ENOCCH

The Second Messenger of God.

BY

VOL. I.

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

To the Author of the Book of God.

Natal, South Africa,

March, 11, 1872.

Sir,—I am reading your work on the Apocalypse. I have just finished the second volume. The subject, that is General Mythology, on which you write, has been for many years a matter of great interest to me, and of espe-
cial study, and for some time I have looked upon it as calculated to do the Christian world much good if deeply, thoroughly, and religiously, studied. There are some things in your work which come back to me as the echo of my own thoughts. Your remarks in Book III, Vol. I, on the Nemesis of Heaven, are thoroughly good. I hold, too, to the truth of the Universality of God’s love and light-giving and active all-embracing operation. And there are other things in your work which, though not accepted truth in the religious world, have for years formed a part of my own belief. I can even join with you in the aspiration for a World’s Faith.

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

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

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

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

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

I shall read Vol. III, and then re-read with more care. In the meantime I write my general impression. I should like to ask some other questions, and to be able to refer to works which, in this out-of-the-way corner of
the world, I do not possess. In the meantime believe me to be,

Yours truly,

May 20, 1872.

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

I cannot soften or retract anything I have said of

* The medal prefixed to this letter represents the Holy Spirit. The Mystic Vase indicates the source from which the Cabiri spring, shewn under the symbol of Trees: the Wreath of Olive, which also typifies the Holy Spirit, embraces them in its fold. The letters E. K. indicate Εὐαγγελιστής, or Εὐαγγέλος Κυρίου, the Good Messenger of the Lord, or the Buddha. See also the medal at the end of this letter for the same initials. There the Man of the Sea, or the Twelfth Messiah, the Leviathan of the Waters, is seen receiving from the Holy Spirit the Olive Branch of sovereignty and truth. See Vol. II, 70, 88.
the Jews; though I personally regard many of the people. I have friends among them than whom the world could not produce any who are more honourable. But this must not blind me to the system; nor could it be expected that it should do so. As a nation the Hebrews have been guilty of the greatest crimes; and Europeans for many hundred years have laboured under the direst evils, because of a superstitious adherence to Judaic authority, and a belief in their pretended mission as the most favoured nation of the Lord. And this superstition requires to be dispelled—rudely and roughly if you like—by the use of terms which can leave no loophole to the reader to mis-understand the enormous crimes which are traceable directly to the prevalence of Judaic ideas upon those to whom their books have come. Out of the mouth a blast of fire, and out of the lips a flaming breath, and out of the tongue sparks and tempests.* This is the Voice of Prediction; and by this Voice I am constrained to act, as you would know, if you had read the whole of the Book of God, and seen that in this way, as the Supreme himself has declared, are to be opposed the rabbis, the priests, their teachings, and their writings. These last, indeed, have done more injury to mankind than the religious books of all other peoples put together. There is hardly a Jew of the lower orders who does not even at the present day, as a consequence of those books, and the doctrines derived from them, exult in the murder of the innocent Jesus. The multitude rejoice in his crucifixion as that of a blasphemer, an impostor, and a seditious malcontent; and shrink not from the invocation, his blood be upon us and on our children, but regard it as an honour and a source of pride. (Matt.

* See Part III, 672.
xxvii. 25.* It is absolutely necessary, therefore, that they should be painted in their true colours, and I have so painted them; not that I hate the Jews, but that I prefer the Truth. Are we to do evil that good may come? I am sure you will not say so. Are we to abstain from telling the truth, or should we falsify history, in order that we may conciliate the rich and powerful; or ought we to float along with false popular opinion that we may get this or that one to our side because it is expedient to do so? I am positive you would not advise this. Is it not a well known maxim that to suppress the truth is to suggest a lie? and can there be a worse suggestion of falsehood than to allow any person to believe that the Jews are the very chosen people of God, when their career as a body, almost since the days of Amosis, has been a violation of every law of God? There are, as I said before, in spite of their rabbis, and wholly distinct from the many, noble spirits, wise and good men and women among the Hebrews; but the doctrines of the community, and the books on which they base those doctrines, lead direct to perdiction. Hence I have spoken freely of them as I do of petro-paulites; another equally pernicious sect. This age requires free speaking; it is an age of smooth and slimy waters that need to be disturbed. At present the fashion is to talk gently and kindly, and almost sympathisingly, of crime and criminals. Humbug is our sovereign king. I abhor such a fashion, and such a monarch. Hell and Satan deserve no courtesy.†

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

must refer you for a better consideration of what the "saint" was. I do not wonder that Swedenborg, who had studied his works for over forty years, thought he saw him in Hell, "connected with one of the worst of devils;" I do not feel surprise that he speaks of him as "a nefarious character." You may not believe that Swedenborg saw this in reality, or that he had any Divine Visions of the future state. But I do believe that he had; and I have full faith in the Supernatural, which all our present writers who think themselves Philosophers denounce as something wholly unreal and incredible; a badge of fraud, or a sign of foolishness. The more any one is versed in Philosophy, says this Great Seer, (as if he foresaw the rubbish that now passes under that name) the more his blindness and darkness; the blindness increases with the Philosophy, as might be proved by many examples. Wiser language than this did no man ever use; it particularly applies to the bastard philosophy now in vogue, which doubts of everything and substitutes nothing; leaving Man a rudderless wretch on the great ocean of life, without a single star of light to guide his miserable course. In the rabble of writers he is left in doubt whether he is a man, a machine, a "miscegenation," or a monkey; to whom God never sent a Revelation, or a glorious glimpse of the Life to come; but whom He abandoned in the dreary wilderness, leaving him to chance, to ignorance, and to ruin. If he adopts this unhappy view how can he regard God as otherwise than callous or indifferent to his welfare? and the next step to this stage of thought is either an absolute disbelief in a God who could so neglect him, or a blasphemous assertion that God is a Devil. This is what present scepticism leads to—the scepticism of our simian sages who are of a
different order, indeed, from the Samian—and it is a miserable result. But let me ask this of those unhappy infidels: What would the world be without the Supernatural? What the East without its divine Buddhas; its Zaradusht bright as the Morning Star, and the heaven-dreamer of Arabia? what the West had not Jesus come from on high to rescue it from rabbinism and the gods? What would Europe have been in the long right of the middle ages if certain holy men and holy women had not had divine Visions of the Celestial? Shall we say that these things are lies? or that they have ceased for ever? Heaven forbid! Yet there will always be found shallow sceptics and sophists who laugh in the face if one professes belief in those Sacred Dreams; and who—like even the erudite and large-minded author of Nimrod—think the Seer of Stockholm "disgraced" his age, or rather the literature of his age; when in truth he was perhaps its most distinguished ornament. Compare him with his cotemporaries, Johnson, Wesley, and Goethe, and see how grandly he shines. I have selected names to which you cannot object: the first and second are vulgarly supposed to impersonate nearly all the virtues, and a great deal of the sciences; and the third is looked upon by millions as a sort of demi-god in intellect. To my judgment they are simply contemptible when compared to Swedenborg. But while I hold that Swedenborg saw this and other things in absolute verity and fact, I do not believe in all he saw; there is a great deal of fantasy mixed up with his truths, and these must be apparent to the wise. Yet if you treat Swedenborg simply as a great man of immense knowledge and splendid intellect, his opinion of Paul deserves
high consideration. I am sure it is of more real value than that of professional divines who have large emoluments to prejudice their views—people like the annotators of The Speakers' Commentary, who would keep mankind if they could in the same fetters which priestcraft forged for them from the beginning, and to which it perpetually adds a new link, as every olden ring becomes worn out or rusty, or rotten.

