farther; we find that God is represented as remembering His determination to destroy as well as to save, and as acting upon the resolution. Yet, when all is over, the Almighty expresses a sort of regret at what He has done, and promises not to do it again; a promise apparently suggested by the smell of burning meat (Gen. viii. 21). As He had a fear that His promise might be forgotten, a rainbow is contrived by God, to remind Himself of the covenant made with Noah, Gen. ix. 12-17! Were I to record all the thoughts suggested by the passages thus quoted, the task would be interminable. We may, however, ask the question, Whether such curious

double dealing, as ‘determining to destroy, and resolving to save the world at the same time,’ is not more appropriate to such a god as JANUS BIFRONS than to the Almighty?

In another part of the Bible, God is described as if He, in heaven, does not know what takes place on earth without coming down to see; for when men began to build a city and a tower, He, with one or more companions, comes to look at them, and talk over what was to be done in consequence (Gen. xi. 5-7). The Almighty is then represented as selecting one man from all the world besides as a favourite, and treating him and his descendants ever after as His only children.

Again; Jehovah, with two companions, whilst going on another tour of inspection, visits Abraham. All the three eat and drink with the patriarch, and promise a son to a childless wife (Gen. xviii. 1-14); just as Jupiter, Neptune, and Mercury did to Hyrieus. The two companions then proceed to Sodom, and there they eat and drink again (Gen. xix. 1-3). We next find the Jews depicting Elohim as “the tempter,” and ordering a human sacrifice (Gen. xxii. 1, 2); and again, as requiring the sacrifice of seven men before he would allow sufficient cereals to grow to supply the life of his people (2 Sam. xxi. 1, 6, 9, 14). We next find Jehovah swearing an oath (Gen. xxii. 16), which is a strange contrast to the subsequent utterance of His son, “Swear not at all,” etc. (Matt. v. 34, *et seq.*)

In Exodus we find essentially the same ideas. Jehovah is there represented as endeavouring to kill Moses, but foiled by the readiness with which Zipporah found or prepared a cutting flint, and circumcised her son by Moses (ch. iv. 24, 25).

In ch. ix. 16 we are told distinctly that Pharaoh was "raised up on purpose" that he might deserve the most severe punishments that a king, his subjects, his beasts, and his land could experience at the hand of Jehovah. This depicts the Creator as a malignant being, who, like Saturn, makes but to destroy; a conception repeated in Prov. xvi. 4, "Jehovah hath made all for Himself, yea, even the wicked for the day of evil;" which is again strangely at variance with Ps. lxxxvi. 15, Ezek. xxxiii. 11, and 2 Peter iii. 9.

We next find Jehovah preparing to destroy the first-born of Egypt's man and beast; and yet He, the Omniscient, requires to see a token on every Jewish house, lest He should destroy a Hebrew by mistake! The Jews also are not to go out of their dwellings, lest they should be killed by accident! But, with singular carelessness of detail, though the human beings were thus protected, their cattle were not similarly guarded; and yet the sheep, goats, and oxen escaped (ch. xii. 22, 23, 29, 34-38).

Having removed His own people from Egypt, Jehovah proceeded to "harden the hearts" of the Egyptians (ch. xiv. 17), so as to induce them to pursue Israel. This reminds us of the saying, "*At dormon homini quum struit aliquid malum pervertit illi primitus mentem suam*"; Euripides, as quoted by Athenagoras; and "*Quem Jupiter vult perdere, dementat prius.*" "In other words, those whom the powers above wish to ruin they first make foolish."

We now pass on to consider the scene on Sinai, and dwell on what are called the ten commandments. The first four tell us that the Jews are to have none other ELOHIM than JEHOVAH-ELOHIM, because He is a *jealous* one; to such an extent as to punish even

great-grandchildren, if a progenitor, within four degrees, should have been rebellious against His priest. All sculpture and pictorial illustrations are forbidden; the sacred name is to be revered; and the Sabbath is to be respected. The remaining six tell us that fathers and mothers are to be honoured; murder is forbidden; adultery, theft, false witness, and covetousness are equally prohibited.

Passing by four commandments, with the observation that idolatry is permitted when offered to a box, or when the material assumes the shape of an ephod, etc., let us investigate the regard which is shown to these laws. We find, in respect to the fifth commandment, that Asa broke it, because his mother made a "horror" in a grove (1 Kings xv. 11, 13, 14); in respect to the sixth injunction, we notice that murder is commanded by Jehovah²⁰⁹ (Exod. xxxii. 27); it is commended by Him (Num. xxv. 10-15); it is again in Deut. xiii. 6-10, 15, 1 Sam. xv. 3; encouraged in 2 Sam. xxi. 9, 14, and in a great many other places besides. The book of Hosea is strongly marked by directions from Jehovah to break the seventh commandment. The eighth and the sixth commandments were systematically disregarded by David, whose robberies were on a larger scale than those of any other hero in the Bible; yet he was called "the beloved." To my own mind, the largest part of the Old Testament is a mass of "false witness;"²¹⁰ and all the promises about Canaan

²⁰⁹ It may be said that these punishments were "judicial;" but that by no means alters the fact that certain commandments were systematically broken because another had been violated. If it was wrong in Maachah to make an idol, and break the first, it was equally bad in Asa to disobey the fifth commandment.

²¹⁰ For an example of "false witness" in a father of the Christian church, see Eusebius' *Martyrs of Palestine*, ch. xii., wherein he declares his intention to conceal the facts injurious to the reputation of the church. See also Ffoulkes' pamphlet

were incentives to induce the Israelites "to covet" the land which belonged to other people. In other words, the theology of the Hebrews encouraged them to believe that every crime was justifiable which was done to further the supremacy of their own religion.

The ferocity which runs throughout the Old Testament is awful. The curses found therein exceed in horror those in Shakespeare. The type of malevolence in the hundred and ninth Psalm has repeatedly served as a model to mediæval fanatics in their persecution of the Jews, and is adopted by preachers of the present day. The horrible exhortations of Jewish prophets, and the practices of Hebrew kings, have often been examples to Christians, in every age and nation, when fighting against the Heathen, or each other. It will be well for Christendom when the Hebrew Scriptures are treated like the works of Plato and Livy.

Amongst the many developments of the Hebrew practice of execrating, we find that children are repeatedly said to be accursed for the sins of their fathers. We see this conspicuously in the second commandment (Exod. xx. 5), "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me"; and again (Exod. xxxiv. 7), the Almighty declares Himself as "visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third, and to the fourth generation." This statement is endorsed again

of The Church's Creed and the Crown's Creed, wherein he proves the "false witness" upon which the supremacy claimed for the Roman See is founded. In fact, ecclesiastical "false witness" is to be found almost everywhere; even the most "evangelical" consider it right, in the church's interest, to disguise or suppress 'the truth.' See also 1 John v. 7, 8.

by Jeremiah, who says (ch. xxxii. 18), "Thou recompensest the iniquity of the fathers into the bosom of their children after them." It is true that these statements are at variance with those made by Ezekiel, in the eighteenth chapter of his prophecies. This fact shows, either that Ezekiel did not know the law of the ten commandments; that, knowing the second, he wanted to supersede it, *quoad* the threats to children; that the Almighty did not dictate the law of enduring vengeance; that He did not speak to Ezekiel, or that, speaking to all, He did not know His own mind. All these horns of a dilemma are equally uncomfortable; yet they form a portion of the Hebrew theology, and the words in question are distinctly recorded as coming from God Himself.

We have, nevertheless, a tolerably good method by which to test the value of those texts to which we have referred, and one with which all must agree, viz., the appeal to facts. We are very plainly told, for example, that Rehoboam was a bad king (2 Chron. xii. 1-14). Yet he is followed by Abijah, who is conspicuously blest (see 2 Chron. xiii.), although we find, from 1 Kings xv. 3, that he was no better than he should be. Ahaz, again, is represented as a very wicked king, yet he is followed by the good Hezekiah; and the idolatrous Manasseh is followed by the successful Josiah.

Now it is clear that, in these instances, the sins of the fathers were not visited upon the children; consequently, we must infer that the writers in Exodus and Jeremiah wrote that which was their own fancy as the words of Jehovah.

Nor are we much surprised at this, for the priests

wishing for a terrible vengeance against the wicked, were puzzled how to effect it, not having any idea that they could, like modern hierarchs, pursue their opponents into another world. The only plan open to them was, therefore, that which they adopted, viz., cursing and punishing children for their fathers' faults.

We pause here once again to consider the question, whether those who examine the works of God in creation generally are not more likely to gain an insight into His will, than those who trust wholly to writings made by human hands. If, for example, we recognize in real life that bad fathers may have good sons, and good fathers have bad sons, we unhesitatingly reject the dictum that children and grandchildren must be the recipients of divine vengeance simply because a parent sinned. If, on the other hand, neglecting those facts, we adhere to the words of the Bible, we can come to no other conclusion than that people may, nay must, be unlucky, no matter what their individual character may be; solely because a progenitor, whose actions they could not in any way influence, was an idolater.

Again, we find that the theology of the Jews teaches that the rewards which the pious will receive, and the punishments which the wicked will experience, are bestowed in this life. It makes no mention of any future existence.⁸¹ We see, indeed, the current ignorance of this conspicuously indicated in the book of Ecclesiastes, iii. 18, which I quote from Ginsburg's translation (*Chabad*, London, Longmans, 1861). "Yet I said to my heart respecting the children

⁸¹ We have already seen that the passage (Lev. xix. 26) which appears to disprove this statement is inaccurately translated in our Bible.

of men, God hath chosen them, to show that they, even they, are like beasts. For man is mere chance, and the beast is mere chance, and they are both subject to the same chance; as is the death of one, so is the death of the other; and both have the same spirit, and the advantage of man over the beast is nothing, for both are vanity, both go to the same place, both were made of dust, and both turn into dust again; no one knoweth whether the spirit of man goeth upward, and whether the spirit of the beast goeth downward to the earth. Wherefore I saw that there is nothing better for man than to rejoice in his labours, for this is his portion, since no one can bring him to see what will be hereafter."

This being then the belief of the orthodox Hebrews, they considered that everything that befel a man, a town, or a nation, must be regarded as a judgment of the celestial king. This is very distinctly to be recognised in Deut. xxviii., wherein we find that abundance of everything which the animal man can desire, is the reward of obedience to Jehovah Elohim; whilst ruin, misery, disease, and privation of everything, arise from disregard to His commandments. The book of Psalms abounds with illustrations of this notion; see, for example, lxxix., lxxx., lxxxii., and lxxxv. We will, however, select, in preference to these, an extract from the book of Proverbs (xvi. 7), "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."

It is difficult to imagine the enunciation of any principle or fact more clear than the foregoing is. Upon it, the whole theology of the Old Testament hinges. We are, therefore, justified in considering

it closely. A moment's thought shows us that in ancient times, any priest, if he found himself in a difficulty respecting the application of this verse, would have sheltered himself behind the assertion, that the individual, whose enemies were not at peace with him, had committed some secret and forgotten sin; and that hence God had said to him, "Tremble, thou wretch, that hast within thee undiscovered crimes, unwhipped by justice;" or if not, that the man in question was suffering from such offence, committed by father, or mother, or ancestors, to the fourth generation. We see this idea distinctly enunciated by the Jews in John ix. 2, when the disciples ask Jesus, "Who did sin, this man or his parents, that he was born blind?" See also Luke xiii. 1-5. It is indeed only upon such an hypothesis that we can understand the expression in the Psalms (xxv. 7), "Remember not the sins of my youth."

But we who have, in the history of Mary's son, so strong an example of the falsity of the dictum in Proverbs, cannot be thus blinded. To us it is perfectly clear, that if Jesus Christ was perfect God and perfect man, and yet had enemies who were never at peace with him, then the dogma in the book of Proverbs must necessarily be untrue. If, again, the doctrine of the old Hebrew theology is sound, then the ways of the "Son of God" did not please "the Father." Or, to put it in another way, as Christ's enemies were never at peace with him, so Jesus was a wicked man. We know too that Paul was persecuted, and Stephen even slain by his foes; yet we believe that both pleased the Lord. Indeed the New Testament diametrically opposes the Proverbs, not only in example but in doctrine; for

it tells us (John xvi. 33), "In the world ye shall have tribulation;" and again (2 Tim. iii. 12), "Yea and all that will live godly in Christ Jesus shall suffer persecution."

The importance of the subject, moreover, deepens in direct proportion to our examination of it. Who can read the masterly production of Buckle (*History of Civilisation*), without seeing that a blind reverence for Hebrew and Christian theology has been a fearful curse to mankind, rather than a blessing, teaching that misery in this world, and agony in a future one, are the normal lot of men who offend against certain humanly propounded laws?

We shall see the tendency of the doctrine enunciated in Proverbs, by testing it with modern examples. I need not remind my reader that there was a period at which the Roman church was assailed by those whom we call Reformers. After a long contest, the result was that the new faith became triumphant in some countries, whilst it was overborne in others. Farther experience has shown, moreover, that wherever the Reformers were thoroughly successful, the states in which they flourished have gradually prospered, in the usual acceptation of the word; and have advanced in general intelligence, in numerical proportion, in personal comforts, in good government, etc. On the other hand, most states in which the old faith maintained its supremacy over the new have experienced a steady decline. With the supremacy of the Papal church has come the idea, which, though practically enforced, is never enunciated, that it is the duty of two-thirds of the community to support in idleness the other third (we will not vouch for the absolute correctness of the proportions);

in other words, the trader and the agriculturist are called upon to support the whole of the hierarchy, nuns, monks, beggars and fighting men. Now, if we put the question to the laity, "Which of the two sets of states are most blessed?" their answer will be just the reverse of that given by the priestly orders, who profess to measure a nation's happiness by the power and number of its ecclesiastics and its soldiers. The phrase, "a State which pleases the Lord," is very vague.

Again, we remember that, not long ago, there was a fearful famine in Ireland, and in Britain, arising from the failure of the potatoe crop. This set all thinking men to consider, whether it was a special curse, or the result of natural laws. We cannot for a moment entertain the belief that a phenomenon which spreads over a vast space, like a hurricane, is a message sent to a few people living in that region. Inundations, pestilence, typhoons, etc., devastate all countries alike, whether they are Buddhist, Christian, or of no religion whatever. If we were to allow that the scourge was divine, what could we do, when threatened with cholera, otherwise than the fatalist Turks, who say, "It is Allah's will, let Him do what seemeth Him good"?¹²³ Unlike them, however, we consider, when catastrophes occur, that it is our duty to enquire into their causes, to mitigate the results, and to prevent their recurrence. Consequently, natural laws are now carefully examined, and statesmen endeavour to foresee and to obviate every evil for which a remedy can be devised. Thus, practically, though not verbally, we declare our disbelief in

¹²³ Compare 1 Sam. iii. 18.

the theology of the Hebrews, and practically oppose the statements, statutes, and doctrines promulgated in the Old Testament.

Let us for a moment examine the effect of the Hebrew theology in question upon David. On one occasion, as we are informed, he was told that "the hearts of the men of Israel are after Absalom," whereupon the king at once flew ignominiously from his city; and, resigning it to his son, moralised thus, "If I shall find favour in the eyes of the Lord, He will bring me again, and show me the ark and His habitation. But if He say thus, I have no delight in thee, behold here I am, let Him do unto me as seemeth good unto Him" (2 Sam. xv. 13, 25, 26). Surely this proceeding is precisely akin to that of a modern Turk, who looks on his blazing habitation without an effort to save it, and "the man after God's own heart" was as much a "fatalist" as a Mahometan.

As another consequence of the Jewish belief that every occurrence is an evidence of God's interposition, the people were induced to trust in the divine power, rather than their own, when they were in difficulties. As their books teemed with evidence, perhaps we might say false witness, of the miraculous escapes of their fathers, the sons expected analogous deliverances for themselves. The prophets, too, perpetually corroborated this idea, and promised, as certain, salvation for the Hebrews, and destruction for all their enemies. As a natural result, the Jews systematically ignored what we may call "policy." They sought no foreign alliance; or if a king, like Jehoshaphat, more astute than others, did ally himself with his neighbours, his story was so written as to show that the results of his plan of proceeding

were disastrous. Jeremiah is furious in his denunciation against those of his countrymen who had sufficient judgment to shelter themselves in Egypt. Nor would the Jews, in subsequent times, ally themselves cordially with either Greeks or Romans.

Other illustrations of the advantage of regarding God's laws as found in nature, rather than as written by earnest, yet ignorant, enthusiasts in ancient books, may be adduced here. When on service in certain parts of the world, some regiments of the British army were sadly weakened by dysentery; there were many who attributed the scourge to the indulgence, by the soldiers, in such brutal vices as drunkenness and sensuality. Yet more acute observers noticed that the officers, who were immoral like the men, did not suffer in the same proportion. A close examination then elicited the fact, that the only distinction between the two sets of men consisted in their diet; the officers living chiefly upon fresh meat, the men living almost exclusively upon salt. A change was then effected, and the men were indulged with fresh meat; and the immediate result was a diminution in intestinal affections of ninety per cent.; an effect which would not have been brought about by hecatombs of oxen, the most stately ritual, or the most elaborate prayers, litanies, and processions.

Again, when a British commander finds his troops decimated by cholera, on a certain "terrain," he makes the healthy, and all who are able, to shift their quarters. When an English officer in India hears that his neighbourhood is infested by tigers or lions, he makes a vigorous effort to rid himself of the pest; but the Hindoo simply sacrifices to the beasts, as if they were divine, so as to induce

them to leave him alone. Just so the people in Palestine, when lions came amongst them, fancying that they were thus plagued because they did not know the manner of the God of the land, wanted a priest to tell them by what religious process men could prevent lions from eating flesh when they could get it (2 Kings xvii. 25, 26).

By the investigation thus described, we have learned that there is nothing, either in the Christian or the Jewish religion, which has not been taught by moral philosophers in other countries, quite irrespective of the Hebrews. The Sabbath is the sole institution peculiar to Jews and Christians; and of its value there is the greatest difference of opinion. Neither Christendom nor Judea can boast of a higher morality amongst its people than amongst those of Pagandom. The vice of England is not less than that of Athens, and the zeal of the gospel missionaries does not exceed that of Buddhist preachers. We must therefore abandon our pretension to have a revelation peculiar to ourselves, and either allow that God has spoken to the heathen in the same manner as he did to the Jews, or adopt the belief that he has not spoken to any. Which alternative soever the theologian adopts, he must recognise the necessity for modifying the teaching founded upon an implicit belief in the inspiration of the Bible.

When the philosopher finds that the current idea of the Almighty, as given in the scriptures, is degrading, and yet sees that the majority of the people around him are impressed with the belief that the coarse notions of the Hebrew prophets were implanted in them by God, and that the horrible conceptions of the Almighty given in the Old Testament were dictated

by Himself, two courses are open to him; either to retain his knowledge in his own breast, or to impart it to others. The first involves nothing; the second involves obloquy, persecution, and annoyance of every kind; for human beings generally revile, detest, and punish, where they can, those who interfere with any cherished doctrine. There are many amongst ourselves who would, if they had the power, punish a man more severely for depriving them of a hell to which they could consign their opponents, and of a devil who would torment the heterodox, than for such peccadilloes as adultery, murder, theft, and perjury. Those who deprive man of treasures which he can value are considered to be less criminal than those who take away a hypothetical possession, about which he knows nothing.

When choice has to be made between these two alternatives, the selection will depend upon many different circumstances. If the condition in life of the philosopher be such that an avowal of his matured opinions would deprive him and his family of the means of living, he will probably determine to let his candle burn under a bushel. If he be a clergyman, he will prefer to shut his eyes, and continue, as before, a blind leader of the blind, with the sole exception that he is voluntarily depriving himself of sight.²¹⁸ There is strong reason to believe that there are many such philosophers, who are clothed with

²¹⁸ Of the number of Roman and Anglican clergy who preach what they do not believe to be truth, few of our congregations have an idea. When the first chapter of this volume was penned, I had myself an inadequate notion of the extent of clerical infidelity. Since then, a wider knowledge of the ecclesiastical world has forced me to believe that, if each clergyman were to be sworn in the palace of truth, the national faith would be altered in an astonishing degree.

clerical garments. On the other hand, if a man's bread is assured, the laws of his country protect him, and his moral courage is firm, he will resolve "to bear the stings and scorns of time, the oppressor's wrong, the proud man's contumely," and the like. He cannot, like Mawworm in the play, declare that "he likes to be despised," but he consents to be a victim to the cause of truth. He may, perhaps, remember that "leaven" is unsightly, and recognise the necessity for presenting peculiar views in as pleasant a form as they can be made to assume. This has been the present author's aim throughout his book. Knowing that the subject is in every form a disagreeable one, he has sought to render it as little disgusting as it could be made. He has sought to establish his own conclusions, rather than to ridicule, or even rudely to attack, those of others. To himself, the process which he has gone through may be compared to that which would be undergone by a man who saw carted away, daily, portions of what he thought a most valuable field, adorned by everything that appears beautiful. Sigh after sigh, qualm after qualm, testify to the depth of the mental disturbance. Yet, when the removal of a certain cartload reveals a vein of coal, or gold, all the previous losses seem to have been so much rubbish removed, and the transportation of the rest of the dirty soil becomes a labour of love. I know no greater pleasure than that of coming to the light after long groping in darkness, or of discovering the lovely proportions of a naked truth, which has been before presented as a hag, covered with filthy garments by those who could not endure her unveiled majesty.