And here, perhaps, you may say (nor can I complain if you do so), What is all this about the Supernatural? All my experience rejects it; the experience of all my friends and acquaintances would do so too. I have lived forty, fifty, sixty, years in the world, you may exclaim, and have had no glimpse whatever of the things you speak of. Granted. But all minds, and all men are not the same. Your friends have probably written no great epics, and yet we know that great epics have been written. Your friends may not, any of them, have had what the Scots call "second sight," and yet we know that many hundreds of that wise and noble people have enjoyed and still possess it. In some men common sense exists principally—the sense that gathers gold and silver—in others what I call spirit-sense; that is, a condition of the brain and of the inner nature, in which things of this earth are subordinated to things that appertain to Heaven. To minds of the first-named order the Supernatural is a myth; they reject it altogether from the sphere of their belief. Indeed I sometimes doubt whether they could accept it, even if they would. But there are others to whom the Supernatural is true, and who would value little life on earth if it were not cheered by heavenly gleams. You cannot
deny this without classing some of our most illustrious names with those of fools or impostors, and this you will hardly do. How many prophetic glimpses and dreams have come even to ordinary men! How many instinctive presentiments! How many forebodings of good and evil! Are not these supernatural? Was not the Daimon of Pythagoras, and of Socrates, supernatural? I am sure you do not think that either of those Sages wilfully lied. Was the Essence that conversed with Tasso merely a myth, a mist of madness, a phantom of his imagination? But I need not ransack history or biography for multitudinous proofs of this kind. Men of the world never will believe them; and men above the world never will reject them; and so the matter must remain, I suppose, for ever on this sphere an undecided thing. And it is right that it should be so. For if God were to descend in thunders visibly upon this earth, and command men to walk aright, I suppose they would do so in obedience to the edict of the Supreme—but where then would be their free will? and how would they differ from bonded slaves? But the obedience of slaves is not what God requires; but the love and worship of intelligent spirits who, by their own efforts, not by what others tell them, make their way towards Him. Therefore God has left men to deal as they deem fit with the Supernatural; to reject it, or accept it, as they please; nor has He clothed His Messengers with such miraculous gifts as would carry conviction to the whole earth that they were accredited servants of the Most High; for this again would be to force obedience, not to win submission. God has given Revelations which prove themselves to be true by their harmony and beauty, and there He has
stopped. He adds no other proofs of them than their own intrinsic excellence. We have the testimony of the Ninth Messenger, that it is only an evil and adulterous generation which seeketh after a sign (Matt. xii. 39), and we may be perfectly sure that it is in accordance with all we know of God, that He abstains from any semblance of leading men to the right way by any other than an appeal to their reason; an appeal that succeeds, when reason listens. As every man has it in his power, if he really tries, to find out true religion, and separate it from the false, so also he has power to enter the Supernatural Sphere, and to converse with Angelic Essences. But he will not try; and therefore he remains for ever ignorant, and for ever outside. And it is hardly fair that he should deny altogether the Paradise that blooms within the Gates if he has never tried to approach those Gates. But this is what he generally does. A man who clings to sensuals cannot associate with spirituals. A man who relies only on his common sense; on his money-getting passion, on his mere energy after caravels, will never reach the higher, the spirit-sense—the soul-illumination. I know plenty of scholars and men of worldly wisdom who think the Supernatural is all moonshine; but I never knew that any one of them had striven to attain admission into the Circles of Light, which are not the less real, because they are unseen of such. Every one knows that a man cannot get money, or food, or learning without labour; every one thinks that he can get Truth (which is the most precious of all things) without any exertion at all of his own, but simply by listening to some hired priests whose words he accepts as words of wisdom. But if we want Truth, or Light, or any Beautiful and Spiritual thing, we must labour for them quite
as hard as we labour for gold, or aught else that we desire to have. Neither Truth nor Light will come to any man who does not want them with all his heart and soul; who does not seek for them eagerly, and who does not toil early and late for their attainment. Why should men, whose god is their belly, expect that Pure and Holy Spirits from the Invisible should come to them? What sympathy, or correspondence (to use a Swedenborgian allusion), can there be between men of the earth, and creatures of the heaven, that the latter should leave their worlds of purest chrysolite to visit those who want them not?—nay, who perhaps doubt of their very existence? Yet this is what many good people do perhaps expect—I need not say in vain.

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

* Upon matters of this and a similar nature the reader may consult the numerous publications (Human Nature, among the rest,) of a very able and conscientious man, Mr. Burns, publisher, of 15, Southampton Row, Holborn.
of it; she named the gentleman whom she had so beheld in trance or vision. The gentleman arrived in London some ten or twelve days after. Sir Thomas visited him and found him on a sofa suffering from the effects of the injuries he had sustained. He told him what Lady Chambers had seen. The gentleman was astonished, as he might well be, and desired to hear it from the lady herself, who was an old acquaintance. She came and described all; and the event was, on inquiry, found to synchronize with the dream, and to agree with all its most minute details. This gentleman is the Recorder of London—the Right Honourable Russell Gurney. Now, if the spirit-sense can thus see what takes place three thousand miles away, why should it not, if ethereally-minded, penetrate also into the Sphere of the Unseen and behold its wonders? If upon a matter of no importance, and of interest only to those immediately concerned, the spirit-soul has this second sight, why should it not in a matter of vital value to the whole of mankind—I mean their knowledge of a future life? This, remember, is not the narrative of ignorant, or superstitious, or gossiping people, who are generally regarded by philosophers with scorn; but is the actual experience of persons in a respectable position in life, and not at all given to imagination. It is related everywhere, both by the Recorder and Mr. Common Serjeant, and nobody doubts either the sincerity of their belief or their ability to from correct notions upon this as upon most other subjects.

But while I press the Supernatural upon you, do not for one moment suppose that I believe in miracles, or that I advocate their actuality. A miracle is a violation of the Laws of God, under the Auspice of God himself, which is absurd; the Supernatural is simply that inter-
communion with the Spirit-World from which no Spirit in any sphere is, or ought to be, excluded by God, and to which, if it be pure, it naturally inclines. The "Magnet which supports the World" (to use the words of Enoch) diffuses its heat, its light, its influence through every existence in the world; and these only require to be brought into operation to unify them with all sympathetic powers whether they be in the highest heavens or in the lowest depths.

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

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

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

* Long after this was written I read in that able newspaper the Daily News (June 25, 1872), the following sketch of part of London on the Prince of Wales's visit to Bethnal Green:—In modern days princes do not imitate the Sultan Haroun Alraschid, and it may safely be reckoned that the Prince of Wales had never before penetrated into the squalid precincts of Bethnal-green. Truly it was a strange, incongruous association, the glittering procession, with brilliant officials, stately guardsmen with nodding plumes and jingling harness, pawing horses, and powdered wigs of State coachmen—all this pomp and glory in Bethnal-green! The very air of the district is redolent of sordid poverty and human misery. The Royal procession moved onward between dense rows of people, of whom a large proportion have as familiar an acquaintance with the pangs of hunger as a West-end man has of the way to his club. Among the gazers were many gaunt, ragged men, stunted, narrow-chested, and spider-limbed, by privation from their mother's breast; of lean, wan-faced women, bareheaded,
cities where, amid dirt and filth, vermin and disease, and poisoned air, and squalid raggery, and rotten food, and reeking cesspools, the poverty-stricken wretches, whom we count by thousands, and call our brethren, pass their days in blasphemy, drunkenness, and the vilest moral and physical degradation, cursing God and the blessed light, execrating the day they were born, and filled with the most malignant hatred of each other, and envy of all and in limp, dingy prints, who, as they cuddled to their breasts hydrocephalous infants, gazed in a kind of stunned amazement at the novel splendour. On one side, as the procession moved down the road, were Boundary and Half Nichols-streets, whither the police go with the intuition of experience when a thief or a burglar is wanted; on the other, Club-row, the scene of the Sunday morning bird fair. Lower down Royalty passed the end of Gibraltar-walk, in the parlious of which vestrymen own houses into the rooms of which ooze from the seepers percolates; and nearer the Museum, close adjacent to the line of route, were Hollybush-gardens, of good repute in the annals of blood poisoning. It would have been unseemly to have asked the Prince to descend from his carriage, and follow a guide through some of the dismal alleys of Bethnal-green—to enter little rooms where whole families pig together by night on the floor in their clothes; the dens whither children hardly older than his own youngest born contribute to their own maintenance by pasting labels on match-boxes at three-farthings the gross; the attics where the cadaverous weaver—descendant of expatriated Huguenot—is glad to ply the shuttle eighteen hours a day for less than as many pence; the back cellars inhabited by half-bloodless women, who earn their weak tea and scanty bread by making shirts at 1½d. a-piece, and find their own thread. But nevertheless these and many other kindred miseries abounded plenteously in side streets and squalid "gardens," as the bright sunbeams flashed on the splendour of the passing procession, and as the people cheered the Prince. And if personal experiences of the kind referred to were not for him, he might at least, as his carriage rolled on, glance at shops where are retailed viands not dreamt of in the philosophy of the West-end—cowheel at 3d. a pound, "Staggering Bob" at a penny a slice, pork that passed the inspector by the skin of its teeth, traysful of doubtful "pieces," on which, till the customer should arrive, the flies were luxuriating. See letter in the Morning Star of April 9, 1867, quoted in Part II, 465.
who are more fortunate. And if I can show you many self-made hells of this kind here, can you wonder that there are millions of such which the wicked in other spheres also make for themselves throughout the Universe? and which must ever exist while Vice, as on this earth, has rampant power, and Virtue is a thing to be praised but slighted. And, when I go into an European Church, I find all this set down to an ordinance and institution of God, who has arbitrarily made these ranks and distinctions in society, because it is His Will; and those who pass their hideous lives in this most sad condition are meekly told that it is "that state of life to which it pleased God to call them." Can you find anything worse than this throughout the whole East to which you refer me? Has God, indeed, cast all these people into this condition? Has He consigned them to this accursed kind of life? Has He made all these slums and fearful rat-holes, in which thousands upon thousands "made in His image," and destined to live for ever, exist in misery, and die of fever and filth, from year to year? In Europe we are taught all this, and many of us act upon it; for if God, their Father, has made these wretches so, why should we interfere, or interpose between the Tempter and the Tempted? for is not every misfortune sent to man only sent as a trial by a merciful Creator? and ought not the tempted mortal to withstand it bravely like holy Job of old? or even as Jesus himself when Diabolos, or Paul, assailed him in the Wilderness? Hence we shut our eyes to the fact that our political and wealth-worshipping system has produced it all, and that the earth is wide enough to feed all men well, if only our rulers recognized the truth and acted upon its sacred dictates. Were it not for the holy well spring of private charity which
seems to flow without cessation under the Auspice of the Holy Spirit herself, I know not what would be the condition of the poor in England; but God surely never meant that our brave and industrious people should be dependent on personal benevolence and not on their own right hands. But so it is. To resume. I have read, a great deal about foreign peoples, and the result is this, that I find that they are almost always the worse for intercourse with Europeans, whether they go in the guise of merchants or missionaries. Beyond this I need not advance. I have done all I could, as far as inquiry and research can do it, to make myself well acquainted with the moral condition of each quarter, and I find with sorrow that petro-paulites (there are but few Christians), are, as a rule, worse than the followers of Buddha, Brahm, or Mohammed; while, to give the crowning point to all their wickedness, they hypocritically pretend that they are the best and purest of mankind, and affect to weep over the condition of those lands from which all true Light originally came, and still belongs.