We cannot do better than sum up our estimate of

all the known systems of theology with the expression of the belief, that each one of them is bad which ignores a study of the works of the Creator, which encourages bad feeling, intolerance, persecution, and endeavours to coerce rather than to educate the mind of man. On the other hand, we cordially agree with every plan the object of which is to promote love, charity, goodness, and the habitual endeavour to do good unto all men.

TIME. In our investigation of ancient faiths, we have alighted repeatedly upon the fact, that all nations have had a system of religious belief, ostensibly founded upon inspiration or direct revelation from the Almighty, to a set of men, who assumed to be the medium of communication between the visible and the unseen world. Throughout our enquiry, we have found ourselves more repeatedly in contact with the Ancient Jewish Faith than any other. This has arisen partly from the Jewish writings upon theology having survived to our own time, and partly from the reverence with which they have been regarded in Western Asia, North Africa, and South Europe, from the earliest times of the Christian era to our day. Although there is ample evidence to show that many other nations have had sacred books, the majority of Modern Christians refuse to give credence to any of them, on the ground that they "could not" have been revealed. Yet they believe implicitly in the Hebrew sacred books, because they "must have been" inspired. The philosopher, however, is not content with such assertions, and he impartially examines the claims of all, with as much judicial cautiousness as he can command.

Believing the Creator to be "allwise," the enquirer

assumes that all His works are perfect. The idea that God vacillates in purpose, or is unable to devise a correct plan at once, is intolerable to the thoughtful mind.²¹⁴ Equally impossible is it for us to entertain the notion, that a revelation of the divine will to man could be improved by human ingenuity, or, in other words, that it would be in every way as rude and uncouth as the beings to whom it came, and would require to be recast and repolished as the nation advanced in knowledge and civilisation. We have had frequent occasions to apply these considerations as “tests” of the reality of certain allegations; and we find another obligation to use them, when we examine the ideas which the ancient Jews, and other nations, had respecting TIME.

That the division of “time” was held to be of divine appointment we shall see abundant testimony. For the present we will content ourselves with referring to Gen. i. 14, wherein we are distinctly told that the sun, moon, and all the luminaries of heaven were intended to be for signs and seasons, days and years.

As it seems probable that the Hebrew idea of TIME coincided in some respects with that of the Grecians, we will endeavour to ascertain, in the first place, what was the view of TIME entertained by that nation. He is thus introduced by Hesiod, who wrote about

²¹⁴ It has been alleged by some, that the early teaching of God to man resembles that of a pedagogue, who begins by making his pupils learn the alphabet. As the alphabet, though perfect in its way (an assumption we cannot grant), is not the ultimate end of study, so the rough teaching of the Bible though perfect in its kind, is yet to be followed by something better. If we had not ceased to wonder at any arguments adduced by the so-called orthodox, we should be surprised that such an observation could be used in favour of retaining the Old Testament as a text-book of “divinity,” or even be regarded as an argument at all!

B. C. 860.²¹⁵ In the first place there was a Chaos, a word which signifies "space," "immensity," "infinity," or "eternity;" then "an earth," and "love." From Chaos came black night and Erebus (*i. e.* the darkness following sunset); from these two came Ether and bright day. Then the fertile earth brought forth vast mountains, groves, and wood-nymphs, the sea and rivers; and then, after producing ocean, she brought forth WISDOM and JUDGMENT, the SUN, LIFE, LIGHT, or RELIGION, RHEA, or the MOON,²¹⁶ LAW, or JUSTICE, MEMORY, POETRY, or WRITING, MANLY BEAUTY, and WOMAN'S CHARMS. After these she brought forth TIME, who was the most savage of all her children. TIME was then personified as an old man, one who raised up progeny only to destroy them. This conception seems to have been common, but it also appears to have been the result of education, and not the original idea everywhere.

At first, judging from such evidence as we can gather, men lived and toiled, thinking no more of Time, than was necessary to remind them when the proper season came round, for hunting, fishing, planting, gathering in food, or laying in stores of firewood, and material for light during the long winter nights. Amongst the Indians of North America, "time" was computed by months or moons, and

²¹⁵ It must be noticed here that the Jews, according to their own showing, were neither a travelling race, nor one given to impart their knowledge to strangers. And we have already (see OBADIAH, p. 402) shown good reason to believe that the Hebrews did not come into contact with the Greeks until about B. C. 800, when many were carried into Greece as slaves (Joel iii. 6).

²¹⁶ I draw the inference that Rhea and the moon were the same goddess, from Rhea being "the great mother," with whom Selene, or the moon, was identified, and I presume that, falling a good Greek etymon, we shall be justified in deriving the word Rhea from *rij*, the Sanscrit word for "to shine, to govern, to be adorned, great," etc.

“beaver moon,” “buck moon,” “buffalo moon,” and the like, formed their sole calendar. It was the same amongst the early Greeks, who had their “planting moons,” “reaping moons,” “wine moons,” and the like. A similar plan was adopted by the French, when they revolutionised almost everything which had previously been honoured by church and state. Amongst the Jews, we see the same idea. Certain epochs are described, as “about the time that the sickle is first put to the corn” (Deut. xvi. 9), about “the time that women draw water” (Gen. xxiv. 11), “the time of the first ripe grapes” (Num. xiii. 20), “the time of wheat harvest” (Gen. xxx. 14), “the time of the new year” (Gen. xviii. 10), and “the time when kings go forth to battle” (2 Sam. xi. 1).

During the period when occurrences were thus described, it is probable that no such distinct measure of time as weeks, months, and quarters existed. But, with increased knowledge of astronomy, it was recognised by the Greeks and others, that the sun went through twelve constellations during the year, and that there were about twelve lunar revolutions during the same period. The moon then became a measure of time. But it was afterwards found that the moon’s measure was not exact; for a lunar month consists of twenty-nine and a-half days instead of thirty. To obviate this, certain months were designated full months, and others hollow months; a practice in which the Hebrews literally coincided, using only Chaldean instead of Grecian words.

It appears that the ancient Greek year, like the Jewish, commenced at the autumnal equinox. The division of the year into months does not appear to have been general amongst the Hebrews for some

considerable time after the Grecian captivity, and having adopted the ancient Greek calendar, they never materially improved upon it, until their second expulsion from Jerusalem. This drove them once again amongst people more intelligent and less obstinate than themselves, and who, as it were, compelled them to adopt new ideas.²¹⁷ I am wholly unable to

²¹⁷ The opinion here enunciated is corroborated by Norris' *Assyrian Dictionary* (Williams and Norgate, London, 1868), which has been published since the foregoing was in manuscript. Mr. N. gives the following (p. 50) as the Assyrian, Jewish, and English months:—

Nisannu.	Nisan.	March.
Airu.	Iyyar.	April.
Sivannu.	Sivan.	May.
Duwazu.	Tammuz.	June.
Abu.	Ab.	July.
Ululu.	Elul.	August.
Tasritu.	Tisri.	September.
Arah Samna.	Marchesvan.	October.
Kisilivu.	Kislev.	November.
Tabita.	Tebet.	December.
Sabatu.	Sebat.	January.
Addaru.	Adar.	February.
Arhu Sa Addari.	Ve adar.	intercalary.

Having systematically and scrupulously aimed to investigate every subject which has come before me, as our judges inquire into the evidence of witnesses, and "sum up" a case, without any other "bias" than the testimony compels them to have, I am obliged to acknowledge that every inquiry which I have entered upon has demonstrated the comparative worthlessness of the Hebrew sacred writings, as a test of antiquity, or as the proceeds of revelation. They seem to me to be a mixture of childish stories, mythic legends, fond fancies, quaint ideas, folklore, religious feeling, fanaticism, ignorance, braggadocio, badness, goodness, cruelty, kindness, denunciation, exhortation, encouragement, and—genuine history, as Shakespeare would put it, a great deal of sack and very little bread. The main difficulty which the inquirer has to overcome, is to discover the period of the "composition" which passes under the name of the Old Testament; the time when a writer first conceived the notion of reducing, what the Manx lawyers call "breast law," *i. e.*, "custom," or regulations binding between man and man, but not reduced to writing; the manner in which the first draft became developed into history; how *that* again was made to fit into "law;" when first the Jewish nation were persuaded that they were a holy and peculiar people; how upon that was grafted the directions how they could remain so, directions which were bolstered up by new "developments" of history; and finally, how all these productions were modified by passing events. The problem thus presented is a difficult one, yet I

ascertain the period when time first became measured by weeks. The only classical reference I can find is Dion Cassius (*Hist. Rom.* xxxviii. 18, 19), whom I quote through the *Penny Cyclopædia*, to the effect that the "Egyptians invented the week, and other nations copied from them." But I can nowhere find any corroboration of this view. The most important passage that I have discovered is in Bunsen's *Egypt*, vol. iii. p. 390., wherein the author says, "The WEEK of seven days ($Zi = 7$) was only used (amongst the Chinese) for astrological purposes. Its antiquity is proved by the twenty-eight lunar stations. . . . Ideler states that, according to Gaubil, the character of one of the seven planets, from the sun to Saturn, were in early times annexed to the characters of each lunar station, twenty-eight in all. This week was known before Confucius."

The quotations above made confirm us in the belief, which our judgment had already framed, that the division of time into weeks arose after the learned had recognised the existence of seven planets. The ancient names of *Zi*, ἑβδομάς, *hebdomas*, and שַׁבּוּעַ, *shabua*, confirm us in this belief, for they all signify the "seven" as well as the "week."

It is clear, in the first place, from Deut. iv. 19, xvii. 3, and 2 Kings xvii. 16, xxi. 3, 5, that the knowledge of, and respect for, "the seven" did not originate with the Hebrews. It is equally clear that the Jews began to respect "the host of heaven" after they came in contact with the Babylonians. We know that the Babylonians were considered to be the

think that it will ultimately be solved. Until it is decided, it is impossible for any one who knows of its existence to give that blind faith to the modern dogmas of religion, built upon the Old Testament writings, which our hierarchy demands.

most accomplished of all astrologers. We see from Figs. 6, 16, 17,²¹⁸ that "seven" was, amongst the Assyrians and Babylonians, a sacred mystic number; and, so far as I can read history, it tells us that the division of time by weeks was not adopted in Western Asia and Europe until after the Grecian intercourse with Babylonia had become pretty general.²¹⁹ Still farther, we have presumptive evidence that the days of the week have been named after the appellatives of the various planets. But the planets in Babylon went by cognomens that were recognised by the Jews as names of idols, which the faithful could not name without injury to Jehovah. The modern Quaker, in this respect, resembles the ancient Hebrew, and both, whilst they accept a division of time into weeks, decline to give the days thereof anything more than a numeral character. The modern "Friend" is, however, more scrupulous than the ancient Jew, for the latter admitted amongst his months the idolatrous name of TAMMUZ.

From these considerations we conclude that the Hebrews received the names of their *months* before the people were religiously scrupulous, and the existence and names of the days of the week, after they became quaker-like. We must, in my opinion, place the commencement of religious scrupulousness amongst the Hebrews after the time of their intercourse with Babylonians, and after the promulgation of the sacred books amongst the people; books which, after "the

²¹⁸ Vol. 1, pp. 90, 100, 107. The division in the upper ornament of the 'grove' being referred to.

²¹⁹ The era of Alexander, and the period subsequent to his reign, are here alluded to.

restoration," the Jews were taught in childhood to respect.²²⁰

By strictly logical deduction, and circumstantial evidence, we are led to believe that the division of time into weeks does not date for Western Asia and Europe at an earlier period than about B. C. 700.²²¹ We cannot reasonably doubt the truth of the conclusion; and once again we stand astonished at the result of our inquiry. If our reasoning be satisfactory, it demonstrates that the story of the creation; of Jacob, Leah, and Rachel; of Sinai and the consecration of the Sabbath, are all of modern growth; that Exod. xxxiv. 22, Levit. xii. 5, Num. xxviii. 26, Deut. xvi. 9, 10, 16, and 2 Chron. viii. 13, are all of them of comparatively recent invention; scraps, indeed, of fabricated history, written at a period when computation of time by weeks, or rather by sevens, was common, as it ultimately became in the time of Daniel. Gen. vii. 2, xli. 2, 3, 5, 6, 7, 22, etc. Ex. ii. 16. Lev. xxiii. 15, xxv. 8. Num. xxiii. 1, *et seq.* Deut. vii. 1, xxviii. 7, 25. Josh. vi. 4, 6, 8, 15, xviii. 2, 5, 6, 9. Jud. xvi. 7, 13, 19. 1 Sam. ii. 5, vi. 1. xvi. 10. 2 Sam. xxi. 9. 1 Chron. iii. 24, v. 13.

²²⁰ It is a remarkable fact that the Hebrews especially sanctified the *seventh* day; that dedicated to SATURN, the planet whose orbit appeared to be the highest, and consequently the most fitting representative of the Most High God; and that Christians, despising the authority of the fourth commandment, should keep holy day dedicated to the SUN. It is commonly said that it is selected on account of the resurrection. But we think that the appellation, "Sun of Righteousness," being applied to Jesus, shows that he was identified in some degree with the solar orb. It is stated, on respectable authority, that an ancient picture of Mary's son is to be seen at Rome, with the motto, *Dec Soli Invicto*; a punning contrivance, which signifies To the God Sun unconquered, and To the God Alone unconquered.

²²¹ This is about the time, we believe, when the Babylonians and Assyrians began to direct their energies to conquer Western Asia, Syria, Phœnicia, Judea. and Cyprus, and when their trade with Greece probably began.

2 Chron. xxix. 21. Job v. 19. Prov. vi. 16, ix. 1, and xxvi. 25, must all be attributed to the post Babylonian period.

Our investigation having driven us to conclude that the division of time into weeks was connected with the planets, and the four phases, and twenty-eight houses of the moon, — or, in other words, with astrology, — we may prosecute the subject by ascertaining whether we can find in the Bible any ideas similar to those which prevailed amongst the Romans as *dies festi*, or *dies profesti*, and *dies intercesi*.

There is very little doubt but that, at the present time, certain days are said to be lucky, and some to be unlucky, both in Christendom and in Oriental countries. Few sailors, for example, like to start for a voyage on Friday, because it is “unlucky,” and they prefer Sunday, as being the reverse. We find a similar idea in older times. But it is very doubtful whether the notion assumed a definite form before the Babylonian astrology became well known and popular. At any rate, it will be most convenient if we draw our first evidence from the period referred to. We find that Manasseh “observed times” (2 Kings xxi. 6, 2 Chron. xxxiii. 6). See also Deut. xviii. 10, 11. We find (1 Chron. xii. 32) the children of Issachar described as men that had understanding of “the times,” and who knew what Israel ought to do. In Dan. ii. 8, 9, it is clear that both the king and the astrologers believed that there were ‘lucky’ and ‘unlucky’ periods, which enabled men to be successful in their enterprises, or the reverse. We see precisely the same notion in Esther i. 13, where the king applies to the wise men “which knew the times”; and, in the third chapter, we find Haman casting the lot every day for

a year, so as to discover, if possible, "an acceptable time" for his design.²²² Against this practice we find a law enacted (Lev. xix. 26, and Deut. xviii. 10-14), in which "observers of times" are coupled with "diviners," or "enchanters." We have an indication of the same idea in Ps. lxxix. 13, wherein a prayer is said to be offered in "an acceptable time," or on a lucky day, which is substantially the same as Isaiah xlix. 8, which seems to have been written during the latter years of the captivity in Babylon.

With these 'times' the moon had much to do, as we judge from Ecclus. xliii. 6, "He made the moon also to serve in her season, for a declaration of times, and a sign of the world. From the moon is the sign of feasts, a light that decreaseth in her perfection. The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above," etc.

When once a people have become familiar with any division of time, it is a matter of great difficulty to change the arrangement. And when this is done, we find that it occasions much grumbling, if not rioting. Our own history tells us of the reluctance of English people to correct the calendar, which was eleven days wrong; and how very many persons continued to use the "old style" rather than the new, to the end of their lives. It is currently reported that the Russian government dares not face the obloquy which would attend a rectification of her calendar, similar to that which was made in Britain. We can therefore readily understand that a similar feeling would have

²²² We may notice in passing that the remarkable expression, "Peace, and at such a time," Ezra iv. 10, 17, vii. 12, really signifies "Peace, and so forth," or "Peace, etc."

been experienced in the olden days; and can now appreciate the words of Daniel about some powerful king, "who shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws" (Dan. vii. 25).

Whilst cogitating over the division of time into "sevens," my attention was directed to the account given of the Jewish golden candlestick, which survived until the destruction of Jerusalem by the Romans, and to the perpetual fire kept burning in the Temple. It will be remembered that the candlestick consisted of seven arms; one central, and three on each side. On each of these were placed one or more bowls, shaped like almonds, and lamps, wherein there was to be kept up a good light. But whether this was the light which was to burn perpetually is doubtful, from the passage, Num. viii. 2. "When thou lightest the lamps, the seven lamps shall give light over against the candlestick;" which is however contradicted by Levit. xxiv. 2, "Command the children of Israel that they bring unto thee pure olive oil beaten for the light, to cause to burn the lamps continually. It shall be a statute for ever in your generations. He shall order the lamps upon the pure candlestick before the Lord continually."

As we have traced seven as a sacred number, adopted by the Jews from the Babylonians, so we may trace the adoption of the sacred fire to the Medians, the followers of Zoroaster. Consequently, we are bound to consider that the perpetually burning lamps, and the seven-arm candlestick, were Jewish institutions of the post-exile period. In this result we are fortified, by noticing that no golden candlestick is enumerated amongst the articles restored by Cyrus

the Persian to Ezra. Nor can we indeed be surprised at this, for we find a very distinct assertion made in 2 Kings xxiv. 13, that Nebuchadnezzar "cut into pieces all the vessels of gold which Solomon, king of Israel, had made in the temple of the Lord, as the Lord had said." A somewhat difficult matter for him to do if, as we are told in 2 Chron. xii. 9, Shishak had already carried them all into Egypt. The replacement of destroyed golden vessels in the Jerusalem temple is, if possible, even more remarkable than the resurrection of Midianites and Amalekites. It may be less orthodox, but it is more sensible, to believe that the golden vessels taken away by Titus were of modern date, than that they had survived from the time of Moses. As there is every reason to believe that the Persians did not originally regard fire or light as holy, so we must conclude that the Jews owed the idea of the golden candlestick to the Medes. Against this it may be alleged that a sacred fire existed in Italy before Rome was built, and was preserved thereafter with great care. A similar institution seems to have existed in America, when it was discovered. But there is no reason to believe that the Jews knew anything of these nations. Nor do we, in any part of the books of Kings and Chronicles, see any evidence of a sacred fire kept up in the temple, or elsewhere. There is not any proof of the Babylonians using sacred fire. But there is strong evidence of the Medes laying great stress upon it. This, with the modern date of the candlestick, leads us to the inference stated above. See THEOLOGY, p. 808, *supra*.²²³

²²³ In the article "Week," in Smith's *Dictionary of the Bible*, it is assumed that the mention of a division of time into seven days in Genesis, is a proof of the antiquity of the week in the world. There is also much stress laid upon the fre-

TOPHET, תֹּפֶת (2 Kings xxiii. 10). To any one accustomed to prosecute independent inquiries, an investigation into this locality and its associations will be found deeply interesting. In point of time it appears first in Jewish history during the life of Isaiah; and we infer from the words, "Tophet is ordained of old," or, more correctly, "from yesterday" (ch. xxx. 33), that it had then only been recently introduced. We find that it consisted of a deep trench in which wood was piled, ready to be burned. In 2 Kings xxiii. 10, we notice that the spot was used by certain of the Jews for burning, in one form or another, their own offspring to Molech. This being offensive to the orthodox, Tophet was defiled by Josiah. The custom of incremation is distinctly referred to by Jeremiah, who was contemporary with Josiah, for we are told, ch. vii. 31, that the children of Judah have burned their sons and daughters in the fire at Tophet. We find, moreover, that in the same locality (see Jerem. xix. 2, 5), the idolatrous Jews "burned their sons with fire as burnt offerings to Baal." It is therefore certain that Tophet was associated with the burning of bodies, and chiefly, if not exclusively, with the corpses of children, killed

quency with which the sevenfold division of time is introduced into that which is called the Mosaic law. But the author (Rev. F. Garden) appears to shun the question, whether the "weekly" element in the Pentateuch does not indicate the modern origin of the Jewish law. At the present, anachronisms are held to vitiate the absolute truth of every ancient history in which they are found. A biography of King Alfred, which spoke of lead pencils and India rubber, would not be regarded by a critic as proof that plumbago and caoutchouc were known in Britain, A. D. 900; and if the cakes he is said to have neglected were stated to have contained maple sugar, one would use the statement to show that Alfred traded with America. On the contrary, the mention of such matters would serve to show the probable age of the fabrication. In like manner, the use of "weeks" and sevens by the Jewish writers becomes a test of date of the composition of certain stories, rather than an evidence of the antiquity of שבועה. One assumption does not become stronger because it is based upon another which has no sound foundation.

in one way or another. It is equally certain that Tophet was established after the Edomite sack of Jerusalem and the Grecian captivity, described in our articles OBADIAH and JOEL.