I am not a Dualist; for that, in the ordinary sense, means a believer in Osiris and Typhon, Ormuzd and Ahrimán; A Good Principle, God, and an Evil Principle, Satan; each perpetually contending with the other for mastery and dominion—the one, preserving; the other, destroying—each probably to be worshipped in turn by the devotee; the first to confer wealth and give prosperity; the second to abstain from inflicting evil. This is the doctrine falsely and wickedly ascribed to the Fifth Messenger; one of the most splendid luminaries that ever shone upon the earth of man. I doubt if it was ever taught by any but by such priests as now preach atonement, transubstantiation, and the like; though the
petro-paulite forgers of the New Testament have advanced a step further, and sought to blend God and Devil into one by assigning to HIM the qualities of a Satan. This is the Dualism of what is falsely called the Lord's Prayer, in which God is entreated not to lead into temptation—as if the Supreme Father of Love and Wisdom were a Jew Fagin, whose peculiar calling it is to seduce and instigate the innocent into crime, and when He has accomplished that awful end whose delight it is to torment them in fire and darkness for having followed their Tempter. This is an interpolation into the true prayer which Jesus taught, and which his followers polluted, and it is a portraiture of God which I never can accept; but which I would eradicate if I could with fire and sword, if Reason failed to root it out. I am, therefore, no Dualist. I am a pure Theist and no more. I believe in God, who is alone to be worshipped. I believe in the Holy Spirit of Light,* Beauty, and Love, who has been created by, but is almost co-existent with, God, and, who, though a subordinate Essence, is worthy of reverence in the highest degree. Zaradusht called her "the First of Angels," and she is so. I believe that her existence and most glorious attributes have been ignored by the Churches; for this reason among others, that Man has sought to degrade Woman, either into his contented drudge, as we see in many savage peoples, or into a silken slavery, so that she is his toy rather than his equal, and he has, therefore, kept this Mighty Spirit out of view.

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

Largus item liquidi fons luminis Æthereus Sol,
Irrigat assidue coelum candore recenti.

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

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

As to your questions, I have but to refer you to the Book of God itself for what I consider to be a complete answer. My Apocalypse contains the fullest internal evidence of what it purports to be: if it cannot take its stand upon this internal evidence, it must, it may, pass into oblivion. I write enthusiastically upon it, because I feel its surpassing grandeur and truth. I have read, I
think, every great book that the earth possesses; but I never read one that came near the Apocalypse. If you will sit down and peruse it, or the Book of Enoch, not by fits and starts, or at intervals; but as every truly great intellectual work of moderate length ought to be perused, that is, in one or two, or at most three, readings, you will then probably appreciate each as they deserve; and be rapt as it were on wings of flame, into realms of divinest thought, far and far away from earth. But if on so reading them no such result follows, or if they do not inspire you with nobler views than you had before, or if you sit down to them after a full meal and a bottle of port, or under circumstances adverse to all exercise of the nobler energies of the brain, and thus grow to think that they are merely human, and only wild rhapsodies, then indeed you may be well warranted in rejecting them as spiritual guides or teachers.

As to external evidence of the authenticity of the Apocalypse, which may weigh with you, where internal demonstration fails, there is no external evidence equally strong for any ancient theological book. The work is proved by the almost innumerable allusions to it in carvings, medals, writings, customs, and traditions, which the whole earth, from the earliest period, seems to furnish, and which you would perhaps have acknowledged had you read the Commentary, and its exhaustive evidence, before you wrote to me. I have often wished that I were rich, so that I could bring before the world, in one view, prints or engravings of the thousands of carvings, memorials, frescoes, medals, going back to the very morning of mankind, and all illustrating the Apocalypse—illustrating it in a way that no other Book is illustrated, and carrying absolute conviction of
its being the first and oldest of books. These are now scattered through many volumes—but I look forward to a day, probably far distant, and when I shall be mingled with the dust, when they will be collected together, and published as external proof of the Apocalypse. I have copied my edition of it from no manuscript, though I feel certain that it exists in manuscript;* but I have moulded and modelled it under a Divine Auspice, and on the same principle as I have dealt with the Book of Enoch, which is now passing through the press. Those who require ocular proof of everything, and deny God unless you show Him visibly, will say this is fanaticism, or madness, or imposture: those who are content to judge by the effect which these works, when well studied, may have on their own natures, will recognize in each one a Celestial Hand, tracing on every page Celestial Light. My mission is to promulgate Truth, but I cannot, in this manifestation or phanerosis of myself, compel any to receive it; and probably a thousand years may pass before it is universally confessed. But to me personally this is of no import, as I do not write for fame, or money, or the usual incentives that operate on the mind. I have laboured for more than a quarter of a century night and day, in preparing for a task which can bring no reward but the consciousness that I am doing my duty; learning and striving to teach the One True Faith, which once pervaded the whole earth. The Assyrian sign or semblance of the First Messenger,

* Among the lost writings of Democritus, are a Treatise on the Sacred Letters seen at Babylon, another on the Sacred Letters seen at Meroë. What else can these be than the Apocalypse, the Book of Enoch, and Fo-Hi, &c. See post, 320.
Oannes or Adam,* after having lain for centuries under the mounds of Nemroud, has at length been disinterred, and brought to Europe, where it appears, as offering its Sacred Volume under a mystic emblem: in like manner that Sacred Volume itself is disinterred, and from surrounding mire, and clay, and darkness, it is sent forth to light, to shed on all the radiance of its words. And if you will ponder these matters in connection with those marvellous things contained in the APOCALYPSE regarding the Twelfth Messenger, and in the Commentary upon it, you will

* The plate prefixed to this Preface represents Isis, the Egyptian name for the Holy Spirit, unveiling herself, as She now for the first time does, to all mankind. The medal prefixed to the Letter, and which I copy from Cardinal Noris, is highly mystical, and belongs to the Mysteries, one of whose secrets it declares, but in the most occult way. The tail-piece is a mystical medal from the same writer. See Vol. II. 79, 80. The student of the preceding Parts of the Book of God can alone understand the beauty and truth of these symbolic representations. I have explained in Part III. 565, the true history and nature of these
not regret the hours that you have given to them; and you will probably then for the first time see the form of Holy Truth.

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

Sincerely yours,

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

BOOK I.

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

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

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

4. In the present Essay I shall advert to some of those matters, which I could not embrace within the former ones. I may appear in some places to go over ground which I have trodden before; but I shall insert nothing which does not seem to me absolutely requisite as a light to my readers' mind. The labours of a thousand master intellects directed to one point, and that point the liberation of mankind from their present systems of organised and contented ignorance, under the rule of priestcraft, would hardly be enough to make even a little way for the next fifty years: how, then, shall it be when there is only myself alone, at the present moment, to dispel the prevailing mist? I shall, however, do the best I can to sow the seed, and I shall feel no envy or repining if I bequeath to others the glorious harvest which I anticipate will arise from the implanting of True Religion, and its eventual diffusion over the whole earth. The flame which I enkindle in the souls and spirits of men will in the end be spread from one to many until in the end it may
happily comprehend all. *I shall pass away, but it shall remain. There shall be preachers, missionaries, and martyrs of this philosophy, to the end of time. No power can destroy it; no creed can successfully resist it, although before its final triumph it shall meet with persecution equal to that of any of the other grand truths which men resisted but have survived to bless. Yet in the hour of its triumph let it beware of success, and shun the first approaches of corruption. From its priests alone may this proceed, for it is they who have ever destroyed the Creed of Heaven. To the laity rather than to these I commit it; for the laity, when in earnest, are ever the truest guardians of Religion; and if *they* be faithful to their trust, this Creed can never die.*

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

"*Let a man have the heart of a kite, and the talons of an eagle, let him deceive his superiors, and oppress those below him; let him enlist flattery, insinuation, profligacy, and avarice on his side, and he will find them a lasting assistance through life.*" But the triumph is only transitory, and these are arts that lead but to darkness and utter perdition.
6. From the most early times a pure system of mono-
theism or belief in One only and Supreme God and
Father, the Fiery Soul of the Universe, prevailed almost
universally over our earth. This is not the idea of the
ignorant or of the modern race of sceptics, who are
sedulously taught that primeval men were savages, and
that the moderns only are civilized; but the remains of
art almost coeval with the very morning of mankind
on earth, that exist in China, in the Central Cities, in
India, Egypt, and Etruria, demonstrate the delusion of
the many.