If we now search for an etymon of the word, we think it probable that it has an Aryan rather than a Shemitic origin, and that it was introduced into the Hebrew from the Greek, after the Grecian captivity²²⁴ just alluded to. We find, for example, in the Sanscrit, the word *tap*, "to burn up," "to consume," and *tapas*, "fire," "penance," "devotion." In the Persian, *tof-ten* is "to kindle," whilst in Greek *τύφω*, *tupho*, is "to raise a smoke, or to burn slowly," and *ταφή*, *taphee*, is a burial, which usually followed incremation; *τάφος*, *taphos*, also signifies "a grave, tomb, or mound, formed after the dead body had been burned;" *τέφρα*, *tephra*, were "the ashes of a funeral pile;" and ΤΥΦΩΝ was the cognomen of a fire-breathing giant or demon. From the the same root probably comes the Latin *deuro*, "to burn," and possibly the Italian *tufa*. The Hebrew analogue is תַּפְחַת, *tuph*, which signifies "to burn corpses, human sacrifices" (Fürst); and one derivative, *tuphin*, is given to "anything dried or baked," whilst another, *tophet*, signifies "the burning place."

The question now suggests itself to our mind, "Was cremation, or disposal of the body by fire, prior to sepulture of the bones, ever resorted to by the Jews?" An examination of the various texts in the Old Testament, making allusion to the disposal of the dead, forces us to believe that ordinary burial, or disposition of the corpse of the defunct in a natural or

²²⁴ Joel iii. 6.

an artificial tomb, was the plan usually resorted to. Every reference to the dead, with a few exceptions shortly to be noticed, is associated with sepulture, rather than with cremation. We also infer that individuals generally procured tombs for their dead, which would suffice for themselves and their descendants. That these were not in any specified locality, like our churchyards and cemeteries, we infer from 2 Kings xxi. 18–26, where we are told that both Manasseh and Amon were buried in their own sepulchre in the garden of Uzzah.

But there are some remarkable passages in the second book of Chronicles, which lead to the inference that cremation was sometimes resorted to by great men. For example, we are told in 2 Chron. xvi. 14, that a very great burning was made for Asa. In ch. xxi. 19, that when Jehoram died his people made no burning for him, like the burning of his fathers; in Jerem. xxxiv. 5, we see the very remarkable statement made to Zedekiah, “Thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn (odours) for thee.” Again, in Amos vi. 10, we read, “and a man’s uncle shall take him up, and he that burneth him, to bring out the bones out of the house,” etc. To this we must add a verse of doubtful meaning, 2 Chron. xxvi. 23, wherein Uzziah is *buried* in the field of the burial which belonged to the kings, *because he was a leper*; the words italicised seeming to indicate that burial without burning was a mark of dishonour. We find, moreover, that the men of Jabesh Gilead, who removed the bodies of Saul and of his sons from the wall of Bethshan, burned them as soon as they had brought them to

their own town, burying the bones afterwards (1 Sam. xxxi. 12).

When we inquire into the question, whether the burnings referred to by the writer in Chronicles and in Jeremiah are to be understood as a disposal of the royal body by cremation prior to the sepulture of the ashes, we are struck by the fact that the process is only indicated in the time of those kings who reigned after the Edomite capture of Jerusalem, when the Jews had an opportunity for learning Grecian customs. That the noble dead amongst the Greeks were disposed of by burning we learn from Homer, whose account of the funeral of Hector and of Patroclus, we condense from Madden's *Shrines and Sepulchres* (London, 1851). For nine days a collection of wood from the forest was made, and on the tenth the body of Hector was placed at the top of his funeral pile. Fire was applied, and the pyre was allowed to burn for a whole day; the flames were then extinguished by wine. The relatives and friends immediately collected the whitened bones, placed them in a golden urn, covered them with a veil, deposited all in a deep fosse, and then filled the latter with a prodigious quantity of large stones" (Vol. I., p. 215).

The funeral of Patroclus was performed with great pomp. The pyre was built, and a procession formed of warriors in their cars, followed by the infantry. The body was placed on a bier, surrounded by friends, who had cut off their hair and placed it on the corpse. Achilles followed, stooping over the body, and supporting the head. Arrived at the pile, the hero cut off his own locks and placed them in the arms of the dead, making an oration over him. The body was next placed upon the pyre, with urns of oil and honey.

Four of the best horses, and two of the best dogs, were then slaughtered, and thrown against the pile. Lastly, twelve young Trojans were killed. The wood was lighted, and as it burned, wine was poured upon the ground, and the soul of Patroclus invoked. At length the fire was quenched by wine, and the bones of Patroclus collected; these being identified from the others by being centrally placed. They were then deposited in a golden urn, with a double envelope of fat, and the whole was covered with a veil; a "barrow," *ταφός*, *taphos*, was then marked out, and the urn duly buried under a huge mound (Vol. I., p. 218).²²⁵

It is quite possible that the Jewish monarchs were buried with similar pomp; but we have very strong doubts upon the point, because we notice (1) that the account of the burning is only to be found in "Chronicles," whose author wrote at a very late date, and always with a dominant idea of painting the magnificence of Jewish kings in the brightest colours; (2) because the offering up, or burning of incense, at the death of a monarch, was nothing more than an indication of the belief that he had joined the company of gods. There was scarcely a nation of antiquity in which "apotheosis" was not as common as is the "canonisation" of saints in modern Rome. Men ever have a propensity to make gods for themselves; and it is a natural idea to suppose that

²²⁵ Two things may be noticed, in passing, in connection with this funeral, viz., that Achilles says, *Iliad*, b. xxiii. 182, 3, "I will not suffer Hector, the son of Priam, to be devoured by fire, but by the dogs"; as if cremation was a noble form of disposing of the body. Again, in line 202, *et seq.*, we have the simile, "As a father mourns consuming the bones of his son, so mourned Achilles burning the bones of his companion," groaning continually. Thus showing that incineration was common amongst the Greeks.

he who has ruled over us in life may rule over us once more in tombland. Hence it is probable that incense was burned, in large quantity, to a defunct king, to make him propitious when next he was met by his subjects. The objection, however, to this hypothesis is, that the early Jews did not expect that either themselves or their rulers would live after death. But this is readily answered by the asseveration that the Chronicler, being a Pharisee, did most probably believe in the resurrection, and in the deification of monarchs.

In corroboration of the idea of the cremation of Jewish kings, it is supposed that the mention of spices surrounding the body (2 Chron. xvi. 14) indicates an intention to cover the smell of roasting flesh by the odours of Araby. But we think this untenable, as we find, from Mark xvi. 1, Luke xxiii. 56, xxiv. 1, John xix. 40, that it was customary to use spices at an ordinary sepulture.

Although we may entertain a doubt about the cremation of Jewish monarchs, we have none whatever that the ordinary disposal of the Hebrew dead was by burial. To the abundance of direct testimony upon this head in the Bible, we may add the indirect evidence of such verses as the following:—“And Josiah sent and took the bones out of the sepulchres, and burned them upon the altar” (2 Kings xxiii. 16), for, if such bones had already been in the fire, they would not have “burned” at all. To this consideration we must add the difficulty of procuring a sufficient amount of wood to consume the dead of Jerusalem, as well as the remains of the daily and other sacrifices. This difficulty must have been so great in every city, that we feel sure that it alone

would compel the adoption of sepulture in place of cremation. The land in and around a town is by far too valuable to be used for the growth of firewood; and the exigencies of cooking, and the process of warming, demand all the wood that can readily be brought from distant forests. This argument is so important, that it induces us to believe that cremation can never have been universal, even amongst the tribes which have adopted it for the great men. It is difficult to believe that slaves, serfs, or other individuals of no account politically, have been burned with the same ceremony as the chiefs, or that semi-civilised savages, with imperfect axes, would go through the trouble of hewing and carrying timber from the forest to the homestead for every person who died. On the other hand, it is true that a careful government, like that of England in Calcutta, would rather organise an establishment for burning the dead of a large city, than allow its poverty-stricken subjects to leave their corpses to be devoured by jackals and vultures on land, or by alligators in the river. But even this cannot be done, unless abundant fuel, and labour to transport it, are to be found, and a revenue to pay for both. Such items were, we think, absent from Jerusalem.

Hitherto we have been concerned chiefly with Tophet in its relation to adults. It now remains for us to investigate the grave charge which was brought against it by the prophet Jeremiah, viz., that it was designed as an igneous sepulchre for the bodies of young children; one, indeed, which may be compared with that narrated by Lucian (about A. D. 160) as offered to the Syrian goddess. See *supra*, pp. 790-1.

We fear that the charge is too well founded to

be repelled. We read, for example (2 Chron. xxviii. 3), that Ahaz "burned his children in the fire, after the abominations of the heathen." We find that the same was done by Manasseh, except that an euphemism is employed, instead of a clearer expression; *e. g.* the words run (2 Chron. xxxiii. 6), "He caused his children to pass through the fire, in the valley of the son of Hinnom." But the real signification of the terms used is made clear in Ps. cvi. 37, where we read, "They sacrificed their sons and their daughters unto devils."²²⁶ Jerem. xix. 5 is even stronger, for it says, "They have built the high places of Baal, to burn their sons with fire, for burnt offerings unto Baal," and from the context it is manifest that this sacrifice took place at Tophet. To this immolation we have already referred, in our articles on MOLECH, and SACRIFICE.

I may here again call the reader's attention to the fact, that the offerings thus made by fire were not so frightful as they are generally supposed to have been. They did not resemble, in malignant cruelty, the *autos da fé* of Catholic Spain and Christian Europe. Evidence, both documentary and sculptured, demonstrates that the victims offered in sacrifice were slaughtered before they were burned. See Fabretti's *Corpus Inscriptionum Italicarum*, plate 40, figs. 2162 2163, where there is a pictorial representation of the sacrifice of the Trojan youth at the grave of Patroclus (and let me add in passing, that the soul of the dead Grecian, who stands behind the officiating priest, is delineated with wings, and resembles precisely the

²²⁶ Of the age of the children burned at Tophet, there is no direct evidence. The Talmud supposes them to have been about four or five years of age. It may be assumed, I think, that the common period was shortly after birth.

figures given by christian artists to all the good angels; which, with other Etrusean pictures, demonstrates a belief amongst that ancient people, of the resurrection of the body in a beatified form). The rabbinic story of a brazen image of Molech, into which children, still living, were thrown, whilst drums were played by the bystanders to drown the cries of the helpless victims, is, in my opinion, a pure fabrication, and has most probably been suggested by the similarity of the words Tophet and *toph*, תוף or תֹּפֶת, "a drum."

We are fortified in the belief that death always preceded incremation whenever the body was presented as a burnt offering by the fact, that burning alive was a punishment assigned to certain criminals. In Gen. xxxviii. 24, for example, it appears as a sentence upon the widow Tamar, for whoredom. In Levit. xxi. 9, a similar penalty is ordained for the daughter of any priest who prostitutes herself. In Num. xvi. 35, death by burning is said to have been inflicted directly by God Himself, as a punishment for ecclesiastical presumption. In Josh. vii. 15, we find that the robber of "the accursed thing" is to be burnt with all that he hath, and the twenty-fourth and following verses show the writer's belief that it was a proper thing to burn Achan, his sons, daughters, oxen, asses, sheep, etc., for the sole offence of the head of the household, and one, moreover, which is never regarded as a crime in war. It is true that the last verses quoted insinuate that the living creatures were stoned to death before they were consumed; and it is difficult to understand how live stock could be induced to lie on a funeral pyre unless they were dead, or tied with chains; but the verse which ordains the penalty does not speak of

such a merciful proceeding. In Judges xv. 6, we find that the Philistines, in pure revenge, and for no fault whatever in the sufferers, burned a father and his daughter with fire; whilst in 2 Kings i. we notice that no less than a hundred men are burned alive, for fulfilling, as they were bound to do, their master's command. Compare also Isa. xxxiii. 12, Jerem. xlix. 2.

At this point we pause awhile to examine whether Tophet may not have been patronised by the state. We have already seen that two kings sacrificed their own children, and now we ask ourselves whether that could have been done as an example of royal submission to a dreadful political exigency. We know that in all periods, when the miseries of war are felt by a besieged town, the women and children are considered of less account than the soldiers who man the walls. Sometimes, from motives of the purest patriotism, every superfluous mouth is stopped by a violent death, inflicted at the hands of friends. Even generals, like Napoleon, have shown themselves merciless to the feeble, wounded, or sick soldier. Such abandonment seems inhuman, yet it may be dictated by policy. One commander may lose all his men in the endeavour to save some. Another will even destroy a few to save the majority, as Napoleon did, by blowing up a bridge, on his retreat from Leipsic. The conduct of these generals may be described as good or bad, according to the capacity of the judge, and the evidence laid before him.

To illustrate our meaning, let us review the condition of Jerusalem during the Tophetic period. The city had been pillaged by the Edomite confede-

racy,²²⁷ the country ravaged, and the principal inhabitant carried into slavery (Isa. i. 7, 9). The Assyrian monarchs were asserting their power in Palestine, and the rulers of Egypt were in movement northwards. Jerusalem was besieged by Sennacherib, and the remnant of the Hebrews were threatened with destruction on all sides. Unable to enjoy the blessings of peace, large families were state burdens. Stores for a siege were required for the Jews, and had to be prepared beforehand; and these could not be so large as they ought to be, if many mouths had to be provided for during their collection. Consequently, a monarch of Jerusalem, fully alive to the necessities of his position, might enact or enforce a law, that certain children only should be allowed to live. From what we know of other laws, it is probable that this order for destruction of infants was represented as divine. With this light we can readily understand such a passage as "Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another," for this king was living in constant dread of an attack from the Assyrians; who did, indeed, besiege the city, and capture it and him (2 Chron. xxxiii. 11). A similar remark is made respecting Jehoiakim (2 Kings xxiv. 4), who was politically in the same position as Manasseh, inasmuch as he had to defend himself against Chaldees, Syrians, Moabites, and Ammonites. Jeremiah, also, who wrote in the troublous times of the last days of the monarchy, says (ch. ii. 34), "In thy skirts is found the blood of the souls of the poor innocents," as if infanticide were a well known and common occurrence. In ch.

— See Ps. lxxviii. 1-8, Amos. i. 0-14, Obad. 10-14, Ps. cxxxvii. 7, Joel iii. 1-7, Micah v. 7-9

xix. he indicates the same thing, *e. g.*, "They have filled this place (Tophet) with the blood of innocents," the vaticination being evidence of the narrow straits to which Jerusalem was reduced ; for it threatens the Jews (ver. 9) that they shall have nothing else to eat but the flesh of their own children. We may, then, I think, regard Tophet as an institution established by private enterprise, and afterwards adopted from a political necessity, to make away with superfluous infants. We can, indeed, believe that a register was kept there during certain periods, and certificates issued to the parents of the death of the child or offspring of such and such parents, and subsequently lodged with a certain royal officer.

When we stand aghast before the picture of antiquity thus presented to our notice, we must not conclude hastily that the blackness of its colouring is due to the presence of idolatry and the absence of Christianity. Such is far from being the case. What comparison can be drawn between those who slaughtered innocent babies by the hundred, and those who persecuted Jews and their own fellow Christians by the thousand? Can Tophet show anything more horrible than our own Smithfield, where bishops burned bishops, or the Plaza at Madrid, where sovereigns assembled to witness the burnt-offering of their own compatriots? Is Manasseh blacker than the Charles who organised the massacre of St. Bartholomew, and the Pope who commemorated the same by a medal; or than Robespierre, Marat, and other brutal rulers in Catholic France? Can prudish England even boast herself of a higher morality than ancient Jerusalem, when she has within herself baby-farms, institutions wherein young

innocents may be deprived of life? and workhouses, wherein a slow death by starvation and misery is encouraged? When England, with all her wealth, scarcely contains one single national institution, whose main object is to preserve infant or, indeed, any other life, she must not be too eager to scold poor miserable Jerusalem. Surely we, the blots on whose 'scutcheon are so numerous, ought to be careful ere we reproach others on account of the foulness of their shields.

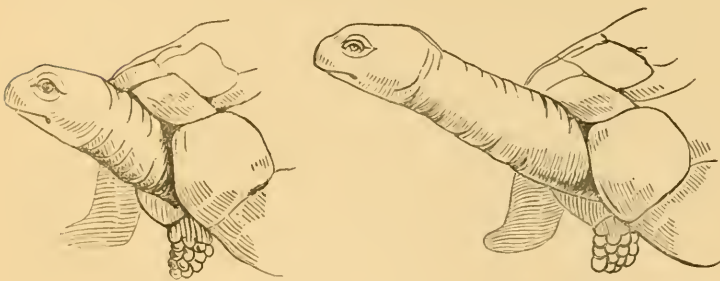
TORTOISE. In one of the Hindoo myths, the world is represented as being supported on a tortoise, placed upon the back of an elephant. The tortoise was the form taken by Vishnu, in his second avatar. Whilst he supported the world, the gods and devis churned the ocean therewith, and produced, if I recollect rightly, the amreetah cup, containing the fluid of immortality, or else all creation (an account of which legend may be found amongst the notes to the last canto of Southey's *Curse of Kehama*).

The tortoise also entered into the mythical system of the Greeks. Pausanias, for example, when speaking of a temple at Elis (book v., c. 25), says, "The statue of the celestial Venus is made of ivory and gold, and was the work of Phidias. This statue stands with one of its feet on a tortoise. Another statue stands on a brazen goat. But as to what pertains to the tortoise and the goat, I leave to such as are willing to indulge conjecture in this particular."

From these two observations, we infer that the animal in question had a symbolic meaning; and, in searching for it, we pass in review its appearance, its habits, and its name. So far as I can ascertain,

there is nothing, either in the Greek or the Vedic language, which would lead to the belief that a pun, even of the most far-fetched character, can associate the tortoise with any male or female deity. Indeed it is *à priori* improbable that such a pun could exist in both languages. If, again, we inquire into the natural history of the creature, we do not discover anything so very peculiar in it that it should be regarded as sacred to Venus, and a supporter of creation. But, when we notice its appearance, of which we subjoin a sketch (Fig. 74), and remark the frequency with which it pro-

Figure 74.



trudes its head from the shell, thus changing its look of repose, with the utmost rapidity, to one of energy and action, we shall readily recognise why the animal was said to be sacred to Venus, and why it is symbolic of regeneration, immortality, and the like. The tortoise, from the configuration of its head and neck, as well as their rapid movement into and out of the carapace, represented the acting *linga*; whilst a front view indicated the same idea as the Hindoo and Egyptian “eye,” viz., the *Arba-il*, or four-fold creator.

TRIAD, or TRINITY. The only Biblical name into which there is any appearance of the triad being introduced is

SHILSHAH,²²⁸ a descendant of Asher. It is doubtful whether this is of itself sufficient to establish the existence of Trinitarian ideas amongst the Jewish people, or their priesthood. The unity of the Godhead was much insisted upon by every Hebrew writer. In Deut. vi. 4, we find the text, "Hear, O Israel; the Lord our God is one Lord"; literally, "Jehovah our Elohim is one Jehovah," a statement repeated by Jesus (Mark xii. 29). But though the unity of Jehovah was generally insisted upon, the very fact that "Elohim," a plural noun, was used very constantly with a "singular" verb to designate the Almighty, makes it clear that something more than unity was implied. We may possibly recognise the triple nature even of Jehovah in Gen. xviii., where we are told that the Lord, יהוה, *Jehovah*, appeared unto Abram as *three* men, whom the patriarch addresses in the singular, as "my Lord," אדוני,²²⁹ *adonai*, saying, "Pass not away, I pray *thee*." Again, in verse 9, we find "and *they* said," which in verse 10 becomes "and *he* said"; in verse 16, "the men rose up;" in verse 17, the Lord, יהוה, *Jehovah*, said "shall I hide," etc. In verse 21, Jehovah said "*I* will go down;" and verse 22, "the *men* turned *their* faces, but Abraham stood still before Jehovah"; verse 33, "Jehovah went His way." In ch. xix., the two men are described in verse 1 as "angels"; in verse 13, they say, "*we* will destroy this place"; and again, "Jehovah hath sent us to destroy," etc.; in verse 15, "the *angels* hastened Lot"; in verse 17, *they* speak as one, and in verse 18, Lot addresses *the two* as *one*;²³⁰ and in verses 21 and 22, the *two* speak again as *one*,

²²⁸ Compare BAAL SHALISHA.

²²⁹ *Kepur*, in the Septuagint; *Domine*, in the Vulgate.

“See, I have accepted thee,” “I cannot do anything;”²³⁰ in verse 24, we find the two are again spoken of as “the Lord,” יהוה, *Jehovah*;²³¹ and in verse 29, we find “when God, *Elohim*, destroyed the cities of the plain,” etc. Nothing could indicate more clearly than this that there was an idea in the mind of the writer that the Godhead consisted of three persons, who, though they acted in unity, could still detach themselves, the one from the two; the first being considered as the chief, and the other two as dependents, companions, or angels.

As it must be clear to the thoughtful mind that the patriarch could not, by any possibility, have formed an idea of the Christian Trinity, consisting of a FATHER, of a SON, who, though “begotten by his father before all worlds,” (Nicene Creed) was not manifested until “the fulness of time”; and of a HOLY SPIRIT, the Lord and Giver of life (Nicene Creed), who is as incomprehensible as the Father, and the Son who was “begotten” and “not made,” and yet of equal age with the begetter; and as, moreover, it would be absurd to designate the destroyers of the cities of the plain as the “Saviour of the world,” and “the Holy Ghost”; it behoves us to examine the idea of the author of the story, that describes “Jehovah” as three men.

We have seen in a former page (Vol. 1., p. 79 note), that when the Patriarch wished his servant to take a binding oath, he made him place one hand upon the genital member of the master, as being

²³⁰ ἐθαύμασα, ἐννήσομαι, Septuagint; *suscepi, non potero*, Vulgate.

²³¹ Κύριος and *Domínus*, Septuagint and Vulgate. I quote these two versions as more to be depended upon than the pointed Hebrew text, in which the confusion of singular and plural is very great.

an emblem of the Creator. In Deut. xxiii. 1,²³² we find that "the two stones" are of equal importance with the "privy member"; for the law, as codified therein, tells us that he who was wounded in the one, or deprived of the other, was not allowed even to enter the holy congregation; *i. e.*, a man whose triad was imperfect was "an abomination." A farther evidence of the veneration in which this triple unity was held, is to be met with in Deut. xxv. 11, 12,²³³ wherein we find that a profane touch of מְבֻשָּׁיִם, *mebushim*, in the plural, was to be visited by cutting off the offending hand. We find again in Lev. xxi. 20, that even a member of the holy family of Aaron cannot be allowed to be a priest if "he hath his stones broken."

We cannot conceive that the Almighty God would be represented as regarding these parts with such esteem; nor, except we believe that He dictated the laws given in Leviticus or Deuteronomy, can we allow that He would examine a man's masculine condition ere he was allowed to worship; unless the parts in question were considered as emblematic of the Creator, the *tria juncta in uno*, the "trinity in unity." That this triad was held in mysterious esteem in the religion of many countries is undoubted. It is so now in India. We have already shown (Vol. 1., Chaps. viii. and xi.), that the trinity in Assyria was ever associated with a virgin goddess, which made up the four great gods, *arba-il*; and (Vol. 1., Chap.

²³² "He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord."

²³³ "When men strive together, one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets; then thou shalt cut off her hand, thine eye shall not pity her."

ii.) that two equilateral triangles have been used from time immemorial, in the East, as typical of the union of the sexes in creation.

When we pursue the question by reference to ancient gems, we find that the triad, under one or other forms, is introduced in such a manner that none can doubt its symbolic meaning. Many of these are copied in Plates V. to VIII. For corroboration, I would refer the inquirer to Maffei's *Gemme Antiche figurate*, vol. ii., pl. xi., xv., xxxvii., lxxv. ; page 217, figs. 2, 4, 7, 9 ; vol. iii., pl. iii., viii., xxv., xli., lxix., lxx., lxxiii. See also PINE CONE, *supra*.

I have now before me the impression of a gnostic gem, which is in the possession of a Liverpool gentleman, whereon are to be seen the body and arms of a man extended as in crucifixion. The thighs, legs, and feet are those of a cock ; above the shoulders we see a triad, consisting of the cock's head in the centre, on the left (or right in the seal), a human head, as if representing Mercury capped ; and on the right (or left) is apparently a turkey's head and neck. Above the whole are the characters $\Theta \Pi >\frac{1}{4}$ or $>|\frac{1}{4}$.

Fig. 75. R. P. Knight gives (plate x., fig. 1), a copy of an ancient medal of Apollonia, marked with the name of Apollo, in which the triad is seen under the same form as that which



the trinity assumes in our churches (see Fig. 75), there being scarcely a church without some such ornament as Fig. 76, at the end of some pedestal, near the pulpit, reading desk, or communion rail, etc.

The trinity of the ancients being, then, unquestionably of phallic origin, the next point for the

theologian to discuss is the method by which the idea entered the Christian Church. The first thing which strikes us is, that the word triad, or trinity, never occurs in the whole of the two Testaments; nor is there one single text, even in the New (the verses, 1 John v. 7, 8, having been interpolated into the epistle of that Evangelist some centuries after Christ), which would give to an individual any knowledge of the existence of a Christian trinity, provided that he had no idea of it beforehand. The doctrine, therefore, such as it is, must have been adopted from theologians outside the pale of Christ, and quite independently of the writings of the Evangelists and the Apostles. When once adopted, it has been bolstered up by the forcible application of words found in the Bible to other than their natural sense.²³⁴

I have not yet met any one, lay or clerical, whether simply pious, unlearned, and ignorant, or profoundly learned, as well as religiously devout, who is able to explain the doctrine of the trinity, as it is held or propounded in the Anglican Church. The

²³⁴ Since writing the above, I have been enabled to procure a copy of Maurice's *Indian Antiquities*, wherein is to be found a dissertation on the "Pagan Triads of Deity." In it he shows, tolerably distinctly, that a triple godhead has been recognised in very ancient times, and among very distant nations. He describes what he calls the Trinity of Egypt, of the Orphic Hymns, of the Persians, of the Hindoos; that discoverable in Thibet and Tartary, in Scandinavia, in China, in Japan, and even in America. In addition to this he introduces some copies of ancient gems, in which an individual with three heads is figured; and in the frontispiece of vol. v., there is one very remarkable copy of a statuette, which is described as Trigla, the German Diana. It consists of a nude female, having three heads, of which the central one appears to be male. Few can read Maurice's remarks without recognising the fact that the idea of a triple Creator has been extensively adopted; but few can adopt his conclusion, that this idea was revealed to primitive man by the Almighty. That it has been adopted by all, in consequence of an observation patent to every observer, is far more probable. It would be a much more rational assertion than Mr. Maurice's, to say that the idea of the trinity has been co-extensive with the use of the male organ as an emblem of the Creator.

To indicate the extent of this idea amongst Pagan and Christian nations, we subjoin copies of the symbol from Greek and Roman gems, from Hindoo sources, and from modern ecclesiastical ornaments. See Pl. V., VI., VII., VIII. The reader will

attempts which have been made, in such effusions a the Athanasian Creed,²³⁵ may be described as “darken-

find that many of the figures consist of the triad alone, *c. g.*, Pl. V., figs. 5, 13, 18, and Pl. VII., fig. 1, 10, Pl. VIII., figs. 16, 19, 32. See also Plato VI. Other figures

Figure 77.



consist of four triads arranged as a cross, *c. g.*, Pl. VI., figs. 2, 3, Pl. VII., fig. 7. In others, the trinity is united with the unity. The most remarkable is fig. 4, Pl. VI., which the artist has been compelled to modernise. The original is gold, and was found near Naples. It is remarkably similar to the Roman Catholic cross, Pl. VII., fig. 4, in which both the linga and the yoni are conventionalised. Pl. VI., figs. 7, 9, Pl. VII., figs. 2, 5, Pl. VIII., figs. 8, 9, symbolise the same idea. In Fig. 77, a Romish Confessor bears the *cruz ansata* instead of the simple pallium; whilst in Fig. 78, the Hindoo Devi bears the lotus, which has a similar signification.

I must also call the reader's attention to an exceedingly interesting book, by S. Sharpe, entitled *Egyptian Mythology and Egyptian Christianity*, pp. 116 (J. R. Smith, London, 1863), wherein he distinctly demonstrates that the modern notions of the trinity have entered into Christendom from Egyptian sources, A. D. 379. It was originally my intention to have quoted largely from his pages, but the small space at my disposal prohibits me.

In a privately printed work, entitled *Aphrodisiacs and Anti-aphrodisiacs*, by John Davenport (London, 1869), there is a very remarkable figure of Osiris, depicted with three heads. He stands, nude, between two obelisks, and has a circle, apparently a leafy garland, behind his legs. The Osiris symbol is too strongly marked to enable us to copy the print.

In a mediæval book again, called *Hypnotomachia* of Polyphile, 1499, written by an old monk, with a view to interweave ancient legends with modern notions, Hermes and Hermai are represented with triple heads at the top of the pillar, and the phallic triad in the usual place.

²³⁵ It is quite unnecessary to enter into the history of the Creed called by the name of Athanasius, or indeed to speak of the Apostles' and Nicene Creeds. Their historical and doctrinal worthlessness are well known to scholars. Even had they emanated from the sources to which they are popularly traced, they would not, in our estimation, have any additional value.

Figure 78.

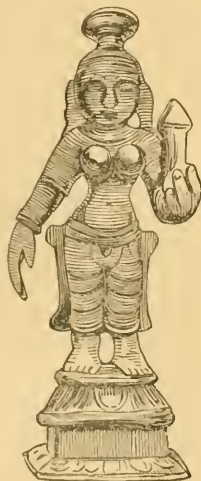


Figure 79.



ing counsel with words without knowledge," or as increasing obscurity by confusion. There is, therefore *à priori* reason to conclude that the true meaning of the symbolic trinity has, in these later times, never been even suspected. It is possible that some knowledge of the nature of the triad may be preserved in the See of Rome, where the Virgin has been installed to the fourth place in the *arba il*; but, if so, the secret has been profoundly kept from the unlearned. It would be well if our own Church, recognising the pagan origin of the doctrine in question, should cease to insist upon its adoption so pertinaciously as it does, and should act as if it knew that individuals may be taught their duty to God and man, without a belief in all those minute points of doctrine which have distracted Christendom in all ages, and have often converted the so-called messengers of the Prince of Peace into incarnate fiends, who revel in reviling, in making religion cannibalistic, and in feasting their eyes upon the tortures of gentle maidens, and devout or priestly men. But we fear that, so long as hierarchs are men, it will be found much easier to uphold a dogma by force of arms, or by sophistry, than to live a godly life. It is far easier to punish another than to reform oneself, and it is far pleasanter to his brethren to excommunicate a bishop than to refute his reasoning. Even the laity, who do not generally allow themselves to indulge in spite as theologians do, sometimes find it more consonant with their religion to knock down an astute doctrinal opponent than to reply to his arguments. We cannot wonder, therefore, that great saints, like Athanasius, should indulge in calling their adversaries devils, dogs, beetles, etc., or that

Cyril should indulge in the murder of Hypatia, and that Calvin should burn Servetus joyously. God ordains that murder shall not be committed; the Church invokes His aid to slaughter her adversaries, and claims His commendation for having done so!

TSABEANISM, a name given to a study of the heavenly bodies, with a view to understand their movements, and the apparent influence which they exercise over the affairs of earth; but with an ulterior purpose of making them the subjects of adoration, and the means whereby a knowledge of future events may be deduced, and the fortunes of individuals or of kingdoms foreseen and described. See Daniel ii. 2, iv. 6, 7.

Though an investigation into this subject is forced upon the notice of every student of ancient faiths, yet we are repelled from it frequently by the difficulties with which it is surrounded. These difficulties are consequent upon the absence of direct facts, of written records, and of sculptured remains, which might tell us either of the origin or of the spread of astronomical observations in very early times. When direct evidence fails, the inquirer has recourse to indirect testimony, and draws his conclusions from such facts as appear to be substantiated.

In collecting our witnesses, we may, I think, fairly place in the foreground the apparent fact, that astronomical science has not been cultivated amongst the aborigines of America, and that it has never, even in England, been generally taught in our schools as a part of a commercial or agricultural education.²³⁶ We

²³⁶ Ferguson, the shepherd, worked out a system of astronomy for himself. That he stands alone, amongst the sheep tenders of Europe, is a good proof that such inquirers are rare.

may even go farther, and say that a knowledge of the heavenly bodies was not cultivated in civilised Europe for many hundred years, and that, when Galileo and others prosecuted astronomical studies, they were in every way discouraged. Hence we infer that knowledge of the stars is not cultivated by the savage, nor yet by the agriculturalist, as a necessary part of their existence.

Again, I think we may affirm, without fear of contradiction, that, in the early Vedic period of Hindooism, before the Brahmins or the priestly caste had asserted their superiority over the warriors, astronomy, or a reverence for the heavenly host, was known to both the castes. For example, in the *Maha Bharata (History of India from the earliest ages*, by J. Talboys Wheeler, 8vo, pp. 576, Trübner & Co., London, 1867), we find that a Brahman preceptor, named Drona, instructed Kanravas and Pandavas in arms and sciences, *e. g.*, the use of the spear, wisdom and goodness, the use of the bow, the use of the club, the art of taming and managing horses, the use of the sword, and *a perfect knowledge of astronomy* (p. 75); and we find (p. 207,) that Saha-deva was engaged by a Raja to cast nativities and tell fortunes, "because he had learned astronomy from Drona." As far as can be judged from insufficient evidence, this Veda describes a period when the Aryans had just arrived in Hindostan: consequently we must infer that Drona the teacher had brought the knowledge with him from the regions which the people had left.

It is doubtful whether the early Egyptians had a knowledge of astronomy, beyond its very rudiments. That they were acquainted with it at a late period of

their history, we have no difficulty in affirming. Whether the apparent knowledge at this last period was self-acquired or imported, may be disputed. I incline to the belief that it was introduced from without, from the infrequency of references to celestial phenomena in sculptures and painting, and to the ram being sacred rather than the bull.

That the Babylonians were observant of astronomy at a very early period, the readings given to the world by Rawlinson and others abundantly show. One of the earliest built edifices in Babylon seems to have been erected to the seven planets ; and, even at that period, peculiar powers had been assigned to them. There is, moreover, scarcely an engraved gem extant, which does not bear testimony to the existence of a reverence for one or more of the heavenly host.

We must now call attention to a statement made by Rawlinson, to which we have before alluded (Vol. I., p. 615), viz., "The proofs of a Vedic, or, at any rate, of an Arian, influence on the early mythology of Babylon appear to me to be of the very highest interest, and, in many cases, to be of undoubted authenticity." This leads us to the inference that the Aryans and Chaldees were in some degree neighbours at one period ; and we may conceive that either the one or the other were the patrons or inventors of Astronomy. Following this faint clue, we next inquire into what may be called the developments of stellar philosophy amongst the Vedic race, when they entered India, and amongst the settled Babylonians. To solve this question, the only available evidence is the apparent fact that only one man, "Drona," taught the science of astronomy, and only one man, Sahadeva, learned it at the court of the

Rajah commemorated in the *Mahabharata*, and that the last only exercised the art to cast nativities and foretell the future. On the other hand, in Babylon we have evidence of structures built apparently for a definite purpose, and in honour of the planets, quite independent of them as ministers or controllers of fate.

When we attempt to ascertain the most probable date of the first astronomical observation in Babylon, we find that it is as remote as at least four thousand years from the present time, and probably a few hundreds more. Of the time when Egyptians and Babylonians first came in contact, we are ignorant; but there is reason to believe, from remains of Egyptian art found in Mesopotamia, that there was some intercommunication between the dwellers on the Nile and on the Euphrates at an early period. But the dearth, if not the positive absence, of Assyrian remains in Egypt, is very difficult to explain.

We next notice that the early Hebrew books do not indicate any acquisition of astronomical knowledge from Tyre, Sidon, or Egypt. Solomon, whose wife was of Egyptian origin, spake, as we are told, of trees, beasts, fowl, creeping things, and fishes, but not of the starry heavens (1 Kings iv. 33). Moses, who is reported to have learned all the science of Egypt, held stargazing in abomination (Deut. iv. 19). On the other hand, we find that the Jews under Manasseh, and the Israelites at an earlier period, adopted Tsabeanism from the Babylonians; or, at any rate, began to adore the hosts of heaven after they had become acquainted with the Babylonians and Assyrians. All this points to the idea that the

Chaldees adopted astronomy as a science before the dwellers by the Nile.

We are able to fortify this deduction by another consideration. The position of the sun in the heavens at the time of the vernal equinox has ever been regarded with reverence by astrologers. It is at present in Pisces; and Jesus, who appears by many to be considered as an avatar, or incarnation of the Deity, manifested in consequence of the apparent change of the sun from one zodiacal sign to the other, is therefore designated ἰχθῦς , *ichthus*, "the fish." But, prior to his time, the sun at the vernal equinox was in Aries, the ram; and this is the creature which received divine honours in Egypt in the historical period. Prior to that of the Ram, the sun was in the sign of the Bull, and this was the animal chiefly adored, worshipped, or respected, in Babylon and Assyria. In round numbers, the sun entered Taurus 4,500 years ago.

Having traced Tsabeanism thus far, we endeavour to follow it farther. In doing this, we condense the words of Dulaure (*Histoire abrégée de différens Cultes*, Paris, 1825). It is clear that the sun would be at the vernal equinox in the sign of Gemini, or the twins, if at that period the zodiacal signs were recognised and named. Now this constellation, it is conceived, was called Gemini, because it represented the day and the night as being equal, like twins; and it is probable that at the same epoch the autumnal equinox was, in like manner, indicated by the balance held evenly in the hand. It certainly does seem more likely that the sun was in Gemini than in Taurus, when the first astro-

nomical scheme known to us was designed. If so, it is probable that the summer solstice was marked by the Lion; the harvest would be marked by an ear of wheat; subsequently Ceres, the Virgin, carrying it, or an infant. The winter solstice was appropriately marked by a water jar; then, after the cessation of the winter rains, "the Ram" would indicate the return of goats, etc., to the mountain pastures, whilst "the Bull" would indicate the time for ploughing, or otherwise preparing the soil for seed, and for sowing grain. But it is conceived that, ere the scheme thus drawn up became generally known,—and any one who has ever studied the number of years which pass away before the inventions of one or two men become known to or adopted by the many, will naturally understand that the period covered by this dissemination of knowledge would be a long one,—the sun had entered the sign of the Bull. When this change was effected, it would be clear that the scheme on which the other signs of the Zodiac had been named would be disturbed. To remedy this, it was thought advisable to suppress a sign between "the Twins" and "the Lion." This would involve the necessity for a void between "the Water-jar" and "the Ram," which was filled by the sign of "the Fish," supplemental to that of "the Water-jar." The three signs unchanged were "the Twins," "the Bull," and "the Ram." This extremely ingenious speculation of Dulaure would lead us to date the birth of Astronomy *n. c.* 2234. The period thus arrived at does not materially clash with that of the presumed building of Babylon about a century earlier.

Yet even a discrepancy of a hundred years in chronology is a serious gap, and requires a word or two in explanation. We meet the subject by remarking

that 'knowledge' often, we do not like to say always, precedes 'power.' We can, for example, point in our own annals to Alfred, who in our opinion was the wisest monarch in ancient England; yet we cannot discover any powerful city which he built. Oxford, which is said to have been founded by him, was without reputation for many centuries. Archimedes, Thales, Socrates, Plato, Aristotle propagated knowledge long ere their views were adopted by a potentate. Even to this day the authors of many important inventions are not known. As many hundred years elapsed between the first idea of electricity and the application of that force to telegraphy, so we can conceive that many a century may have passed away between the invention of the Zodiac by an astronomer, and the utilisation of that discovery by priest, king, or magus. (*Vide supra*, pp. 233, 4.)

Of the gradual development of "coincidences" into "influences," of "influences" into "angels," of "angels" into "deities," it is unnecessary to speak. He who has ever seen the caricature of a school-boy destroying a barometer, because its index pointed to "much rain," can easily understand how such planets as those called Jupiter, Mars, Venus, and the like came to be regarded as indicators of the designs existent in the Creator's mind. The Romanism of to-day venerates the emblems of her divinities, under such signs as images, crosses, circles, stoles, vestments of certain shape, etc.; the Paganism of the past did precisely the same; and there is no one essential difference between Tsabeanism and Papism, except in the names appropriated to the various objects of adoration.