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

8. Next to the Supreme was regarded with the most
profound reverence a Second Pure and Great Existence
who was called The Holy Spirit of God; because She
was, as it were, the actual, breathing, immediate develop-
ment of that Sublime Essential Fire which constitutes
His being. From the union of these Two, Essence and
Emanation, or the Bi-Une AO, all spirit-existence was held to be developed. Nor did this belief require much argument to prove that it was true. All the powers of the Universe which we see daily before us, proceed from the influence of active vital energy upon passive existent being; nor can we form within our minds any other idea as to the origin of things than this. And no truth can be more certain than that there is an analogy in all the operations of Nature; and that the very same Law which holds the whole astral universe in its place, regulates also the suspension of a drop of dew on the cobweb of the spider, or on the delicate petals of a rose.

9. The very constitution of the Spirit and Soul which are conjoined in man, helps to demonstrate this Truth. From the very beginning we find it part of the religious belief of all peoples: (2) there was a Father, there was a Mother; the First presiding over the Law; the Second embosoming the Love that is in the Universe. Man prays sometimes to God; he as often sighs for the sympathy and support of the Holy Spirit of Heaven. There are moments in the lives of the most hardened sinners, when they dare not cast themselves before God; but when the feminine Power moves and melts them into true sorrow, and they dissolve in tears before the Goddess-Image. It is impossible to eradicate this sentiment from mortality; it is innate; it is as powerful in India as it is in Italy or Ireland; it is part of the essence of existence. If it were not true it would not be so. No one can suppose that a spiritual want or impulse of this kind is artificial or artificially produced. It is so pure in quality that it must have been originally infused into the spirit by God himself. It elevates; it softens; it refines; it is
a feature of every creed in every part of the earth; and although this alone would not demonstrate its truth, still it must not go for nothing: for all its tendencies are beautiful, and such assuredly must be of God.

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

11. From these premises, flowed the belief as to the mode in which all that we now see, as distinguished from that which we see not, has come into being (4): the faith in an existence of unbounded spheres of beauty, inhabited by Spirits of transcendent light and force; those who are designated, Intelligences, Powers, Archangels, as being next in order to the Ineffable Spirit which was the Second from the First; in the golden cycles and ages that existed in those spirit realms, in the discontent and fall of certain of those Spirits from their paradise bliss, and the consequent necessity imposed on the Divine Being, to fabricate material spheres for those creations which were no longer pure enough for zones of light and fire; in the beneficent law by which their rise again into beautifulness
is ordained, if they shall have shewn a wish to do so; in
the just and inflexible ordinance, by which they gradually
descend into lower and lower phases of existence, according
to their increasing grossness of nature, (5) in the divine
compassionate affection, whereby the Father ever seeks,
through the medium of Revelations, to call his wandering
prodigal children to home and to himself; by the agency
of the Sacyasinha or Lion of God, and the universality of
this law, as proved by the appearance of various Messiahs
in countries the most distant from each other, and at the
exact periods when their advent was most absolutely
needed.

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

13. But the deeps of ignorance in which mankind
voluntarily immerse themselves, are sufficient to fill any
one with dismay, when he considers how tremendous are
the interests involved in this suicide of the immortal
nature that is in human beings. Of the innumerable
millions upon earth, how small and insignificant is the
number of those who actually think upon the life to come, or
meditate upon the true nature of their God. Everything
now is either blind faith in what has never been investig-
gated: superstition, or an abject credulity in the most
degrading fables, or a hidden infidelity which wears the
mask of religion. Superstition, says Plutarch, is an evil
no less to be avoided than Atheism: and the latter, I do
believe, leads to less actual vice than the conventicleism
which prevails. Hardly any one believes, that is in the
true sense of the word: hardly any one inquires or seeks to learn anything of the true Nature of Things; the millions are contented with their present amount of knowledge; deeming not that it is in fact ignorance and folly. He who seeks to teach them or draw their attention from the sensual to the spiritual, from swinishness to intellectualism, is listened to with impatience, or with a dull ear; and he can see that his auditor is but little interested in that which is his all. Things divine, says the Ancient Oracle, cannot be obtained by those whose intellectual eye is directed to body: but those only can arrive at the possession of them who, stripped of their garments, hasten to the summit. I do not deny that great multitudes talk, preach, and write upon this subject: I do not controvert that as a theme it is one on which millions and millions babble until they really believe that they exercise thought, reason, reflection, and examination. But nothing can be more superficial or shallow than their notions upon this and all co-relative matters. How many thousands every Sunday join in prayers on which they have never once exercised the least ray of that practical common sense which distinguishes them in all the matters of ordinary life; which regulates them in the purchase of their Sunday dinner, or their holiday garment: or in the sale of the commodity by which they gain their living: how many thousands unite in hymns, of which they have never once seriously examined the tendency, and which in reality, breathe but idolatry, superstition, and foolishness. If I were to make extracts from the various most approved volumes of hymnology, and to comment upon them, as their language would warrant, the pious reader would be shocked at the odious, contradictory, and
ridiculous qualities which he unconsciously joins in attributing to God, and would in heart condemn himself for having used his speech to so dreadful an end, and for having voluntarily laid aside his reason, when he sang those silly, blasphemous, and horrid rhymes.

14. The priests, who are the authors or advocates of those hymns, and of the atheistic notions which they imperceptibly inculcate, are, it is true, at the bottom of all this terrible indifference to the future which is the characteristic of modern life. Having bound in brazen shackles, the souls and spirits of mortals, they have re-rivetted their chains by a series of schemes, and by interminable falsehood they keep their serfs in durance, from which unfortunately for themselves the serfs evince little or no anxiety to escape. They remind me of those madmen who, happy in their delusions, think themselves kings or princes, when crowned with straws or thorns, and laugh derisively at those who would remove them from their fancied thrones. What spectacle on earth can be more saddening than to see a man immersed up to his eyes daily in sensuals, and never once labouring after the Truly Beautiful or Spiritual, but living wholly for the acquisition and enjoyment of present corporeal delights? who has never given one month of his whole existence to investigation either into what he is, what he is to be, or what he ought reasonably to believe of religious faith? but who doggedly maintains all the nonsense that he hears on Sunday, from a man as carnal and as ignorant of all that is really Good as he is himself—what sight, I ask, can be more melancholy throughout unbounded Nature, than to see such a man assured, like all our dying murderers, after a beefsteak breakfast, of an immortal throne in
heaven with Jesus Christ and the Apostles, if he sincerely believes all his sins have been atoned for in the blood of God! and that a steadfast adherence to this faith is alone necessary for his salvation? That such a believer is absolutely insane, would be clear to any one who exercised judgment; but judgment upon such matters is seldom or ever used, and the priests and their cliques persecute with such undying virulence and hatred, all who differ from themselves, or who would attack their systems, that man, who is naturally rather of an indolent than of an inquiring disposition, sits down satisfied with things as he finds them, and surrenders himself, spirit, soul, and body, to the arch-impostor (6) or the fanatical dupe; both of whom unfortunately exist in great numbers among the priesthood of all religions. As a general rule it may be taken that a large cohort of the sacerdotal order consists of honest fools, who, from early education and indolent habits, and confirmed custom, ignorance, and port, believe all the folly that they teach; but there are always great and accomplished rogues behind, who pull the strings of these wooden puppets, and thus procure for themselves popedoms, archbishoprics, and patriarchates, in which they exercise the power of despots, and laugh complacently at the madness of the many, which thus so happily accomplishes the gain of the few. For who can seriously believe that the profound and subtle scholars whom every church enumerates among its janissaries, can sincerely hold the wild, contradictory, and blasphemous tenets which they put forth from pulpit and from desk? or can any one suppose that the accomplished minds that have won pontificates and thrones, entertain the least doubt that the Canons and Articles which they uphold
are false as the Books themselves on which they are founded?