When the course of the solar and lunar orbs had

been determined, it was very natural that the course of the other planets should be determined likewise, and we can well imagine that the astronomers in ancient days proceeded upon a plan similar to that adopted by their modern descendants. They first made a map of the stars, and then grouped them in figures, so as to aid their memory, and to be able to designate them to their sons, daughters, or other students, to whom the art of astronomy was taught. Having then a chart of the fixed stars, it was easy to define upon them the tracks of the planets. Again; when the course of the wanderers of the sky was known, it is probable, though we can have no certainty on the subject, that some means were adopted to record the position of the planets in relation to the constellations whenever any event of great importance occurred, such as an earthquake, a battle, followed by victory or defeat, the birth of a king's son, the marriage of the heir or of the daughter of the monarch, the death of the ruler, and the like. When experience had accumulated, and seemed to have demonstrated, that the appearance of one or other of the planets in a particular constellation was a herald of good tidings or bad news; it may have been discussed as an open question, whether the planet or the group of stars had the greatest influence in bringing on the occurrence. Some astrologers would take one view of the subject, and others an opposite one; just as two doctors of medicine, in modern times, may come to opposite conclusions from the examination of one fact.

As the knowledge of astronomy spread, the art of the astrologer became more popular, and, with a love of the marvellous, a desire to read the future, and to get another to do for us what we ought to do

for ourselves, the people generally, from the king to the slave, believed in the influence of the stars. Then every child that was born had his fortune told, his fate being indicated by the constellation which was in the ascendant at the moment of his birth; and, as Landseer in his Sabean researches shows, it is probable that he was furnished with a sculptured stone for a signet, which indicated the particular planet, or constellation, under whose tutelary care the individual was placed. We see, indeed, at the present day, a relic of this custom in Papal countries, in which every individual is placed under the particular care of one or other saint, the Christianised representatives of the sun, moon, planets, constellations, etc.

When any superstition has a firm hold on the popular mind, there is a sort of tacit invitation held out to astute or designing priests to multiply the objects of credulous reverence to the utmost. We have seen this done in the Roman branch of the Christian church, and how the devout, who read in St. Paul that it is lawful to regard all days alike (Rom. xiv. 5, 6), may find in modern almanacs that there are some dozens of saints' days in the calendar, all of which demand a special service and reverence, as well as the Sundays, great holidays, and fast days. In like manner, festivals and days of mourning were multiplied amongst those who revered the stars. Stories were invented about the individuals named as constellations, just as Roman ecclesiastics first invent a name for a saint, and then fabricate a marvellous history of him or her. Thus the lovely star, which at morn or eve is still the object of chiefest admiration, was probably called by some name signifying "beauty," or "brightness," *e.g.*, הדר, *Hadar*,

הוד, *Hod*, יפה, *Japheth*, מראה, *March*, נעם, *Noam*, פאר, *Puar*, צבי, *Zebi*, which might, when used in cognomens, such, for example, as MARY, refer to loveliness in the abstract, or in the star, or in the individual woman or man. Then, when the star had received the names of NOAM, HADAR, JAPHEH, MIRIAM or MARY, tales would be invented about a charming woman, who was a model of perfect chastity, like Diana, a model of learning and wisdom, like Minerva, a model of maternal affection, like Ceres, or a model of lawless love, like Venus.

Again, the dark red planet, which still reminds us of blood, would receive some such name as אדם, *Adam*, or *Edom*, or החר, *Hamar* = 'red,' or מרץ, *Maratz*, 'he is forcible, or grievous;' and then these names would be regarded as representing a person, who might be painted simply as a warrior, as a conqueror, or as a soldier indulging in unbridled licentiousness.

Reverence, then, for the planets and constellations came to be inseparable from veneration for the individuals who were identified with each of them, and Tsabeanism became synonymous with idolatry to such an extent, that it was impossible to separate them. We see the relationship readily enough by means of those researches with which Max Müller is associated. He tells us how the Aryan "Varuna," "the sky," ultimately became an individual covered with eyes, in Hindostan; and "Onrauos," or "Uranus," the old man, the father of all things, in Greece; and how *Dyaus* and *Dyu* became Zeus and Ju-piter, thus making, as it were, many distinct individuals of one "abstraction."

The propensity to weave stories respecting names

which were originally the expression of such abstract ideas as 'high,' 'bright,' 'shining,' 'gibbous,' 'hot,' 'beautiful,' and the like, has filled literature with stories, respecting which the acutest minds are undecided whether to call them pure fictions and mythological inventions, or legends founded upon fact. Ovid's *Metamorphoses* are full of such tales, which task our ingenuity to the utmost ere we can frame even an approximate distinction between what is fact and what is wholly fiction. Our own Bible also abounds with mythological fictions, which are equally puzzling. For example, "the high," or "the high one," is expressed by אֵישׁ, *ish*, feminine אִשָּׁה, *ishah*, and עַל, *al*. Hence the Almighty is depicted at one time as a man, enjoying a cool garden, talking and eating, etc.; at another as a mighty hero, "the lord of hosts," "a man of war," etc.

Then "bright," or "brightness," is אֹר, *ur*, and "gibbous," or "the gibbous one," is שָׂרָה, *sharah*. If, then, we say the high father and mother who dwell in brightness were the progenitors of Israel, we say, in other words, Abram and Sarah came from Ur, and became the heads of the house of Judah. To such an extent is there the appearance of mythological fiction in the Old Testament, that Sir W. Drummond, in a work entitled *Œdipus Judaicus*, endeavoured to demonstrate the exclusively astronomical basis of the older parts of Jewish history.

My investigations hitherto have led me to the conclusion that there was no Tsabeanism amongst the Hebrews until they came into contact with the Babylonians; after which they adopted it largely as a people, though it was not extensively practised amongst the priesthood. To me, therefore, the real existence

in early Jewish history of mythological stories, based upon the stellar ideas of the Chaldees, seems to indicate with certainty the comparatively modern origin of the writings wherein the tales are found.

I must now call attention to a work, entitled *De Legibus Hebræorum*, by Spencer. The book, which is in two large folio volumes, and written in Latin, is a monument of enormous patience and extraordinary erudition; and the chief burden of its argument is to prove that all the laws of Moses, and the utterances of various prophets, were directed against Tsabeanism. But, throughout the pages of each volume, we seek in vain for any attempt to demonstrate the time when the so-called 'laws of Moses' were promulgated; when the Jews first came into contact with Tsabeanism; and where this 'cultus' originally became matured. Granting, for the sake of argument, that the Hebrew code is opposed intentionally to stellar worship and the ceremonies associated therewith, we may positively use the fact alleged as a proof of the comparatively modern origin of the Pentateuch, inasmuch as Tsabeanism was not known to the Jews until a few years before the reign of Hezekiah, or more probably about the last years of that monarch's life.

How much of astronomy even the leaders of the kingdom of Judah knew at the time of Hezekiah may be seen from an anecdote recorded in the Old Testament. Hezekiah is represented as being ill (2 Kings xx. 1, *et seq.*); the courtly Isaiah promises that he shall recover, and as a sign prophecies that the shadow on the dial of Ahaz shall go backwards or forwards according to the royal desire. So little do either the one party or the other think of what is involved in

the proposition, that they treat the matter much as we should do the tossing up of a halfpenny. The selection is made, the dial plate having been cunningly altered, and neither the king nor the seer has any conception of that which the apparent phenomenon involves. Neither Hezekiah nor any of his court are represented as stationing themselves to see whether the sunshine and shade are relatively varied in any other part of Jerusalem and Judea; there is not indeed any attempt whatever to verify the absolute truth of the miracle. This shows, if it stood alone, the utter ignorance of the Jews in even a simple matter of astronomy. A judgment such as ours might naturally be deprecated by those who desire to regard the recession of the shadow on the dial of Ahaz as a direct intervention of Jehovah with 'the laws of nature'; yet our opinion on the point is fortified by the remark of a subsequent writer, who has not scrupled to alter a passage in the earlier history so as to give corroborative testimony to a fact which even he, a pious Jew, could not wholly believe without better evidence than that of the writer in Kings, and in Isaiah. The two authors in question, for example, distinctly tell us (2 Kings xx. 12, Isa. xxxix. 1) that the "King of Babylon sent letters and a present to Hezekiah, for he had heard that he had been sick and was recovered;" and we, at this date, can readily credit the reason, for the monarch in Jerusalem was evidently an enemy of the Assyrian king, who was at that time opposed to the monarch of Babylon. In neither of these accounts is anything whatever said of the desire of the ambassadors to make inquiry about the wondrous phenomenon, yet in 2 Chron. xxxii. 31 we are told of the ambassadors

of the princes of Babylon, who were sent unto him to inquire into the wonder that was done in "the land," etc., or, in other words, that the astronomers of Chaldæa sent to inquire of those in Judea about an erratic solar shadow.

Let us for a moment contemplate the ignorance of celestial phenomena that this correction involves. It presupposes a belief that the dials in Babylon were watched with care, and that the apparent progress of the sun had been arrested and reversed. Granting for a moment the fact to have been so, that the sun had apparently, and the earth really ceased to move forwards, and had moved in a contrary direction; even then it follows that the phenomenon would be noticed all over the habitable world where the sun's movement was observed. Verification of the fact then did not require a distant visit, nor, if a distant visit was thought desirable, could it be for a moment supposed that Judea would be the best spot for prosecuting inquiries. Indeed, as if to clench our argument, the author of the verse in Chronicles speaks of "the wonder that was done in the land," as if the phenomenon had been confined to Judea. If confined to Jerusalem, we cannot imagine the Chaldees knowing anything about it, or caring for it in any way. We conclude, therefore, from this brief, but contradictory story, that the Hebrew magnates knew no more about the sun-dial than do English children; but that the Babylonians knew much of the solar movements, and were thought to be as likely to visit a distant country to inquire about an alleged celestial wonder, as European philosophers are to go to Asia, Africa, Teneriffe, or America, to watch a planetary transit, or a total eclipse of the sun.

Once again, therefore, we come to the conclusion that the Jews had not, at any period of their career, anything like a Tsabean faith, but that they had idolatrous ideas and practices which were founded upon the celestial cultus of the Babylonians.

UDUMATA. The Assyrian name for Edom, whose Deity was *Cavus*, or *Camus*. See *Moab*, p. 317.

URIM and THUMMIM. The desire to know the future, and to foresee the result of any undertaking which we propose to carry out, is so common amongst mankind, that there has always been found a number of individuals astute enough to take advantage of the weakness of others, and to increase their own wealth by professing to sell that which they do not themselves possess. This weakness is to be found amongst savages and civilised alike, at the present time, as in remote antiquity. Many a Christian, who smiles with pity at the facility with which Saul allowed himself to be deceived by the witch of Endor, himself believes in the reality of spirit-rapping, of prophecies given by turning tables, and in vaticinations of clairvoyants, whilst others seek out for, and put faith in, "horoscopes" and astrology. The priests of the Christian religion, and we may add of "established" churches in ancient as well as in modern times, have, as a general rule, declined to play the perilous part of prophet or diviner, a rôle which involves much personal peril, not only to the professor but to his order. Amongst the individuals who appeared before Ahab (1 Kings xxii. 6), to "prophecy" prior to his march on Ramoth Gilead, there is not a single priest mentioned. Again, when Nebuchadnezzar calls before him those by whom he wishes that

his dreams should be expounded (Dan. ii. 2), he summons 'magicians,' 'astrologers,' 'sorcerers,' and 'Chaldeans,' but not "priests." We find too, from the exhaustive articles on Divination in Kitto's *Cyclopædia* and Smith's *Dictionary of the Bible*, that the various practices adopted in vaticination were not resorted to in a general way by the hierarchy, but were carried on by individuals who made no pretensions to the priestly office in the 'established' church. But it is a very awkward thing nevertheless for any one who professes to be a mediator between God and man, to receive commands direct from the Almighty, to have personal communication with Him, to know and to expound His will, and yet to be obliged to declare that he can never induce the deity, with whom he is so familiar, to unfold to him the course of future events. Consequently, it has happened that some priests have added to their other functions that of prophesying. We have already noticed that the priests of Meroe, in Egypt, once assumed to be the direct mouth-pieces of the Almighty (Vol. I., p. 57, note); we have now to remark that the Hierarch of the Jews was instructed how to deliver responses to questions, for which a special machinery was adopted. The machinery went by the name of Urim, or Urim and Thummim. By this means the priest assumed the power of initiating any movement for war or peace, and thus became the mainspring of all important measures. In Num. xxvii. 21 we find that Eleazar was the director of the warrior Joshua, who thus appears simply as an agent. What became of this Urim in the time of Eli we do not know.

The omission to use it during the time of Joshua²³⁷ and

²³⁷ Jos. vii. 7 - 15, ix. 14, x. 8, xi. 6; Jud. iv. 6, vi. 11, vii. 2, xx. 18, 23, 27, 28.

the Judges is very remarkable, and can only be explained by the supposition that it had then no existence, or its replies were so unfortunate that no record was made of them. We next find mention made of the Urim in the time of Saul (1 Sam. xxviii. 6), when it is associated with dreams and prophets. But the oracle was dumb, and no one can doubt the reason, when he finds in the history so strong an evidence of the decadence of the monarch's power, and the very great doubt which must have rested upon the success of the coming war.

We find no other reference to the Urim and Thummim until the time of Ezra (ii. 63), and then they are only noticed because of their absence. We find many instances in which some other sacred emblem seems to take their place; *e. g.*, Saul causes the ark to be brought (1 Sam. xiv. 18), so as to get some answer from it respecting the war in which he is engaged.²³⁸ Again (1 Sam. xxiii. 9), David enquires of the "ephod." That this was not the particular ephod which bore the Urim we infer, from the fact that Abiathar who carried it was not the high-priest, nor did he bring down anything beyond the garment commonly worn by priests. We conclude, therefore, that Urim and Thummim were nothing more than one of the many means adopted for divination.

Being dissatisfied with the usual explanation of the Urim and Thummim, let us regard them first as "fires and truths." But the natural reply to this will be, that they were to be worn on the breast-plate of the high-priest, or rather over the region of the heart. We acknowledge the difficulty, and meet it thus. It is evident, we think, that

²³⁸ See also Jud. xx. 27, 28.

the Urim and Thummim were not in common use, or even known, in the days of the early kings of Judah, nor are they mentioned in "Judges." The words themselves were used to express simply "fires" and "perfection;" but they attained a specific value after the Jews came into contact with the Assyrian and Babylonian civilisation, or, we may say, with that of the Greeks and Tyrians (see Joel iii. 4-7). There is reason to believe that concave mirrors, or convex glass lenses—burning glasses, as they are usually called—were known to all these people, but that they were very rare and very expensive. There is also ground for the assertion that certain important sacrifices were made by means of fire, produced by lenses, or reflecting the sun's rays. The holy flame, annually lighted in Peru, was thus produced. The means of lighting a sacrificial fire for augury may have been the representative of the flames, the victims, and the response they gave. Now a "burning glass, or mirror," might very readily be worn upon the breast, and its place would be next the heart, or in some other safe spot, where it would neither be scratched nor broken. It is equally certain that the loss of such a treasure, by the plundering of enemies, would prohibit the use of the sun-lighted fires necessary for augury. Again, auguries were sought for at favourable times, or certain particular seasons; *e.g.* "I have heard thee in a time accepted" (Isa. xlix. 8), "in a time when thou mayest be found" (Ps. xxxii. 6). "I know that ye would gain the time" (Dan. ii. 8), etc., etc. And if we venture to consult the Greek language, with which the later Jewish writers in the Bible were very conversant, we find that ὥρα, *oora*, signified "a time or season," and Θῦμα, *thuma*, "a

victim offered in sacrifice." These, being Hebraised, would be, in the plural, Urim and Thummim, and equivalent to "auguries by sacrifice, made at opportune times," by means of a burning glass, the possession of this being necessary before the fire was kindled. The Jews being unable to make for themselves either lenses or concave mirrors, it is probable that, when once lost, their high-priests could not for a long time procure others. Thus we think that we can explain the words of Ezra, ii. 63, in which he clearly indicates that such another burning glass will ultimately be procured.

VENUS. Of all the deities ever worshipped, the one known to the Romans under this name is by far the most celebrated, the most notorious, and the most persistent. Her name has often changed, but her nature persists, and her votaries are as abundant at the present time as they were in days of yore. The form of her worship is now shorn of much of its grossness. Yet we see, in the jargon talked about the Virgin Mary, and in the dedication of nuns to her honour, a christianised paganism, in honour of the celestial goddess. Venus, like Eve, Sara, Isis and Juno, represents simply the idea of maternity. She is the great mother, from whom all creation springs. (See YONI, *infra*.) The following invocation to her, which commences the poem of Lucretius, "*On the nature of things*," well describes the general idea of her held by the philosophers of his day. "O bountiful Venus,²³⁹ delight of gods and men, who, beneath the

²³⁹ *Alma Venus*, probably the same as אֶלְמָה, *almah*, "a ripe virgin," which comes from the root אָלַם, that signifies "to enwrap, or to veil," "to suck, or swallow," "to be young and juicy," "to be strong," "to be hot with desire," "to be

gliding constellations of heaven, fillest with life the ship-bearing sea and the fruit-producing earth, since by thy influence every kind of living creature is conceived, and springing forth hails the light of the sun : before thee, O goddess, the winds and the clouds of heaven flee, for thee the lovely earth brings forth her flowers, on thee the waters of the ocean smile, and the serene sky beams with effulgent light ; when the spring tide comes, the birds testify of thee, and acknowledge thy power ; so do also the wild herds which joyously roam the pastures or swim the rapid streams. Creatures of all kinds own thy charms, and follow thee ardently. Throughout the seas and the mountains, the rivers and the plains, and throughout the wild woods or verdant groves, thou givest thy loving powers to all, and under thy guidance sweet unions are formed, and new forms are framed to replace those which have died."

"Thou dost govern all things in nature ; without thee nothing would burst forth into the ethereal realms of light, nor would anything be joyous and lovely. Oh, be thou friendly to me whilst I write on the nature of things bestow upon my words a charm which shall make them immortal. Cause to cease for a time the ravages of war throughout sea and land, for thou alone canst give to mortals the blessings of peace ; since Mars, the warrior god, who rejoices in the turmoils of strife, often comes to lie

acnte, intelligent, or wise." In the Greek tongue, there is no probable etymon for *alma*, except *άλμη*, *almee*, which signifies "salt water, or brine"; and it is probable that the Greeks, when they heard that one of the epithets of the celestial mother was *אלמה*, *almah*, amongst the Phœnicians, determined to adopt the title. Then, to make it tally with their own ideas, they invented the story of Venus being born from the salt sea waves. The derivation of *alma* from *alo*, "I nourish," is untenable.

in thy bosom when suffering from the wounds of love, then, when he looks on thee with pendent head, and feasts his ardent eyes by gazing on thy loveliness, and when he commingles his warm breath with thine in a joyous kiss, then do thou, O goddess, endeavour to induce him, by thy caresses, to refrain from ruthless war."

In similar strains to these is the Virgin Mary of to-day addressed, and to her prayers are offered that she may influence her son, or her spouse, the Lord of the Universe.

Venus as the creatress of the world, called *genetrix*, the Venus Urania of the Romans and Greeks, was sometimes depicted as Androgyne, and sometimes in a manner still more offensive to the eye. When thus represented in religious symbolism, the intention was clearly to typify the fact that Venus was feminine, but powerless if alone. When she was delineated with a mural crown, the idea embodied was that she became a mother by her own inherent power. Y. L., to whom I before referred (see ΝΥΜΦΗ, *supra*), in his wonderfully clever book, "*The Book of God*," always treats Venus as being the equivalent of "the Spirit of Jehovah," so often referred to in the Old Testament; and the "wisdom" חֵכֶּמֶת, *chochmah*, who, at the time of the Creation was with Jehovah, and who was daily His delight, sporting always before Him, and whose delights are with the sons of men (Prov. viii. 30-31). Nor is the surmise to be neglected, for it bears upon its surface the evidence of truth, as we find in verse 35, "Whoso findeth me findeth life, and shall obtain (or bring forth) favour of the Lord." The same reappears in the Apocalypse as the bride, the Lamb's wife (ch. xxi. 9), who is identified with "the Spirit"

in ch. xxii. 17, Jesus first speaking, and then the Spirit and the bride. See John i. 1-14 and SOPHIA, *supra*.

In various nations, Venus appeared generally under similar symbols. Of these, the most common was the crescent moon alone, in conjunction with the sun, or as floating upon the water, as in Fig. 27, p. 329, which is full of mystic interest. In the centre is the moon-shaped vessel, the ark, or argha, another name for the Yoni. Above it floats the dove, the emblem of material love; on each side is to be seen a mass of rocks, the symbols of paternal power, whilst the boat floats upon the water, ׀, *mai* (see WATER, *infra*); over all is the rainbow, at once the emblem of maternity, and the evidence of the solar rays mingling with the fertilising showers which are to produce tumidity in the teeming earth.