15. The steadfastness with which they persecute all who differ from them in opinion, and the unreasoning support which their believers give them in such persecution, are among the main sources of their vitality. Yet these persecutors invariably profess the greatest attachment to liberty of thought, and I have no doubt that they persuade themselves that they do but maintain its liberty at the very moment when they are doing all they can for its destruction. The philosophers of Greece, at a most early period, arrived at the knowledge of One only God, the Father and the Fountain of all: it came to them from the East, the source of all light. Yet when Anaxagoras openly taught it, he was in consequence charged with atheism, and narrowly escaped death: even at the present moment there are writers who ignorantly follow in the wake of his reverend accusers, and do not hesitate to call him atheist. We know also that Pythagoras, one of the purest and greatest of men, was relentlessly slaughtered when he preached reform and exposed the falsehood of the Pagan priests: while Socrates, like Jesus, was formally condemned and murdered because he did not uphold the licentious rabblement of deities in whom the pontiffs taught their believing dupes to put their spiritual faith. The Jewish parsons massacred the Ninth Messiah, Jesus, who laboured to upraise the multitude from practical atheism; and by a woman of the same nation, Ahmed, the Tenth Messenger of God, was poisoned, at the instigation doubtless of some pious Rabbis who had persuaded her that in so doing she was performing a service that would associate
her name in glory with Judith, the sanctified assassin of Holofernes. Wherever, indeed, a man is found whose great aim is to uplift the souls and spirits of his fellows from the atheism and mire of superstition, there the priests and their detestable satellites are gathered like hyenas ready to destroy and to devour him. The more beautiful the truth which he preaches the more ravenously do they foam with rage; for Beauty is the everlasting antagonist of the Deformed, and the Deformed is the Demon whom they adore; and they who are in fact themselves but satans and devil-worshippers, by loud outcries persuade the multitude that the man who would fain by his teachings clothe their minds in sunbeams, is in reality an emissary of darkness, whom they should exterminate with all speed. Where is there in prophet or apostle a more sublime glimpse of the nature of the soul, of its aspirings after the Eternal, and of its future imparadisation than that which is contained in the following extract:—

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

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

transubstantiation, communion of bread and wine, blood atone-
ment, scapegoats, and such follies, or rather crimes; for what
crime can be so great as to debase the splendid image of God in
the minds of mortals?
sought to make his fellows believe it as a portion of their daily creed and thought (I mean Giordano Bruno) was condemned by the priests as an Atheist, and was publicly burned in Rome in the year 1600, by men who pretended to infallibility, and by a Pontiff who styled himself the Vicar of the Supreme. And many thousand Petro-Paulite men, I have no doubt, rejoiced in such a burnt offering to the Lord!

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

18. Volumes would hardly suffice to show what sublime ideas of God once prevailed over the earth, until they were exterminated by superstition and the priests. Consonant indeed to right reason and to all true ideas of the Divine were the religious notions of the primitive men. In what august colours they represented the Heavenly Father! In what pure and shining lights they placed his benevolence, his love, his tenderness to all! How they demonstrated his government to be not
partial, local, or provincial, like that of Jews and Paulites (8), but wide and all-embracing, like Infinity itself! When contrasted with the base, narrow, and foul views of God which are now commonly preached, how brilliantly they gleam. He indeed has been dragged from his Empyreal Throne in Heaven, and degraded to the miserable level of a rabbinical Lar or household gnome, who sacrificed all things for the preservation of a robber and an apostate tribe. Let us hope for an age when He shall be restored to the belief of men, in all His pristine light and majesty, when Knowledge with one hand shall tear down the pillars of the fane of hell, and with the other rear aloft the adamantine walls of the true Church of the One God, where all may wend to worship Him in wisdom and benevolence, without one stain of the error that is almost general.

19. In the present aspect in which the Petro-Paulite God is presented to the popular eye, it is difficult either to respect, revere, or love him. His caprice is shocking: his injustice is inexcusable. Because the fabled Adam disobeyed a command, which seems in its trifling nature to be that rather of an oriental satrap than an omnipotent Judge, and tasted an apple at the solicitation of his wife, God curses him, and all posterity; dooms them to pain, to misery, and to death, and as many hold to everlasting damnation in fire; and when his fit of anger has departed promises that He will appease His own wrath, by the murder of an innocent being, who is in truth Himself in another form; so that the act of injustice which He first perpetrated in consigning unborn millions to a punishment which they did not deserve, is to be wiped away by another act of still more odious wrong, or folly, namely,
his own suicide in the crucifixion of his well-beloved Son, whose voluntary, or, to judge from the gospels, involuntary (9) death in some inexplicable manner is to appease his fury, to open heaven, and give admittance there to those, who, but for that death, must have been perpetually excluded. All nature, we are told, labours under the operation of a curse launched in a moment of passion by Him, who, truly regarded, is exempt from all infirmity; and who, if He had indeed so acted, would appear to be rather an Evil Demon, than a Beneficent Parent, and an All-wise Guardian.

20. It is impossible to disguise from ourselves the horrid nature of this creed; but it is the foundation on which all modern Petro-Paulism is based. We cannot, if we would, shut our eyes to it—there it stands in naked deformity, in undisguised and frightful wickedness. The priests endeavour to conceal its dreadful features by dinning in our ears, "faith," "belief," "mystery," and a host of kindred words which, like skilful jugglers, they commonly use to hide their art: by threats also of "everlasting damnation" if we admit a doubt: but scarcely a day passes in which it is not more and more demonstrated that reason will no longer endure a God or rather a Demon, of this nature; and it is become impossible to believe that Heaven would not reject him if he were there. That he could have been so long worshipped, furnishes a curious instance how blindly men believe when they are under the influence of superstition; and how utterly they abandon the use of their understanding at the command of priests. Had they not wilfully resisted the very plainest truths, the god of the Jews would long since have been swept into the contempt
and oblivion into which pagan or mythologic Jupiter himself has fallen; and with infinitely greater reason too, for Zeus was never so cruel as Jehovah (10).

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

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

Note 2 (page 6).—There are in every climate, says Bryant, some shattered fragments of original history, some traces of a primitive and universal language, and these may be observed in the names
of Deities, terms of worship, titles of honour, which prevail among nations widely separated, and who for ages had no connection. He might have added that this language prevailed in the days when there was one and the same universal religion; and that each operated on each, as cause and effect. Book of God, Part I., pp. 124—137. The distinguishing marks of one faith are found in places the most remote from one another, from the German forest to the Chinese temple. The Vandals had a god called Triglaf; one of these was found at Herlungerberg, near Brandenburg: he was represented with three heads. Trium Deat, or Lord in Three, was worshipped in a most magnificent temple at Upsal, in Sweden. The Chinese Fohists have an idol which they call Sanpao—it consists of Three, and the Japanese counterpart of this has Three faces, and they call him the father of the sun, moon, and stars. This idol symbolizes God with his Messianic and Cabiric Messenger on his right and left. Book of God, Part III., 404. When designated as Father of the Sun, Moon, and Stars, it alludes to God, the Centre, from whom proceeds the Holy Spirit, Light (Gen. i. 3), typified by the Sun and Moon, and the Stars, who are his Seraphic Splendours. This is equivalent to what Orpheus calls Pan, Κοσμοκρατωρ, Ruler of the Kosmos. Pan linguis Αίγυπτι est Osiris. (Diod Sic.) Phan or Phaneus was one of the names of Apollo (Macrob.) Phaneus Deus Sol. (Alex ab Alex.) Sam, Balim, Talaca, Crishna, Arun, are common names of the Sun with the Irish Druids. The Sanscrit Vahni, fire, is probably the root of Fen, or the Phoenician vē, pn, phen, a cycle. From this word the Druids made up their Phenniche or Phönix, and their sacred name Vau-Han. Book of God, Index, and Vau-Nus. Phoenix Αίγυπτις astrologicæ symbolum, was clear to Bochart. (Ouseley's Orient. Collect., Vol. III.) Indeed I cannot doubt, says Higgins, that there has been one grand empire, or one universal, one Pandean, or one Catholic religion, with one language which has extended over the whole of the old world, uniting and governing at the same time Columbo in the island of Serendive and Columbo in the West of Scotland. This must have been Buddhist, whether it ever really existed as one empire or was divided into different states. Anacalypsis, i. 44. Note that Vau-Han means Lord of the Six or Naros, Vau being the numerical character for 6, and the name itself being deeply sacred and mystical. Han also means the Sun. Colonel Symes gives the following account of a conversation which passed between a Kayn and himself. We asked the man where he expected to go when he died? He replied that he should again become a child. Who
NOTES TO BOOK I.

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

by the triple triangle conjoined within itself thus:

[Diagram of a star]

It was also called Ugeia.