When mankind has been almost destroyed by pestilence, the sword, earthquakes, or any other catastrophe, it is from the mystic ark that it is again recruited.

From considering Venus, or "la nature de la femme" as an ark, the transition to a ship, *navis*, or nave, was natural, and the nave and spire combined reproduce in modern times the ancient ideas of the mysteries about the linga and yoni; from thence it was easy to deduce the meaning of the patera or plate, and to see in the cymbal a sign of Nebo, or Nabhi, or the navel. Even the pouring out of wine or water from an amphora into a cup (see Plate iii., Fig. 3) became symbolic, and, *horresco referens*, even the bread "*panis*" upon a "*patera*" became part of the sacred mysteries. To those who have studied the "mysteries" of the ancients, the preparation which the Anglican church demands of her votaries before they

partake of their "holy mysteries, pledges of love" (Communion Service—Exhortation) will be familiar; to those also who have investigated the subjects which were taught in the highest of the ancient mysteries, the real import of the modern one will be equally familiar. Knowledge such as this enables us to see why it is that hierarchs should be now contending about the propriety of mingling water Ψ , *mai*, with the sacramental wine. It is impossible, however, to believe that devout English priests, such as we believe the majority of the so-called Ritualists to be, have even a faint idea of the mystic meaning of the "water" which they add. That the Christian mysteries have been fashioned on the pagan model, I do not doubt; and I regret the more that an absence of scholarly learning should have made "sacred things" the vehicle for perpetuating doctrines which will not bear the light of day. We have in our first volume pointed out so many phases and symbols under which Venus has been worshipped, that it is unnecessary to dwell longer upon this part of our subject. From a recollection of the emblems referred to, it will at once be recognised that the deification of the Almighty under creative symbols must ever be associated with certain sexual ideas. That it has been so is certain. Yet it ought to be one of the ends of religion to subdue such conceptions, and to bring them under the rule of the intellectual or intelligent portion of our nature. A man or woman of sense cannot bear the idea of being dominated over by any passion, however natural. Love should be brought under the same control as hate, jealousy, anger, revenge, etc.; and it ought to be regulated, as we curb the desire for food or drink, and the appetite for praise.

That the Anglican and the Presbyterian churches fulfil their duty in this respect and teach their votaries to keep their passions in subjection, we readily allow; and we feel proud of the general character of our women, whose virtue is not secured by locks and bars, convents and duennas, but by the style of education adopted, and the manners they see at the home fire-sides. On the other hand, the Roman church, which calls the attention of her votaries to sexual matters in such volumes as "*The Garden of the Soul*," in such institutions as monasteries and nunneries, in the necessarily celibate condition of her priests; which numbers amongst her ecclesiastical books, such a work as *Sanchez de Sancto Matrimonii Sacramento*, and others of a somewhat similar stamp, has ever, where she has borne unlimited or unchecked power, been characterised by dissoluteness of manners, as well as by pauperism, crime, superstition, and ferocity, not exceeded by any ancient nation, even including the cities of the plain.

Till within a comparatively short period, the aim of Protestantism has been to educate the mind, to encourage the growth of the intellect, and to develop the resources of science. Now, on the contrary, her object appears to be to stunt the mental powers of her adherents, and to make them captive to her ear. As a result, the thinking part of our youth despise her, as much as erst she despised Popery. Being without any adequate intellectual guide, such individuals follow the bent of their inclinations; some cultivate their mental powers, whilst others expend their energies upon the gratification of personal propensities.

Now I can very well imagine a careless reader of

these pages saying, that the author has been so accustomed to see everything in a symbolic point of view, that he tortures each matter to make it suit his purpose. Such an accusation has been made to me personally by friends, who profess to imagine that I see a deep mystery in the method of fastening a necktie with a ring. Such a danger was indeed pointed out to me, before a single page of this work was in manuscript, and it has never been lost sight of. I well know that there are innumerable objects which may appear to typify Jupiter and Juno, or Ashtoreth, yet which no philosopher considers worth a thought. Such have no recognised meaning unless they have been adopted into "religion," and are regarded as sacred. For example, none would dream that the dolphin was symbolical, unless they found that this fish was a common religious emblem amongst the ancient inhabitants of the shores of the Mediterranean. But, having found that the dolphin had a sacred meaning, they would find that amongst the Phœnicians דלפח, *dalphah*, signified "she sheds tears, or is compassionate," or "she melts away," whilst in the Greek δελφύς, *delphus*, signifies "the womb," and δελφίς, *delphis*, which closely resembles the first in sound, is "a dolphin." Delphi was a sacred oracle, whose dark sayings were supposed to come from the goddess EARTH, through a symbolic chasm; and Delphinus was a name of Apollo, which survived in Europe until the close of the eighteenth century, for Delphin, or Dauphin, was the title of the eldest son of the king of France. Moreover, the mystic dolphin is usually represented as being bestridden by Arion, thus representing the same idea as the *crux ansata*, the emblem of the sacred four.

When we thus recognise the meaning of the legend, we readily understand that it may have developed. Thus in one coin of Corinth (depicted in Bryant's *Ancient Mythology*, Vol. ii., p. 456, second edition), Arion is replaced by a boy, from whose back rises an upright pine tree (see Plate I., fig. 1). In another (see Plate I., fig. 2), the dolphin lies upon an ark, and the boy has an upright tree growing from him. In a third, a full grown man is seated on a rock, itself a mystic emblem, having the dolphin at his feet, whilst he appears to be toying with what we may designate the virgin and the child (see Plate I., fig. 3). And in a fourth, the male figure holds a trident, emblematic of the male triad, in the one hand, whilst in the other he holds a dolphin (see Plate I., fig. 4).

Again, it is to be noticed, that on some coins the prow of a war-ship replaces the dolphin; the explanation is that the male figure seated on this part of a ship signifies the masculine, in conjunction with *navis*, the ship, or the feminine element (see Vol. i., pp. 166, 290); or, as R. P. Knight explains it, the ship's prow may signify the water, which was itself emblematic of the conjunction of the two creative elements (see Plate I., fig. 4).

VESTMENTS. We hear much at the present day respecting the dress which ought to be worn by those who officiate in the sanctuary; and it is almost impossible to investigate the nature of ancient faiths without seeing that hierarchs of old have insisted as much upon correct dresses as upon the proper methods of worship.

Thus Maimonides remarks on the declaration, "The woman shall not wear that which pertaineth

unto a man, neither shall a man put on a woman's garments" (Deut. xxii. 5); "for you find, in the book *Tomtom*, the injunction that a man should dress in a coloured female robe when he stands before the planet Venus, and that a woman should put on a helmet, and weapons, or armour, when she stands before the planet Mars" (*More Nebuchim*, iii. 37, p. 285, ed. Munk., Paris, 1866).

Again, we learn that, at the shrine of Venus, in Cyprus, the men worship in female, and the women in male attire. The same plan was followed amongst the Assyrians, and other Asiatics. A similar custom was adopted by the Greeks; and when there was a procession in the solemn rites of Bacchus, and the ithyphalli paraded their burden, they were clothed with a woman's stole. At Coos, too, the priest of Hercules sacrificed in a female dress. The Argives also celebrated their new moons with rites, in which males and females changed with each other their garments. Amongst the ancient Germans, Tacitus tells us that the priest presided at certain rites clothed with a feminine robe. A similar custom existed in Rome on the ides of January.

The cause of the practice thus indicated appears to have been the desire on the part of the worshipper to personify, as it were, the sexual signification under which the god was adored, or to indicate the belief that the deity was androgynous. This is very distinctly declared by Macrobius, who, quoting Philochorus, states, "that in Althis they affirm that Venus is the moon, and the men offer sacrifices to her in women's attire, the women wearing male garments, because the same goddess is esteemed both male and female" (*Saturnal.* iii. 8). Or, which is still

more probable, as Maimonides (*supra*) remarks, "This dress excited concupiscence, and gave occasion to whoredom." We have already seen (GALLI, Vol. I., p. 493) that some priests endeavoured to unsex themselves still more completely than they could do simply by wearing female dress.

When different sexes thus clothed themselves unnaturally, they considered themselves entitled to behave so too; and we are distinctly told that the god Comus "*et mulieri virum agere et viro stolam induere muliebrem muliebriterque incedere permittat.*"²⁴⁰ See also Rom. i. 23-32.

Having now satisfied ourselves that the ancients adopted female garments for their priests when worshipping Astarte, Venus, or the moon, let us cast a hasty glance over the attire of those who appear before the modern Virgin and Child, the analogue of the ancient Ashtoreth. In the first place, we find the stole, originally a woman's garment, and as characteristic of the female as the toga was of the man of Rome.²⁴¹ In addition to this, as seen in Figs. 73, 74, Vol. I., p. 165, we see an emblem of the Yoni, and called, I believe, the "pallium," borne across the shoulder, and sometimes prolonged both down the back and front. To this we must add a garment closely resembling a woman's chemise; long and shapeless in the body, short in the arm, and reaching from the neck to the ankles. To this the name of "albe" is given. There is, moreover, another, even more conspicuously feminine, inasmuch as it resembles too closely the *vesica piscis* to be

²⁴⁰ Philostratus, *Icon*, lib. i., p. 766, quoted by Spencer, *De Legibus Hebræorum*, p. 528.

²⁴¹ See Pugin's *Glossary of Ecclesiastical Ornaments*, Lond., 1868.

mistaken for anything else. To this the name of "chasuble" is given. In ancient missals, moreover, it is to be remarked that the "pallium" resembles more closely the *cruz ansata*, or emblem of life of the ancient Egyptians, than the sistrum or yoni.

For the reader's convenience, we copy from Pugin the particular articles of priestly vestments referred to above (Figs. 80, 81, 82, 83), the designs of which very

Figure 80.
Modern Pallium.



Figure 81.
Ancient Pallium.

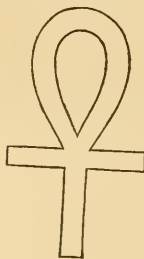


Figure 82.
Albe.

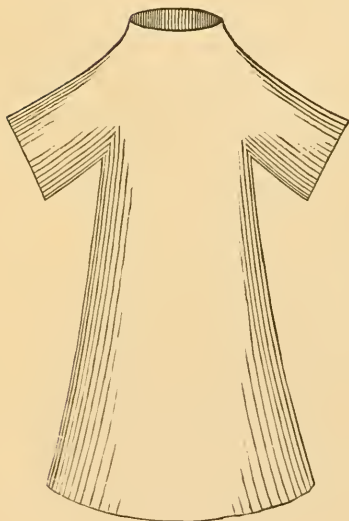
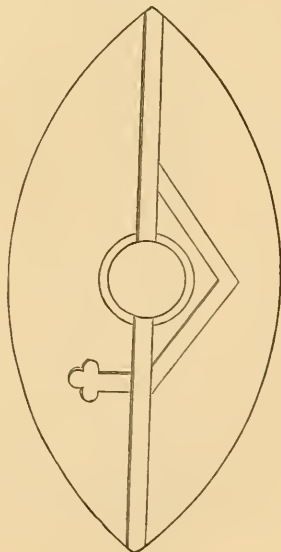


Figure 83.
Chasuble, opened out.



clearly show that, although the Papal priests do not actually wear feminine apparel, they do so under a figment, inasmuch as their lace, painted garments, embroidered and other robes all indicate female, rather than male attire.

Thus they, like the hierophants of pagan goddesses, show that they worship the feminine, rather than the masculine Creator or Preserver of the universe, and that they have drawn their inspiration from heathen sources.

WATER. We have already referred (Vol. I., p. 86) to the very important part which water plays in the ancient mythologies, and we may now revert to the subject, so as to ascertain, as far as possible, the signification of the mythos respecting it.

In Sanchoniathon we read that the Phœnicians believed that chaos at first existed, and "from its embrace with the wind was generated Môt, which some call Ilus (mud), but others the putrefaction of a watery mixture, from which sprung all the seeds of the creation" (Cory's *Ancient Fragments*, p. 3). Berosus, again, says (*Op. Cit.*, p. 23), "There was a time in which there existed nothing but darkness and an abyss of waters, wherein resided most hideous beings, which were produced of a twofold principle." In the Bible, we learn that in the beginning "the earth was without form; that darkness moved upon the face of the deep; and that the spirit of God moved upon the face of the waters" (Gen. i. 2). We know, from a variety of sources, that the Egyptians considered the Nile as divine, that some rivers in India are of unusual sanctity at the present day, and that water is considered as the mother of worlds. We have seen

that the Zoroastrians adored water as a deity, and we recollect that the Greeks identified streams, rivers, and seas with divinities. They used water as an emblem of purification, and we of to-day typify the idea of a new birth by baptism. In a vast number of Christian churches, worshippers are found who have faith in the efficacy of holy water, and, in some, water is added to the communion wine. There is scarcely a country in which there do not exist holy wells, or sacred fountains; and the use of such blessed springs often seems to effect what the disciples of Esculapius have attempted in vain. There are, indeed, some enthusiasts who consider water to be the equivalent of the god Eshmun, or the goddess Hygeia.

Without going over all the fond conceits connected with water, we may shortly indicate the foundation of its sanctity. It comes down from heaven, and makes the earth bring forth and bud. To us, who live in a moist climate, it is difficult to believe the influence of rain in the more torrid climes of the equatorial zone. There, the eye may rest painfully from day to day on a desert of brown sandy soil, without a blade of green to cheer the sight. Yet after rain all is changed. One might almost fancy that a beneficent deity had descended to the earth, and, by a wave of his mystic wand, converted a desert into a garden. The water thus sent down from on high really appears like a creator; it vivifies and gives life to things which before seemed to be inanimate. Water thus became identified with the fertilising principle; without it, all creation languished; with it, everything was seen to flourish. By the Assyrians it was called *zunnu*, or water of the gods (Norris' *Assyrian Dictionary*, p. 2, Lond., 1868). But not only was it seen that

water thus descended from the sky, it was also understood that it had the power of returning thither. When combined with heat, it rose once more to heaven, only to redescend again to earth. In one sense, therefore, water was looked upon as a beneficent deity, in constant communication with the Almighty.

Again, when the ancients fabled that all creation was produced by intercourse between Ouranos and Ge, or between heaven and earth, it was very natural for them to extend the mythos, and to assert that water was the medium of fertilisation. That this was the opinion of Virgil, we may see in *Georgic*, lib. ii., v. 324 :

Vere tument terræ, et genitalia semina poscunt.
 Tum pater omnipotens fœcundis imbribus Æther
 Conjugis in gremium lætæ descendit, et omnes
 Magnus alit, magno commixtus corpore, fœtus.

Euripides had previously expressed the same opinion, in his *Œdipus*, viz.,

ἐρᾶ δ' ὁ σεμνὸς Οὐρανὸς πληρούμενος
 ὄμβρου πεσεῖν εἰς Ταΐαν, Ἀφροδίτης ὑπο

Lucretius also has the same idea, *De rerum Natur.*, lib. i. v. 251 :

Postremo pereunt imbres ubi eos Pater æther
 In gremium MATRIS Terræ precipitavit.

All this may be thus paraphrased; "In spring, the land demands seed, and the great father affords it when he comes into the embrace of his spouse in the form of fertilising showers."²⁴² Water was regarded

²⁴² I am indebted for these quotations to *An Analysis of the Egyptian Mythology*, by J. C. Prichard, M. D., of Bristol, published London, 1819. I find that my predecessor has taken the same view respecting the nature of ancient faiths as

amongst the Egyptians as symbolic of Osiris, *i. e.*, as *τό σπέρμα*.

This association of ideas is very readily recognised in the Hebrew; *e. g.*, we find in Isaiah xlvi. 1, “O house of Jacob, which are called by the name of Israel, and are come out of the waters of Judah.” There is the same idea in the Arabic. See *Koran*, lxxxvi. 5. “Let a man consider, therefore, of what he is created. He is created of seed poured forth,” etc. In the Persian language, the resemblance is equally great. See Fürst, *s. v.* *یو*.

In the Sanscrit, the word for water is *ap*, which signifies “from,” being the root of the Greek *ἀπό* *apo*, which signifies “from.” We cannot altogether identify the idea contained in this word with that which *یو*, *mo*, enwraps, but we can see the resemblance in the Welsh *ap*, *e. g.*, Thomas-ap-Rice, signifies alike Thomas from Rice, Thomas the son of Rice, or the seed of Rice. With these ideas of water there has been some difficulty in knowing what sex to assign to it. The difficulty, however, has been got over by assigning to it both. Thus we have Oceanus represented as a male, whilst Aphrodite, or Venus, is represented as arising from the foam of the sea, and frequently as sailing on the ocean in a shell, *concha veneris*.

We can now understand why it is that water is so frequently used, and has been in so many

myself; and I see great reason to regret that I did not become acquainted with his work until I had completed my manuscript. His book is classically written, and shows, not only an amazing amount of reading and power of memory, but a methodical arrangement which is very pleasant to the reader. As is very natural, there are many points in which I differ from Dr. Pritchard, but these relate principally to subjects connected with the scriptures on which modern criticism has thrown great light since 1819.

nations, as a symbol of regeneration. It is, in fact, a male counterpart to the ceremony of passing through a sacred chink or chasm. This, as we have seen, represents a new emergence into life, an entering a second time into a mother's womb to be born; that represents a second implanting of the seed of life. We do not for a moment assert that such an idea was present to the mind of Jesus, when he made baptism to represent regeneration and a new birth, for he merely adopted a rite which was common in ancient times amongst many of the civilised nations, and which, in one form or another, survives in Hindostan up to the present day.

In conclusion, let us examine another point in the mythos which has deified water, and one which gives sublimity to an apparently senseless and idolatrous practice. We know, and most thoughtful minds are aware of the fact, that water rises to heaven again after it has fallen upon earth; they also know that evaporation takes place from rivers and oceans. Consequently, some have adopted sepulture in a river, or in the sea, as the best means of disposing of the dead. By such a plan, it is clear that every portion of the body that is capable of rising heavenward will do so, on the wings of invisible particles of water, which the sun calls upwards. This, then, is a counterpart of the idea that a very appropriate method of disposing of the dead was by burning them, a plan by which every particle of the human body, capable of sublimation, is, as it were, sent to the heavens, purified by fire, instead of by water.

YONI. This word, to which such frequent reference has been made, is of Sanscrit origin, and the signification given

to it in the Dictionary sufficiently describes both its meaning and many of the metaphors with which it is associated. It means (1) the vulva; (2) the womb; (3) place of birth; (4) origin; (5) water; (6) a mine, hole, or pit.

As Jupiter was the representative of the male potency, so Juno, or Yuno, was the representative of the female. Equivalent to IAO, IAΩ, or the Lingam, were Ab, the Father, the Trinity, Asher, Anu, Hea, Abraham, Adam, Esau, Edom, Ach, Sol, Helios, the Sun, Dionysus, Bacchus, Apollo, Hercules, Brahma, Vishnu, Siva, Jupiter, Zeus, Aides, Adonis, Baal, Thammuz, Osiris, Thor, Oden, the cross, tower, spire, pillar, minaret, tolmen, and a host of other male deities; whilst the *Yoni* was represented by IO, Isis, Astarte, Ishtar, Mylitta, Sara, Maia, Mary, Miriam, Juno, Venus, Diana, Artemis, Aphrodite, Hera, Rhea, Cybele, Ceres, Eve, Jacob, Frea, Frigga, the queen of heaven, the earth, the moon, the star of the sea, the circle, the oval, the triangle, the door, the ark, the ship, the fish, the chasm, cave, or hole, the celestial virgin, and a host of other names.

The two combined were represented by Elohim, Baalim, Elath, Baalath, Arba, the bearded Venus, the feminine Jove, Isis and Horus, the virgin and child; symbolically, by a six-rayed star, a triangle in a circle, a pillar and a fountain, a pit with a post, a handled cross, and, very commonly, a key, or a staff, surmounted by a half-moon, or by a complicated cross wherein the four are shown, and by the double triangle. (Plate VI., figs. 4 and 10.)

Since writing the above, I have met with a very remarkable work, entitled Moor's *Oriental Fragments* (Smith, Elder & Co., London, 1834). The author was

a soldier, and passed a very large portion of his life in India. During his sojourn there, he took great pains to ascertain the religious myths of the Brahmins, and on his return, he published a "Hindoo Pantheon." In the book described, there is a very strong resemblance to the sentiments enunciated in my own pages, so much so, that I regret greatly not having seen it until my own labours were nearly completed. To show my readers that the views enunciated in the preceding pages are not so wild as might appear to some, I gladly quote from so accomplished a predecessor. "Oriental writers have generally spelled the word Yoni, which I shall prefer in this volume to write IOni. It is the immediate type and symbol of Parvati, the consort of Siva, in her character of Venus *generatrix*, the goddess so properly invoked by Lucretius, in his fine though reprehensible poem on Nature. She is NATURE *passive*, although, by a seeming contradiction, the *active* energy, or *Sakti*, as the Hindoos call it, of SIVA. She is not only the *Sakti* of the *reproducer* SIVA, usually called the destroying deity of the Hindus, but, in another character, is herself the omnific power, "the father and mother, both of men and gods and things." *Androgynous* characters, that is, bisexual, were common in *Egypt* and *India*, as well as in Greece. As the goddess, more emphatically than any other Hindu deity of the IOni, all natural clefts and fissures, and caves and hollows, and concavities and profundities, anything, in fact, *containing*, are fancied typicals of her, as are wells, tanks, etc. Of such things this is the symbol, 0 or O."

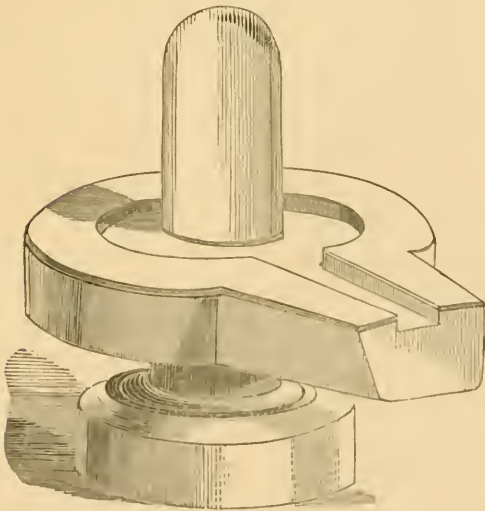
"Pyramids, obelises, cones, especially conical and furcated hills, are SIVATIC, and of such this is the cha-

racter, I. IOni was her vocalised attribute, and *Linga his*" (p. 244).

"The *cavity, cavern, or hollow* of the ocean is called the *sea* by Hindu sacred writers, independently of its waters. Such deep concavity is of course received by the Hindu mystics as a mighty *argha*, or IOni, typical of Parvati" (*i. e.*, "mountain-born," referring to that known amongst anatomists as the *mons veneris*), with her sectaries, the *medhra*, or the womb of nature. In her virgin character she corresponds with Diana and Minerva, and she is also con-sorted with the tridented deity of the waters (pp. 262-3).

Moor then refers to symbols in use in ancient Egypt, and still employed and fully understood in modern Hindostan, *e. g.*, Fig. 82, and Figs. 49-63,

Figure 82.



p. 649, *supra*, and a great number of others, all

having the same signification, and referring to Parvati, to Siva, or to both combined.

I may still further be allowed to say that Moor, like many other acute observers, considers that the migration or extension of a race may be traced by the use of certain proper names, and their association with sacred symbols. Thus, he traces the Aryan element amongst the Greeks, and more sparsely in Great Britain. In this view he is supported by Salvete, who has written an interesting *Essai sur les noms d'hommes, de peuples, et de lieux*, Paris, 1824. The views of both corroborate the opinion which I expressed in Vol. I., that two nations met in Greece and in other parts of Europe, one migrating almost exclusively by land, the other travelling by the sea, and that on the seaboard the language of the country was influenced by the maritime people.

It strikes me that there is evidence to show that the emigrants by land did not carry much, if any, literature with them, nor the faculty of writing. For the latter, they seem to have been indebted wholly to the maritime people. A moment's reflection upon the toils of life, in a new country which has to be cleared and made fruitful, will readily convince the thoughtful that books would be disregarded and letters forgotten. Even the highly educated Briton too often sees his children grow up around him in the "Bush" of Australia as illiterate as country boobies. There are no schools available, and the parents can find no time for teaching. But when the emigrants have conquered the soil, and have materials for barter, the trader comes, with his stores of knowledge, and imparts to those who are unable to read or write the power to do both. We see this done by the

England of to-day, for her missionaries have taught to the scions of many an old race a method of reading, writing, and cyphering in characters which came to Britain from the Shemites.

But the perusal of *Oriental Fragments* has had another interest for me, inasmuch as it has, after many a weary hour of thought, landed me, near the end of my labours, at the very haven which I hoped to reach. The reader will remember that the long volumes of this work originated by my inquiry, "What is the connection between John and Jack?" At its close, I find in Moor a confirmation of the view which first presented itself to my notice, that IOhn is very closely connected with the mystical IOni or *Yoni*, whilst Jack is the representative of Jacchus, Dionysus, Helios, Jao. Whenever an author finds corroboration of nearly every salient point which he has tried to establish, such as I have found in the book referred to, although the subject is handled in a very different method by each, he cannot fail to think of the verse, "If one prevail against him, two shall withstand him; and a threefold cord is not quickly broken" (Eccles. iv. 12).

ZACHARIAH, or ZACHARIAH, זַכְרְיָה (2 Kings xv. 8). "Jah remembers," or "Jah is Zachar." In our article upon the book of EZRA (Vol. I., p. 519), we made the remark that it was exceedingly difficult to frame any correct narrative of the restoration of the Jews to their ancient Jerusalem. The difficulties already surrounding the subject are increased by an examination of the writings of Zechariah. We see, for example, in Isaiah xlv. 28, xlv. 1, and 2 Chron. xxxvi. 22, 23, and Ezra i. 1-11, that Cyrus was the

king of Persia who restored the Jews to Jerusalem. Yet we found that Daniel, living in the time of Darius the Mede, some fifteen years after Cyrus had taken Babylon, still prayed for the restoration of the Jews; and in the second year of Darius, we see that Zechariah is still pleading for the restoration of Jerusalem and Judah, against which Jehovah had indignation for seventy years; although the Jews had not only been restored by Cyrus, but had even begun to build their temple! But leaving these difficulties, let us examine into the book itself which passes as that of Zechariah. The first thing that strikes us is the strong evidence which it bears of having been composed at different times and by different individuals. The first eight chapters seem to have been written during the period succeeding the Babylonian capture of Jerusalem; the twelfth and fourteenth about the time of the attack by the confederates, noticed in Psalm lxxxiii.; whilst the ninth, tenth, eleventh, and thirteenth seem to have been composed after the destruction of Jerusalem by the Syrians, Edomites, etc.

So long as the prophet Zechariah is himself speaking, his vaticinations are in the usual language of visionaries. Throughout the whole book, I cannot find anything which can be designated a true prophecy; on the other hand, we find many which are palpably false; for example, Jerusalem was never so populous after the restoration as to resemble towns without walls for the multitude of men and cattle therein (ch. ii. 4). Another still more palpable falsity is to be seen in ch. viii. 23, wherein the Lord of Hosts is said to declare that ten men shall take hold on the skirts of a Jew, etc.; for under no circumstances was

the Hebrew nation thought of as worth companionship, from the time of Darius to the present; nor has there ever been a time since the restoration in which the Jews devoured all the people round about (ch. xii. 6). Nor can we place any faith in the future fulfilment upon the prophecy, "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace," etc. (ch. xii. 10.) For the house of David, and even the tribe of Judah, is wholly extinct in the male branches.

Yet there is one prophecy to which I would call special attention, inasmuch as it indicates the extreme laxity of interpretation which exists amongst the so-called orthodox. We find these words (ch. iii. 8), "Behold, I will bring forth my servant the BRANCH;" and I have never heard these words uttered in the pulpit, or met with them in theological discourses, without being told that they refer unmistakably to Jesus Christ, who came five hundred years afterwards. But a farther examination distinctly shows that the prophet was simply preparing, when he so spake, a pleasant surprise for the son of Josedech, who is thus addressed by two emissaries from Zechariah, who bear golden crowns which are to be placed on the head of Joshua, with the words, "Thus speaketh the Lord of Hosts, saying, Behold the man whose name is the Branch, and he shall grow up," etc. (ch. vi. 10-12. Now, I can imagine a theologian declaring that the prophecy, though intended by Zechariah to apply primarily to Joshua, did in reality have a much greater signification; but I cannot understand how he could support the assertion, when the Lord of Hosts Himself declares, that Joshua was the individual to whom the previous prophecy referred.

Furthermore, it must be noticed that, throughout the whole book, there is no evidence whatever of the knowledge of a future state of existence. As usual with the Jews, Jehovah is represented as rewarding and punishing friends and enemies in this life only. This fact receives significance, from our knowledge that the Hebrews had at that period become cognizant of the religious system of the Babylonians, and had already adopted from them the idea of angels. We conclude, therefore, that the later Jews did not get their belief in a future state through the Babylonians. Still further, we may notice that the creed of the Pharisees seems at the period of the Christian era to have been comparatively novel, and hence we have reason to believe that the idea of a world beyond the grave was derived either from the Greeks or from the Romans, both of whom had gained power (according to their own showing) in that unseen realm long before the Hebrews.

It is further noteworthy, that the Jewish prophet describes the Almighty as making use of horses to perform His bidding, and collecting information for Himself throughout the earth. Before the Babylonish captivity, the breeding of horses was discouraged. Horses were then sacred to the sun, and as such repugnant to the Prophets of Jehovah; but when familiarity with the Babylonian and Persian customs had given Zechariah a tolerance of the idea that horses might be sacrificed to the sun or to Mithra, the Persian creator, the Prophet naturally imagined that the Almighty used the animals for His angels to ride on. How intensely anthropomorphic Zechariah's conception of Jehovah was is evident from this single trait. A Jew declares that God uses men and horses to collect

information for Him, and Christians, priding themselves on their trust in an Omniscient and Omnipresent God, give credence to such a man, and revile those who feel and express indignation that the Almighty should be thus travestied! There are many who feel deeply humiliated when they think of the grovelling theology which passes current as orthodox amongst educated Christians, and who sigh for the time when as much close attention will be given to the subject of divinity as is given to law, politics, science, literature and the like, and when religious teaching will no longer be left in the hands of those who are discouraged from learning or penetrating into the subject.

ZILLAH, זִלָּה (Gen. iv. 19). "He divides, or cuts," variant of זָלָה, *zalah*. Taking into consideration that both Lamech and Ada are Grecian names, it is probable that this word may have a similar origin; if so, we may probably recognise it in ζήλη, *zele*, "a female rival," which is certainly an appropriate name for the second wife of a warrior.

ZIPPORAH, צִפּוֹרָה (Exod. iii. 21). "She moves in a circle." Compare Sippara, a city of the Sun (Cuneiform).

ZODIAC. The subject of the Zodiac is one of great interest to the astronomer, and of no less importance to the critical historian. The latter sees good reason to believe that many arrangements have been made, by writers imbued with astronomical lore, to make it appear that matters are managed on earth much in the same way as they are conducted in the sky. We have already seen reason to believe that the division of time into weeks or sevens was dependent upon the planets, and it is quite possible that a division of the year into twelve was at the basis of twelve being regarded as a sort of perfect number.

So far as I am able to discover, the ancient Babylonians were the first that constructed a Zodiac, and from them it slowly spread to the Persians, the Brahmins, the Egyptians, and the Greeks. See TSABEANISM, *supra*.

I cannot find any evidence in the Hebrew Scriptures of the Zodiac being known to the Jews prior to the Babylonish captivity. They certainly became acquainted with it after their residence in Babylon. The twelve signs were then called שְׁתַּיִם עֶשֶׂר מִזְלֹת, *setaim asar mazzaloth*, or “the twelve constellations, or habitations.” But into the history and signification of the various symbols of the Zodiac, the small space left at my disposal prevents my entering.

EPILOGUE.

WE are now in a position to look back, and arrange the points which we have endeavoured to establish in the preceding pages.

1. In respect to ancient proper names, we have seen that they consist mainly of cognomens of deities, associated with one or other attribute assigned thereto.

2. These attributes have reference to the Great Invisible, Omnipotent and Omnipresent Maker, to the sun, the moon, the planets, and the male or female elements of creation.

3. The majority of Jewish names are compounded with words which evidence a belief that the Creator is masculine, but some Hebrew, and many foreign cognomens indicate the idea that the Omnipotent is likewise feminine.

4. We have found that the word Elohim, in the plural, may signify a belief in an androgyne God; or that it may be regarded as equivalent to "the gods," an expression constantly used by Socrates and other devout Greeks and Latins. We have also recognised the fact that Jah, or Jehovah, is never used in the plural. There is, therefore, a distinct point of antagonism between what are called Elohistie and Jehovistic writers in the Old Testament.

5. That the gods worshipped by Phœnicians, Carthaginians, Syrians, and Hebrews were essentially the same, and were more or less sexual.

6. That particular names were occasionally assumed by

priests, prophets, kings, and others, and were sometimes invented by writers with a definite view.

7. That a collation of Shemitic cognomens shows that though monotheism was held by some individuals, there was a general belief in a male, female, triune, and fourfold Creator; and that these creeds were found, side by side, in one empire.

8. That the Almighty was worshipped under various emblems, *e. g.*, astronomically, under the symbols of the sun and moon, the heaven and earth, land and water, sky and sea; terrestrially, under the signs of virility and womanhood; but the emblems were intentionally inexact, so as not to be recognised by the uninitiated.

9. That the majority, if not the whole, of modern ecclesiastical emblems have their origin in heathen ideas, and represent the sun, the moon, the male triad, and the female unit, or a combination of two or more of these.

10. That all sorts of fables were woven, embodying solar and lunar, male and female ideas of the Creator, and that everything which in any way, as regards nomenclature, general appearance, habits, and the like, could be associated with one or with all of these ideas, was adopted into the worship of the Creator.

11. That sol-lunar and sexual ideas formed the basis of the ancient Shemitic faith; which, although compatible with moral goodness and grand ideas of God, were generally productive of excessive sensuality.

12. That the Jews were no better than their neighbours.

13. That the Hebrew religion was mainly copied from that of the nations around them.

14. That amongst the written remains of Paganism surviving to this day, the Almighty is universally depicted as a very superior regal man, having a fixed locality, a court, a wife, sons, ministers, messengers, and such human feelings as love, hate, revenge, etc.

15. That these ideas have descended to Christians from the Jews.

16. That doctrines and forms of worship, founded upon anthropomorphic ideas of the Omnipotent, are degrading.

17. That a style of ritual and of sacerdotal ornament, adopted from ancient astrological and sexual sources, ought not to be tolerated amongst religious, rational, or civilised beings.

18. That the modern Jewish and Christian ideas of a future world, in which rewards and punishments for acts done on earth will be meted out, are of Pagan origin.

19. That the belief in the existence of such a being as Satan, and such localities as Heaven and Hell, had its rise in Heathen sources.

20. That the Jewish theology did not essentially differ from the Greek, except in the nomenclature of the universal King and His ministers, the *inferior gods* amongst the Hellenes being *angels* amongst the Hebrews.

21. That the Almighty father was sometimes regarded as triune, or a trinity in unity.

22. That though the creative mother was worshipped as an unit, she was usually associated with a child.

23. That father and mother form the fourfold source of life.

24. That the reverence accorded to the Hebrew Scriptures is undeserved; that they are in no sense the inspired word of God, nor contain any peculiar revelation of His will to man; but have been written by men, with a definite, and not always a pure object.

25. That the claim of the ancient Jews to be a holy nation and a peculiar people, chosen by the Almighty from all the world besides, cannot be allowed.

26. That the history of the Jews, and of the world in general, as pourtrayed in the Old Testament is unreliable, since, like other histories, it contains mytholgcical fables, supernatural events, and factitious narrative.

27. That before a true conception of the Hebraic history can be attained, the Jewish writings must be investigated critically like any other human production.

28. That a rigid inquiry into the Hebrew Scriptures clearly indicates the probability that the Jews, as a nation, became a distinct people when David conquered and dwelt in Jerusalem; that they were a mixed body, consisting of mercenary soldiers, enlisted into David's company from the aborigines of Palestine, the inhabitants of its sea coast, and the traders or pirates entering its maritime ports.

29. That, being soldiers of fortune, the original Jews had the propensities common to fighting men, and were proud, sensual, brutal, illiterate, superstitious, and, where possible, oppressive to their neighbours; that at length the warriors, and their descendants, relapsed into ease, like the Carthaginians at Capua, and lost their power; that the prowess of David and his men was magnified by their successors, who prided themselves upon a descent from these heroes, all others being regarded with contempt.

30. That the Israelites were the Palestinians conquered by, and subject to, David.

31. That the early Jews resembled the early Romans, and were antagonistic to their neighbours.

32. That the Jews only subjected the people around them so long as the warlike prowess of David's troop was feared; and that the increasing indolence of the inhabitants of Jerusalem determined those who had been subjected by the son of Jesse to revolt, and subsequently to capture his city.

33. That the estimate formed of the descendants of David and his soldiery, by their neighbours, differed greatly from the Jews' ideas of themselves.

34. That, in the early days of the Davidic dynasty, no written book nor code of laws existed; justice being meted out according to the rough usage common amongst a warlike

people; the king, or chief, being the judge and the law-giver.

35. That the Jews, as a rule, trusted more to prophetic promises, and the presumed favour of a deity, than to themselves.

36. That, in the time of Amaziah, about B. C. 800, Jerusalem was captured and pillaged by a confederacy, all its treasures carried off, and its inhabitants sold into slavery,—amongst other people, to the Greeks; but that a remnant of Jews remained in the city, with a king over them, all being excessively poor and miserable.

37. That if any writing, either of a legislative or devotional kind, had then been in existence, it was destroyed; but, the state religion being at that time pagan, no Mosaic manuscript is likely to have existed for the confederates to steal.

38. That the story of Abraham, Isaac, Jacob, and Moses, and the first seven books of the Old Testament, were fabricated shortly after the Grecian captivity.

39. That the so-called prophecies of Joel, Obadiah, Amos, and Micah, were spoken during the period immediately following the Confederate sack. That the stories of the sojourn in Egypt, of the Exodus, of Judges, were invented to demonstrate to the sufferers that, though Israel was depressed, yet she would rise again; other tales being fabricated to 'throw dirt' upon the ancestors of the conquerors by whom Jerusalem had been pillaged. All professed that the Jews were beloved by God, who would in the end miraculously preserve them, and destroy their enemies.

40. That the Old Testament miracles are wholly false, not even being founded upon fact.

41. That the Bible miracles resemble those recorded in the Hindoo scriptures, the mythology of the Greeks, and the saintly annals of the Papists.

42. That, during the century following Amaziah's reign,

there was war between Mesopotamia, Tyre, and Egypt. That this made the possession of Jerusalem of strategical importance both to the Assyrian and Mizraite monarch. That the Assyrian empire tried to secure Jerusalem as a frontier town, and a check upon Egypt. The Jews, miserable in their poverty, then first came into contact with the learning and religious system of the Babylonians. That, Tyre being nearer to the city of David than Babylon, the Tyrians induced Jerusalem to remain neutral. That many of Jewish descent then returned from Greece to Judea, bringing Hellenic ideas. Phœnician arts were introduced into Jerusalem about the same time.

43. That the ancient Hebrew alphabet and written language were identical with the Tyrian.

44. That the era of Jewish writings began about B. C. 700. The vaticinations of Joel, Amos, Obadiah, and Micah were then committed to paper; the tales about Egypt, etc., were written in a book, with the extant traditions of David and his successors.

45. That the record thus made was private property, and was never wholly published. This enabled its possessors to modify it as they pleased.

46. That no Levitical caste existed in David's time at Jerusalem.

47. That if any sacerdotal leaders existed in Amaziah's reign, they were deported or destroyed at the confederate sack of the town.

48. That the idea of an hereditary sacerdotal caste was suggested to the Jews by the Mesopotamians.

49. That this was accompanied with, and facilitated by, the fabrication of a written law and factitious history.

50. That Isaiah and Jeremiah had much to do with this design.²⁴³

²⁴³ See 2 Maccabees ii. 1, 2, 3, "It is also found in the records that Jeremy

51. That much of the Pentateuch, including the account of the giving of the moral law, enforcing amongst other things the observance of the Sabbath, was framed in Josiah's time.

52. That all the early manuscripts were lost during the Babylonish captivity.

53. That some memory of them remained.

54. That the Old Testament as we have it is of very late composition, and amalgamates Grecian, Phœnician, Babylonian, and Persian mythology, faith, method of worship, division of time, reverence for feasts, and the like, thus forming the Hebrew religion.

55. That there is an almost total absence of Egyptian elements in Jewish books and nomenclature.

56. That the tales of the connexion between sons of God and daughters of men; of the talking serpent; of the wondrous flood; of the tower of Babel; of the patriarch Abraham; of Esau and Jacob; of Joseph in Egypt; of the plagues inflicted by Moses, are fabulous, having no more foundation in truth than the stories of the wanderings of Ulysses, the voyage of Æneas, his descent into Hell, and his coming to Italy; or the peopling of Britain by the progeny of Ascanius.