Note 3 (page 7).—The religion of the Hebrews at first, after they had passed into Palistan, was the adoration of the Stars and other Spirits—Bal and all the host of heaven; later their philosophy became the worship of the Male and Female Principles taught by the Magi in all the schools of the Semitic sages from Babylon to Egypt, from Greece to the extreme coasts of Arabia. They associated the Great Male Being, the Source of Light, Water, Heat, Animation, Fire, with a Goddess. The Sidonian Bol or Baal-Adon was united with the Queen of Heaven, to whom offerings were made by the Hebrews. Their name, according to the usage of those times, was that of the Shining God Abar, the shining Bar of the Assyrian bas-reliefs. Yea, says Eadras (2, xvi. 62), and the Spirit of Almighty God which made all things. They also called him Baga, Bacchus, Eacus, Iachos, Iachoh, Iahoh, Acubah, or Zeus Acaios (Hycoso), and we have seen that in Job xxvii. 10, God and the Holy Spirit are called Saddai, or the
Almighty Ones. Chalcidius, explaining the ancient Trinity, thus writes: This thing is to be conceived after this manner: that the First Original of things is the Supreme and Ineffable God; after his providence a Second God, the establisher of the law of life, both everlasting and temporary; and the Third, which is also a substance, is a certain keeper of this Law. Cudworth Int. Syst. ii. 467. This is exactly the theory propounded by me. And I strongly advise all lovers of truth to study Cudworth well; his work will disperse a multitude of errors from the mind, which all our Christian priests seem to have combined together to imprint upon it. There is also a passage in Isaiah xlviii. 15, 16, which doubtless contained in its original form a clear expression of the Triune (God, the Spirit, and the Divine Messenger), but which the rabbis have now utterly corrupted. I, even I, have spoken: yea I have called him: I have brought him, and he shall make his way prosperous. Come ye near unto me, hear ye this: I have not spoken in secret from the beginning [nor in a dark place of the earth, Septuagint and Arabic and Coptic MSS.] from the time that it was, there am I: and now the Lord God and his Spirit hath sent me. Clarke's note upon it is as follows. And now the Lord Jehovah hath sent me, and his Spirit. Who is it that saith in Isaiah, And now the Lord hath sent me and his Spirit? in which, the expression is ambiguous: is it the Father and the Holy Spirit who have sent Jesus, or the Father who hath sent both the Anointed and the Holy Spirit? Orig. Cont. Cels., lib. i. I have kept to the order of the words in the original, on purpose that the ambiguity which Origen remarks in the version of the Septuagint, and which is the same in the Hebrew, might remain, and the sense which he gives to it be offered to the reader's judgment. If this passage be read with the context, it will be apparent that there has been a cutting and hashing here, to which that of Puff's unfortunate tragedy (in the Critic) can alone be likened; but even out of the fragments a glimpse of the reality may be caught. The Phigalensians worshipped Ceres (the Holy Spirit) with a Dove in one hand and a Dolphin in the other. Each was the symbol of a Messenger. The Dolphin came from Delphi, which meant the Womb. Faber, Pag. Idol. iii. 90. The Welsh Druids called her Ceridwen-Wrach, which Davies translates Ceridwen the Fury: but Wrach is the same as Ruach Aleim, or the Spirit of Aleim, and it really means Ceridwen, the Holy Spirit. Hence they call her Rhêen rym awyr, Sovereign of the power of Air. The translation of Davies is proved to be absurd by the name which he subsequently admits that she was
known by, namely, Lleddv Ogryven, the Gentle Goddess, a name peculiarly appropriate to the Holy Spirit. *Mythology*, 316. In the composition of Irish words, Bhan, pronounced Vaun, implies a Woman, as Wen does in the Welsh. Hence Chr-Id-Wen, the Holy Woman of Id or God. Note in connection with this that temples to Zeus Phuxios (the Fugitive) are said to have been raised by Den-Cali-On and his priests; this is a proof that he himself had fled: it shows also that he had the true *Apocalypse*, and knew of the flight of the Woman and the Man Child. She was hardly ever separated from God, as they believed. Hence their Image or symbol of the Bi-Une, which must now be familiar to all who have read the previous Parts of the Book of God. D’Hancarville gives a curious medal of the Bi-Une God, under the symbol of the Bull, with the heroic human face which ancient sculptors gave to the Supreme: he bears on his back a Dove. *Vol. 2, Plate xx., No. 3*. The same plate contains a similar figure of God as the Bull with a man’s face: a beautiful winged Virgin flying aloft is crowning him with a wreath, while underneath appears the Greek letters Σ, signifying the Issa of the Apocalypse, also Σ or the Pillar for God, and Σ for Sophia or Wisdom, and Sao, the Greek Female name of the Saviour. The same symbolism appears in the temple of the Syrian goddess Astarte, who was precisely the same as the Cybele or Universal Mother of the Phrygians, whose attributes have been already explained, and may be found more regularly detailed in a speech of Mopsus in the Argonautics of Apollonius Rhodius. “She was,” as Appian observes, “by some called Juno, by others Venus, and by others held to be Nature or the Cause which produced the beginnings and seeds of things of Humidity;” so that she comprehended in one personification both these Goddesses, who were accordingly sometimes blended in one symbolical figure by the very ancient Greek artists. Her statue at Hierapolis was variously composed so as to signify many attributes like those of the Ephesian Diana, Berecynthian Mother, and others of the kind. It was placed in the interior part of the temple, accessible only to priests of the higher order, and near it was the statue of the corresponding Male personification called by the Greek writers Jupiter, which was borne by bulls as that of the Goddess was by *liones*-lions of the tribe of Jid. Between them was a third figure with a Golden Dove on its head, which the Syrians did not choose to explain or call by any name, but which some supposed to be Bacchus, others Deucalion, and others Semiramis. It must therefore, says a commentator upon this passage, have been an androgynous figure,
and most probably signified the first-begotten Love or plastic Emanation which proceeded from both and was consubstantial with both, whence he was called by the Persians, who seem to have adopted him from the Syrians, Mithras, signifying the Mediator. The doubt expressed concerning the sex proves that the body of the figure was covered, as well as the features, effeminate; and it is peculiarly remarkable that such a figure as this, with a Golden Dove on its head, should have been taken for Deucalion, of whom corresponding ideas must of course have been entertained; whence we are led to suspect that the fabulous histories of this personage are not derived from any vague traditions of the universal deluge, but from some symbolical composition of the Plastic Spirit upon the waters, which was signified so many various ways in the emblematical language of ancient art. This figure, which our commentator, whose name I have forgotten, is so puzzled by, was a symbol of the Messenger, on whose head the Dove descended (John i. 32, 33, 34). If it was ever called Deucalion, it was simply Deu (a god), Cali (the Holy Spirit), Aun (the sun), that is, the Sun-God of the Holy Spirit, which would convey two meanings to the Initiated: first, that it was an emblem of the Bi-Une, or Male-Female, the Sun-God and the Holy Spirit; secondly, the Solar Emanation or Messenger whom she sends forth. Deu-Kali-On, as I have already shown, was the leader of the Ao-Yudians out of India: he pretended to be a Messiah: hence the Dove or Holy Spirit is represented descending on his head. But Ash-tr-di, or the Fire-Crown of God, is the same as Olympian Juno, the Queen of Heaven, who is called in Hebrew בּוּלֶת פָּסְמָאָיִם, Melechath hasmain, and מֱלָחת הַסְּמָאִים, Baalath samaim, and כְּלֹות הַסְּמָאָיִם: both signifying her sovereignty in the celestial spheres. יְרָה, is a turtle dove. This is the Dove which the first Christians were ordered to join with the Serpent [of Eternity]. In old paintings and medals the Serpent is frequently seen twining itself round the Tree of Life, from which it draws its nourishing food, and to which also it imparts some of its own ever-living and everlasting mysterious essence. This symbolism is alluded to in Stephanus. Et vocavit Adam nomen uxoris suae, Heva: eo quod Mater esset cunctorum, viventium. Heva, Viva, vel Vivens. Hevae viventes: aut Syriace, Colubri. STEPH. on Gen. iii. 20: And Adam called the name of his wife Heva; for this, that she was the Mother of all who live. Heva is the Alive, or the Living; Hevasans, the Existent; in the Syriac it means Serpents. To the same religious feeling may be traced the use of serpent-bracelets. Clarke saw one which had been taken out
of a tomb in Cimmerian Bosphorus. He calls it "one of the most ancient specimens of art perhaps existing in the world." It was made of the purest massive gold, and weighed three-fourths of a pound. It represented the body of a Serpent, curved into an elliptical form, with two heads (the Bi-Une): these meeting at opposite points formed an opening for the wrist or ankle. The serpent heads were studded with rubies, so as to imitate eyes, and to ornament the back part of each head by two distinct rows of gems. The rest of the bracelet was adorned with rude graved work. *Travels* ii. 72. The Tri-Une are ever symbolized by the Serpent (God), the Tree (the Holy Spirit), the Dove (the Messenger). The Holy Spirit is called by Martianus Capella:

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

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

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

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

Note 4 (page 7).—Faber (*Pag. Idol.* i. 26) alludes to this, as a very remarkable opinion, which was occasionally entertained respecting the character of the Great Mother. She was by some theologists esteemed a Virgin, and was thought by her own energy alone to have given birth to the principal hero-deity. I do not know why the reverend author is annoyed that a Virgin should do this; or should blame the pagans for thinking so. To my mind it is a much more pure mythos than that of the adulterine birth of Jesus; which is probably untrue. He adds, after this, that the speculation was reduced to practice, so far as it was capable of being thus reduced, by one remarkable class of ancient priestesses. In imitation of the supposed virginity of the Great Mother, colleges of maids under a regular monastic discipline were established; and, whether in the old Continent, or in that of America, a breach of their vows of chastity was visited by the most severe and horrible punishment. Upon generation from the
earth I cite the learned orientalist Dr. Pococke:—This opinion, he says, of animals rising out of the earth at first was not peculiar to Epicurus, on whose account it hath lain under some odium; the Stoics were of the same mind, and the Pythagoreans and the Egyptians, and I think all that supposed the Earth to rise from a Chaos. Neither do I know any harm in that opinion, if duly limited and stated, for what inconvenience is it, or what diminution of Providence, that there should be the principles of life, as well as the principles of vegetation in the new earth? As to the spontaneous origin of living creatures, Moses plainly implies that there was a particular action, or ministry of Providence, in the formation of the body of man; but, as to other animals, he seems to suppose that the earth brought them forth as it did herbs and plants (Gen. i. 24, as compared with verse 11.) * * * The ancients, both the Stoics and Aristotle, have supposed that there was something of an ethereal element in the malegeniture from whence the virtue of it chiefly proceeded; and, if so, why may we not suppose at that time some general impression or irradiation of that purer element to fructify the new made earth. Moses saith there was an incubation of the Spirit of God upon the mass, and without all doubt that was either to form or fructify it by the mediation of this Active Principle. But the ancients speak more plainly with express mention of this Ether, and of the impregnation of the earth by it as betwixt male and female—a notion which St. Augustine saith, Virgil, did not take from the fictions of the poets, but from the books of the philosophers. The similarity, says Higgins, or rather the coincidence of the Cabalistic, Alexandrian, and Oriental philosophy, will be sufficiently evinced by briefly stating the common tenets in which these different systems agreed; they are as follows:—All things are derived by Emanation from One Principle, and this Principle is God. From Him a substantial Power immediately proceeds, which is the Image of God and the Source of all subsequent emanations. This Second Principle sends forth by the energy of emanation other natures which are more or less perfect, according to their different degrees of distance in the scale of emanation from the First Source of existence, and which constitute different worlds or orders of being, all united to the Eternal Power from which they proceed. Matter is nothing more than the most remote effect of the emanative energy of the Deity. The material world receives its form from the immediate agency of Powers, far beneath the First Source of Being. Evil is the necessary effect of the imperfection of matter. Human souls are distinct emanations from Deity, and after they
are liberated from their material vehicles, they will return through various stages of purification to the fountain whence they first proceeded. *Anacalypsis*, i. 72. Beausobre further says that Chalcidius, Methodius, Origen, and Clemens Alexandrinus, a most formidable phalanx of authorities give it this sense. The latter quoted a sentence from a work of St. Peter’s now lost. Beausobre gives us the expression of Clemens, “This is what St. Peter says who has very well understood this word. God has made the heaven and the earth by the Principle.” (Dieu fait le ciel et la Terre dans la Principe). This Principle is the Holy Spirit, who is called Wisdom by all the prophets. Here is evidently the doctrine of the Magi, or of Emanations. This recondite mythos is dimly alluded to by Proclus on Timæus. The Artificer of the Universe, he says, prior to his whole fabrication is said to have betaken himself to the *Oracle of Night*, to have been there filled with divine conceptions, to have received the principles of fabrication, and (if it be lawful so to speak) to have solved all His doubts. Night, too, calls upon the Father Zeus to undertake the fabrication of the Universe, and Jupiter is said by the theologist Orpheus to have thus addressed Night:—

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

To which interrogation the Goddess thus replies:—

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

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

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

Thus far Proclus. But the first subsistence of the Goddess Night, is at the summit of that divine order which is called by the Chaldean theologists, *Intelligible and at the same time Intellectual*. She is besides the Mother of the gods who are nourished with intelligible food from the contemplation of her Divinity, and on this account she is called the Nurse of the Gods.
Note 5 (page 8).—I have already alluded to this in Book of God, Part II, 27, 28. The mythos shadows forth, that sensual enjoyment was one cause why Spirits lapsed from the Paradise of Heaven. So it was from having eaten some grains of a pomegranate that Proserpine was prohibited from ascending into the upper air out of the realm of Hades; that is, the participation of sensuals, binds the spirit to obscurest darkness.

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

Note 7 (page 15).—Horne, in his Introduction to the Scriptures, thus exemplifies my words. Lord Herbert, Hobbes, Lord Shaftesbury, Woolston, Tindal, Chubb, and Lord Bolingbroke, says this wretched writer, were all guilty of the vile hypocrisy of lying. The morals of Rochester and Wharton need no comment. Woolston was a gross blasphemer. Blount solicited his sister-in-law to marry him, and being refused shot himself. Tindal was originally a protestant, then turned papist, then protestant again, merely to suit the times, and was at the same time infamous for vice in general and the total want of principle. He is said to have died with this prayer in his mouth: "If there is a God I desire that He may have mercy on me." Morgan had no regard to truth, as is evident from the numerous falsifications of Scripture as well as from the vile hypocrisy of professing himself a Christian in those very writings in which he labours to destroy Christianity. Voltaire was a shameless adulterer; his total want of all principle, moral or religious, his impudent audacity, his filthy sensuality, his persecuting envy, his base adulation, his unwearied treachery,
his tyranny, his cruelty, his profligacy, and his hypocrisy, will render him for ever the scorn of mankind. Rousseau, a thief, a liar, and a debauched profligate, who alternately professed and abjured the Roman Catholic and Protestant religions without believing either, and who died in the very act of uttering a notorious falsehood to his Creator, as well as Paine and other advocates of infidelity, are too notorious to render it necessary to pollute these pages with the detail of them. 10th ed., pp. 41-2. And as they have begun, so will these hirelings of the False Church continue to the end, the malignant foes to all who teach.

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

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

Note 10 (page 18).—The recent war which has desolated France,
and paralysed Germany, is perhaps the best comment on the
overwhelming amount of crime that, in the nineteenth century,
exists among civilized peoples, and in creeds that profess belief in
Christianity. Never since the world began was there a more
gigantic deed of guilt committed than, first, the declaration of war
by the fallen Emperor, and second, its murderous continuance by
the King even unto the bitter end, and after all had been gained-
Butchery, rape, robbery, extermination by fire, hangings in cold
blood—these awful scenes marked the path of Prussia; while the
sacred name of God was ever invoked by her sovereign, as if He
blessed the work of devils. France has perished by her own
crimes: she gave herself up to her priests, who fostered her in
ignorance and allowed her to wipe off her iniquities by masses and
confessions, and holy relics, and all the trumpery of Satan. As
fast as they were so wiped off they were renewed, and France, like
Spain, was a hot-bed of iniquity. She sought the ruin of Prussia
with cold-blooded cruelty, and accomplished her own instead.
This was just; it was the Descent of Nemesis. But nothing can
justify the bloody spirit of robbery and slaughter with which
Prussia swept over France; nor has Paganism anything more
terribly branded on her brow. The deductions to be drawn from
these facts are—1, that as on this earth guilt sometimes becomes
its own self-punisher, so also it does in other spheres; 2, that
retribution always attends it, and that there is no forgiveness and
no escape; and 3, that men are no better now under the Christian,
or rather Petro-Paulite teaching, than they were in the worst days
of savage barbarism, but are at least as bad, if not worse. What
Judaism was in the days of Paul we learn from that writer; it
resembled the pseudo-Christianity of the present age. Behold, he
says, thou art called a Jew, and restest in the law, and makest thy
boast of God. And knowest his will, and approvest the things that
are more excellent, being instructed out of the law; And art
confident that thou thyself art a guide of the blind, a light of them
which are in darkness. An instructor of the foolish, a teacher of
babes, which hast the form of knowledge and of the truth in the law.
Thou therefore which teachest another, teachest thou not thyself?
thou that preachest a man should not steal, dost thou steal?
Thou that sayest a man should not commit adultery, dost thou
commit adultery? thou that abhorrest idols, dost thou commit
sacrilege? Thou that makest thy boast of the law, through breaking
the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. Romans ii. See Part I, 368. This cannot be better supplemented than by the following which I cut out of a newspaper:—Dr. Lankester began the proceedings in the section for the Repression of Crime by reading a paper on "Infanticide." He gave statistics, which showed that in London it prevailed to an enormous extent. A great majority of the mothers who gave birth to illegitimate children were domestic servants. Nine out of every ten of the children that were killed were destroyed within two hundred yards of the house in which they were born. It was also a startling fact that of the unfortunate mothers who murdered their infants one in six died. Mr. C. H. Bracebridge considered that it was the most modest girls who destroyed their children. Sir E. Wilmot having offered a few observations, Dr. Mary Walker, of New York, spoke on the subject. She attributed much of the fault as due to the great desire to hide the fact. This arose in a great measure from the want of sympathy on the part of their own sex. One great thing would be accomplished when the man was regarded with as much scorn as the woman was now. There was not so much infanticide in the United States as there was in this kingdom—at least, she judged so from the accounts she had read. She accounted for this by the fact that in America they were more temperate. Her observation of immoral men and women was that the large majority of them were habitual drinkers. In America children were not looked upon as responsible for the acts of their parents, and the speaker quoted instances to prove that illegitimacy was no bar to social position or improvement of that position. Neither were children unduly respected because their parents happened to be very well to do. The Rev. Mr. Solly followed, urging the suggestion which had been made by the Secretary of the Association for Enforcing the Laws for the Protection of Women, that every act of seduction should de facto be regarded as an act of marriage. Mr. Thomas Chambers, common serjeant, strongly opposed the suggestion of Mr. Solly. It would be a premium to domestic servants to entrap the sons of their masters.