57. That there is nothing in the prophecies recorded in the Old Testament more worthy of credence than the utterances of the oracles of Delphi or Jupiter Ammon.

58. That the claim made by Jews and Christians to an exclusive revelation of the divine will cannot be allowed.

59. That the origin of the so-called laws of Moses must be attributed to some author, or authors, who were conversant with

the prophet commanded them that were carried away to take of the fire as it hath been signified; and how that *the prophet, having given them the law, charged them not to forget the commandments of the Lord; and with such other speeches exhorted he them that the law should not depart from their hearts.*"

the theology of Babylonia and Persia. They contain a strange mixture of Babylonian ceremonies, and Zoroastrian edicts; and it must ever be borne in mind that there is very strong evidence to show that Judaism and Parseeism are closely allied. To such an extent has this been carried, that not only did the ancient Jew and Persian fraternise in the days of Cyrus and Darius, but their representatives are equally amicable to-day. A Parsee in England always endeavouring to find the house of some Jew, with whom he can lodge; the tenets of both being essentially similar.

60. That from these and other considerations we have been forced to conclude that the Old Testament has no more real value than the Shasters, Vedas, Koran, Orphic Hymns, and a variety of other ancient productions. Its stories are fables, its miracles are myths, its prophecies are fanatical rhapsodies, its aspirations after good are feeble when compared with those of other nations, and its histories are not authentic. The theology inculcated in its books and laws is criminal, since it encourages murder, theft, and licentiousness; and the description of the Almighty which it records is as degrading as that which Homer gives of the Celestial Court. The morality which the Old Testament propounds contrasts unfavourably with that enunciated by Confucius, Buddha, Socrates, Xenophon, Plato, Mexicans, and Peruvians. The cosmogony of the book is evidence of the ignorance of its authors and editors. Of the scope and tendency of its politics, any one conversant with the history of the Jewish nation can judge.

61. That we consider the faith and practice of other nations, *e. g.*, Persians, Medes, Buddhists, Parsees, and Peruvians, were equal, if not superior, to that of the ancient Jews, and the majority of modern Christians.

62. That, the morality inculcated in the Old Testament being bad, the book ought not to be promulgated amongst a

civilised community as inspired. That its impropriety, in ideas, language, promises, and denunciations, is conspicuous, and calls for animadversion.

63. That the Jews did once prune, revise, and correct their older writings, and that Christians may do so now.

64. That, in seeking after God, man should pass from the known to the unknown, rather than start from some asserted "revelation," of whose truth there is no valid evidence. Man can only learn anything of the Creator, with even comparative certainty, by observing His works.

65. That the study of mankind, astronomy, geology, physics, geography, ethnology, physiology, botany, and chemistry, with the use of the microscope, are so many means of leading man to know his Maker, and are more important than mere theology.

66. That if exact knowledge given by the cultivation of science contradicts any so-called revelation, the last must fall before the first.

67. That true theology is not opposed to veritable science.

68. That a false theosophy only is opposed to the extension of knowledge.

69. That every known religion has been invented by man, and must necessarily be imperfect; or, which amounts to the same thing, that all have an equal claim to inspiration.

70. That all religions follow human instincts, and are sensual, sensuous, ascetic, persecuting, and the like, according to the civilisation and mental peculiarities of their promulgators.

71. That civilisation is the parent, not the child, of a recondite theology.

72. That contests amongst hierarchs evidence their disbelief in the power of the deity worshipped; for if "the Lord knoweth them that are His," man need not fight to give Him information.

But when we thus enunciate the conclusions to which we have arrived, we cannot fail to see that they have a bearing upon the New Testament, as well as upon the Old; and in an especial manner upon the tenets of modern Christianity. If we believe the story of creation, as recorded in Genesis, to be mythical, the whole doctrine about original sin must fall to the ground. If there be no valid evidence that man is a fallen being, and if, on the contrary, there is abundant evidence to show that he is what the Almighty intended him to be, there is an end to the doctrine of regeneration; and the Christian idea of salvation becomes more or less assimilated to that of the Buddhist or Hindoo. Then, again, if the prophecies of the Old Testament are no better than Delphic oracles, the theologian cannot use them in support of the divinity, mission, and general history of Jesus, of a coming restoration of the Jews, and a reign of universal love lasting for a thousand years. And if all the Old Testament is to a great extent Apocryphal, we can no longer regard as superhuman the knowledge of Mary's son, inasmuch as he treated both the law and the prophets as infallible.

To these and a host of other contingencies I cannot shut my eyes, but must be allowed to postpone the consideration of them until some future occasion.

I may now finish this summary, necessarily an imperfect one, by asserting my belief that the only trustworthy ancient and modern faith is one which makes a man so act that he need not be ashamed when he meets with his Maker. Let us for a few moments see what this involves. From a contemplation of the universe, we presume that God has made His creatures so that they shall enjoy their brief existence. What then must be the position of a man who, when standing before the Judge, is constrained to confess — "You intended me, O Lord, to be happy, and I have systematically made myself miserable;" or, "You intended, O Great

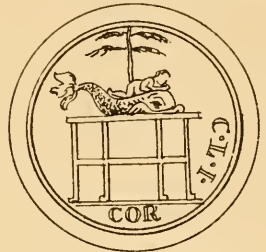
Being, that all men should be at least as comfortable as rabbits and deer, lions and wolves, but I have endeavoured to make all who did not agree with me wretched;" or, "It has been reported upon earth that you, O God Eternal, wished all men to be saved, but I have taken care to do my utmost to send all, even those who called themselves your messengers, who ventured to think for themselves, to everlasting perdition"? Still more awful must be the position of those who assume the power of sending their fellow-mortals to Hell, when they are compelled to utter the damning speech, "Oh, Thou Good and Merciful Power, I have spent my existence in sending all my enemies to your burning lake, and now I have come to look upon their torments"!

For ourselves, we cannot realise the idea of conversations in a future state, but for those who are anthropomorphists, and delight to picture heaven as "a pleasaunce," we commend the contemplation of such dialogues as we have delineated.

PLATE I.



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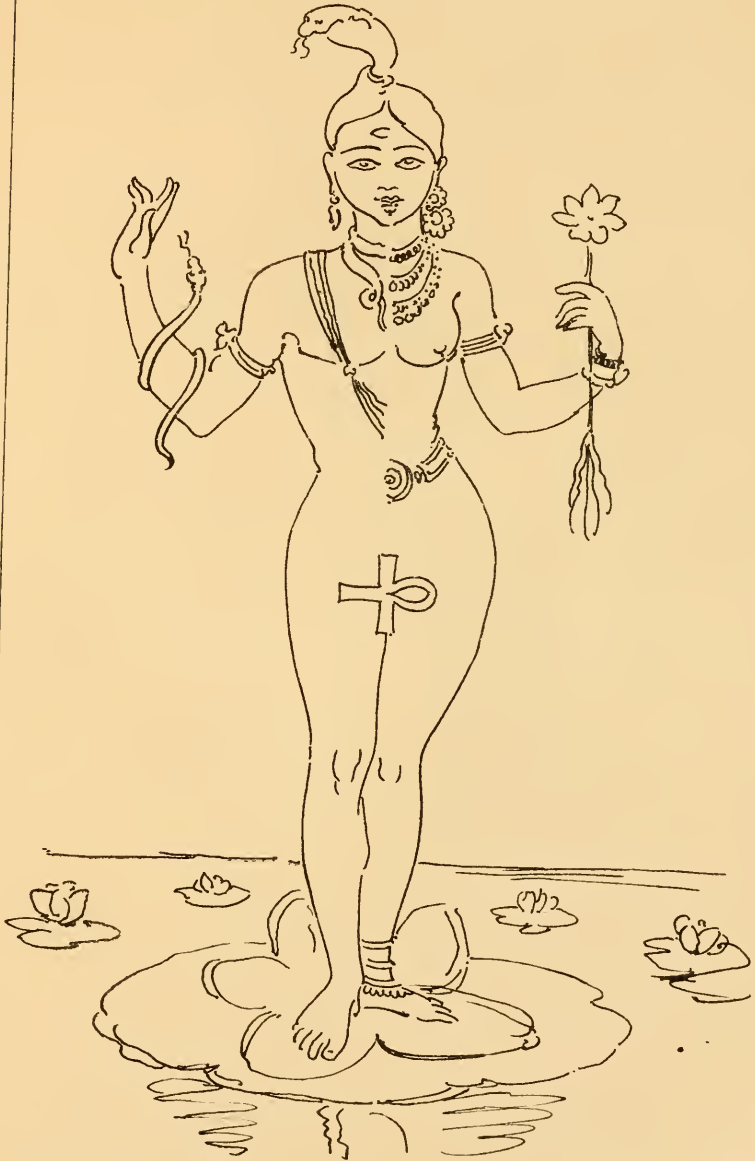
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PLATE II.

"THE SUPREME SPIRIT IN THE ACT OF CREATION BECAME, BY YOGA, TWO-FOLD, THE RIGHT SIDE WAS MALE, THE LEFT WAS PRAKRITI. SHE IS OF ONE FORM WITH BRAMAH, SHE IS MAYA, ETERNAL AND IMPERISHABLE, SUCH AS THE SPIRIT, SUCH IS THE INHERENT ENERGY, (THE SACTI) AS THE FACULTY OF BURNING IS INHERENT IN FIRE."
(BRAMAH VAIVARTTA PURANU, PROFESSOR WILSON.)

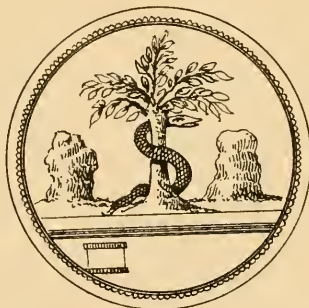
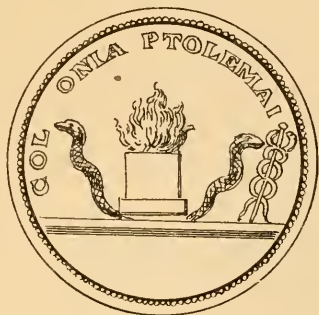


ARDANARI-ISWARA.

FROM AN ORIGINAL DRAWING BY CHRISNA SWAMI, PUNDIT

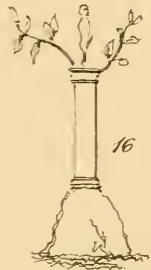
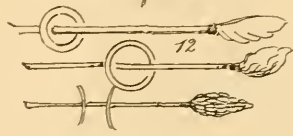


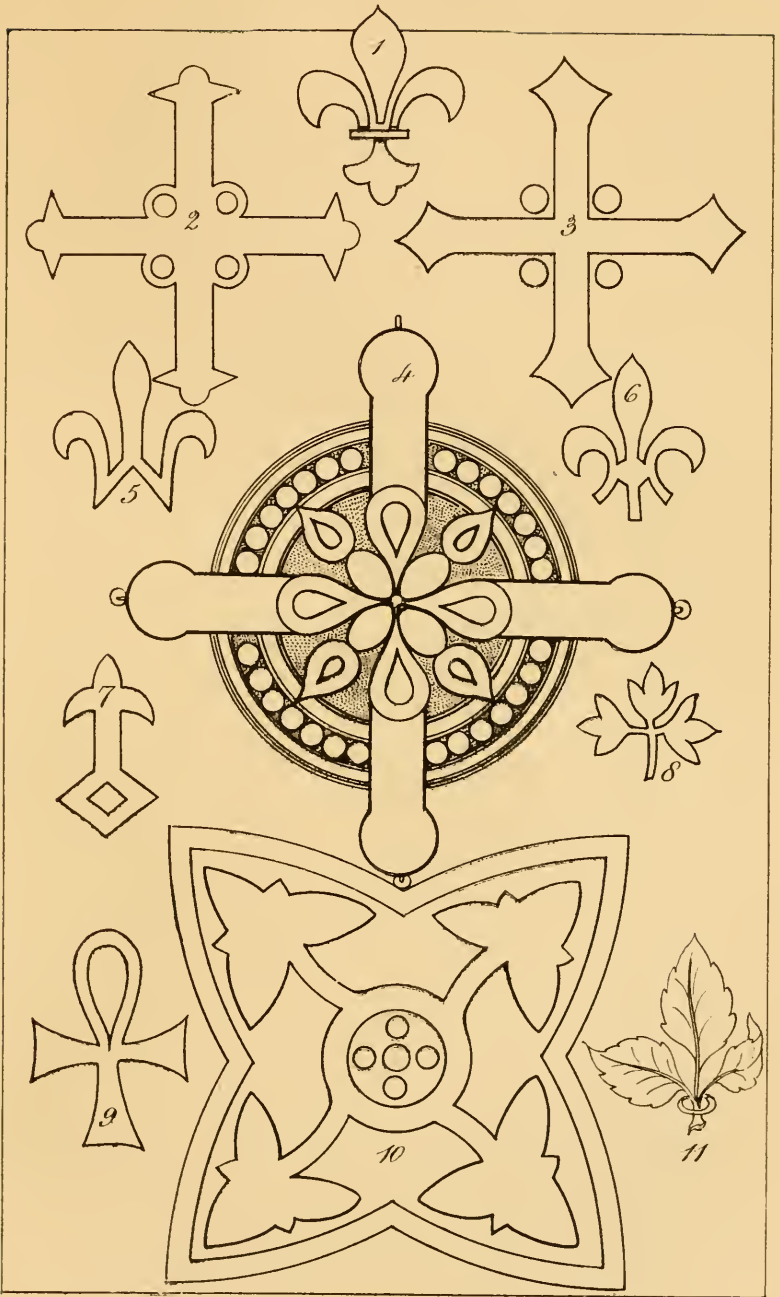
PLATE III.

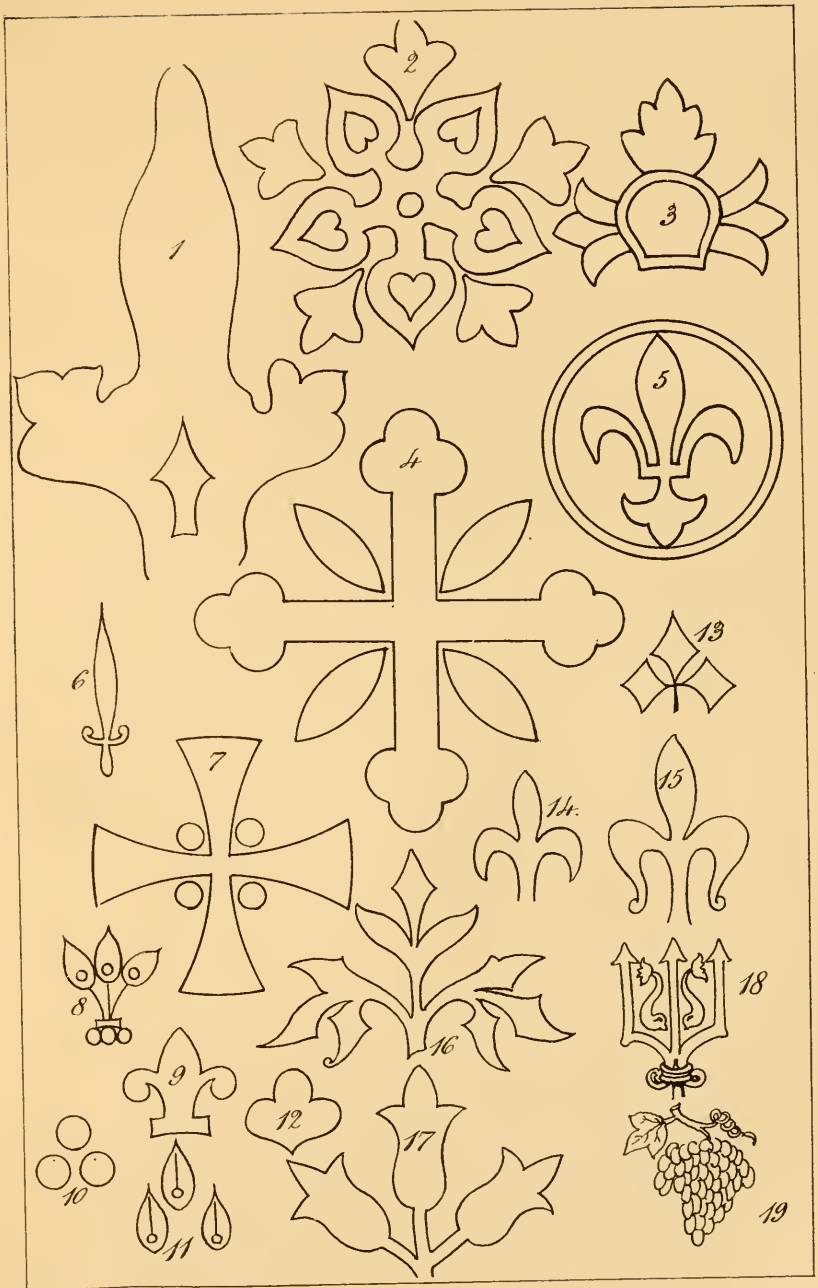




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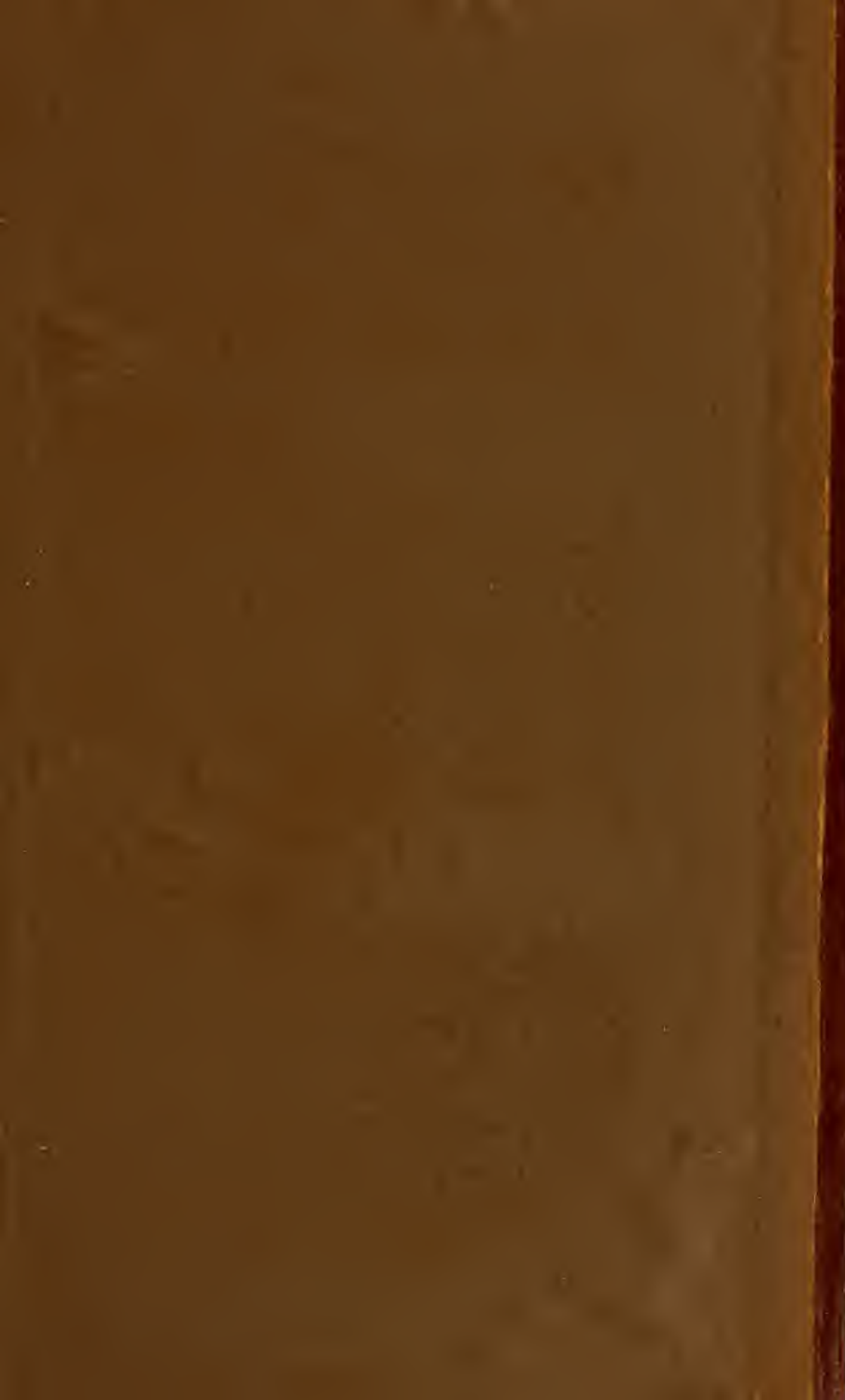
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