Note 11 (page 18).—In the Book of God, Part III, it is shewn that this earth is one of the Hells, and consequently that the sufferings which are endured upon it are not to be charged against God, but are the natural result of man's own wickedness and bad government, it being a law that all Sin punishes itself. This truth at once gets rid of an objection to the benignity of God which has been raised from olden time, because He permits
misery to exist. But if earth is made a place of misery by its own inhabitants, how could God make it otherwise unless he deprived them of their free will, and made them into slaves, puppets, or automatons? Part I, 39, 89. Besides, there must necessarily be places where Evil punishes itself by its own hands, and thus produces its own reformation. Will any one deny that this Earth might be made a scene of comparative happiness, peace, and plenty, if men only willed it, and laboured to make it so by subduing their evil propensities and passions? But men, as men, never try to do this, but give themselves up to a mad desire after gold, women, and power. Labours are good, says Pythagoras, but pleasures are in every respect bad. For, as we came into the present life for the purpose of punishment, it is necessary that we should be punished. Iamblichus' Life of P., cap. 18. These observations will, I hope, meet and answer certain passages in a new periodical called Freelight, in which God is represented as a Devil. One of the writers speaks thus:—I confess I see nothing to shake my opinion, either in the arguments of the more rational, though optimist of my antagonists, or of a "Believer." I feel that I would have much rather not have come into life. God or no God, that is a feeling very common to men. When we are wretched, we desire an end of misery; when we are wretched only in prospective, still the coming shadow darkens life. I have no love to God—supposing a God exists. Why should I have such? I think a God exists, who is quite indifferent whether we suffer or not—perfectly indifferent to evil. I have often envied the Atheist. He looks forward to annihilation no doubt with complacency. I repeat once more "there is no such luck for us." God, as you call the Author of all things, is an economist, no doubt. I see no reason to believe that anything is destroyed. Hell, then, may be true—nay, it is true. This is Hell. The Author of Nature may not be exactly a Malignant Being; but to imagine for an instant that he cares about the amount of evil endured is silly. Christ found he had made a mistake, and at last asked in bitterness, "My God, my God! why hast thou forsaken me?" The Theists are very angry with bigots because of the cruelty ascribed to God. I ask if there is not more cruelty in Nature than in Revelation? The only difference is that the cruelty of God, as taught in theology is for ever. * * * * * God could not annihilate himself. I wish he could and would. I have not the slightest hope of man. We are radically bad—meant to be so. We are devils. We live in hell, and fancy we are sometimes happy? Never. Stretched on the rack of this "tough world,"
we ask the heavens to be "more just." Every man's faith is sure to fail sooner or later. I have heard clergymen complain bitterly of God. The sheer Negationist sneers at anything. There is, however, a good deal of unbelief as to the truth of such unlimited belief among "Infidels." One of your correspondents allows that God made alligators, tigers, &c. Well, then, those monstrous jaws were not formed for nothing. You would never persuade the victim of such horrible creatures that he ought to be glad to be sacrificed. Don't tell me of the benevolence of Nature! The system of things is atrocious. Ask any humane man if he could have found it in his heart to create a world so hideous. And I don't believe, for an instant, that it will ever be otherwise. I don't believe in Darwin's theory; I think the apes are less inclined to torture one another than we are. I don't see that with civilization we become humane. I firmly believe we shall exist for ever, no better off than we are at present. Yours, &c. A Sceptic." Vol. I, p. 314. Again:—"Being a Pessimist, I ask whether it is true that there is more good than evil in the world? I think not. I should like to know how many men in a hundred you will find who can honestly say they are glad that they exist. Perhaps three; but I should be inclined to say, hardly two. I ask whether, granting the existence of a God, he is able to put an end to evil? If he is not, where is his omnipotence? If he is able, and will not, where his benevolence? But if there be a Devil who can thwart his Maker, and if God had foreknowledge, as theology asserts, why was he made? If it be true that hundreds of millions of years have elapsed since the earth began, how was it that it took such an enormous period to produce an insignificant result. Everything to me is a farce. After all, as we cannot prove either wisdom or benevolence in Nature, as there is no proof of a future life, what alternative is there but to make the best of the present. If we are sick of life, for my part, it seems to me there is no immorality in suicide. We never asked to come into being, and therefore it is obvious we have a right to cease to be. I perfectly agree with those who think there is no moral basis in Atheism. What then. I didn't form the world. The responsibility for whatever happens may be left to whatever Power or Cause created so wretched a failure. It is better to believe in no God than in a cruel, vindictive, and heartless Being who allows the evil to be so mighty, and the good so powerless. Id. p. 318. See post, Book II, cap. i, s. 6.
The Book of God.

BOOK II.

1. And as the belief in the ONE was universally prevalent in ancient times, so connected with it, was the existence of one grand and glorious system of religion and of arts and sciences, proceeding under a common language, from one common centre, which folded mankind within a circle of unity, such as was consistent with that common creed, but which has not existed since, and could not exist while opposing sects and priesthoods flourished. Immeasurably superior in all true astronomical and mathematical science were the primitive ages to those which boast so loudly of their own excellence; and, though it is true that the men in those far remote times did not possess railroads or telegraphs, they were beyond the present race of mortals in true science, and in mechanical skill, and they have left behind them works of so stupendous a nature, as if they were Giants
who framed them in sport for a race of pigmies to admire, but who fail indeed to equal. The whole mechanical art of the earth, as it is now practised or known, could hardly carve the monoliths, or obelisks, construct the stupendous cave-temples, poise the loggan rocks, or lift the mighty stones which those ancient engineers appear to have accomplished with the most perfect ease. It was but the other day that all the mechanicians of England declared it to be impossible to raise a monolith to the memory of the Prince Consort, such as the Queen was anxious to have erected, or to convey from Egypt a gigantic phallos of the past, which now lies prostrate in the sands, and which was offered to us in grateful commemoration of Albert by the Khedive. But the men who constructed Stonehenge or Elora, or carved the Elephanta Cavern, or raised the Siam temples (Part III, 446), would have had no difficulty at all in transporting that pillar from one end of the earth to the other, and they were accustomed to accomplish feats even still more difficult.

2. That ancient men, possessed of all the highest philosophical refinement and subtlety, should have been eminently distinguished as well in theological and spiritual knowledge, can hardly now be a source of surprise. Accordingly we find, if we accurately seek, that their religious tenets were enlarged and amplified into a majesty of conception such as might be expected from men deeply grounded in the august and splendid ideas of the Universal which their Books, and the Apocalypse in particular, could not fail to suggest. It was their fixed and positive belief, for it was founded on Celestial Revelations, that man is in reality not an animal at all; a
development from something slimy or horrible; but a spirit; and that he was once an angel of light in heaven; that he fell from heaven into a state of delusion and darkness, and that he can only re-ascend by working his way gradually into a state of light; having purified himself in a place of great temptation or punishment, like the present earth—in one word, they believed in the pre-existence of the soul in another sphere before its descent upon its present habitation. If the fallen spirit thus purifies itself, it will have shewn that it is worthy of its primal place, and will ascend like fire into the home from which it has loosely wandered; but if it is so wedded to sensual passion that it will not lift its aspirations to the Supreme, with what hope can it presume that it shall ever again behold the face of Him from whom it has flown into revolt? This unhappy fall was occasioned, as I have shewn, by passion, or concupiscence, or discontent of some kind;—a desire for greater glory, knowledge, beauty, or power, and consequently an envy of others, a selfish admiration and love of self, and an accusation of the justice of God, which being intrinsically a crime, would necessarily cause a fall from heaven. Part I, 39. And this idea was beautifully shadowed forth by one of their philosophers, who declared that every Soul was a Venus or divine nature, a mirrored image, as it were, of the Holy spirit, as was intimated by the generation of Venus herself from God, and the conception with her of Cupid or Celestial Love; wherefore the soul that was in a purely natural state was said to love God, and to desire ardently to be united with Him as some beautiful virgin with an illustrious hero; but when it was sullied with selfishness and descended to generation
which was earth, then, being courted by the amorous allurements that are here below, and being deceived by their false appearances and fascinations, it changed its divine and heavenly love for one that was gross and mortal; albeit, if it again shook off its wanton affections and kept itself immaculate, it would return back upon ethereal wings to its own Fountain and Father in Heaven. The same truth was exquisitely conveyed in the Gnostic legend of Cupid and Psyche, epitomised by me in Part II, 261, in the Indian ashlogue; the spirit that once dwelt in heaven, beholding the Divine Beauty, is now confined in a body of defilement, which subsists upon dead beasts; and no less strikingly by the Ninth Messenger, Jesus, in his parable of the Prodigal Son (man), who left his father's house (heaven) and was reduced to tend and live with swine (earth) (1).

3. The strongest argument, says a certain writer, against a prior state of existence is, that we are not conscious of it; and to be punished for what we have no knowledge or remembrance, of at the time we are punished, can have no tendency towards our amendment, which is, or ought to be, the great object of punishment. If this is "the strongest argument," it is weak indeed. Is there any man who is conscious—that is, who recollects—that he was an infant? Not one—yet by this mode of reasoning it might be proved that he never was an infant. Is there any who is conscious of his existence while he is in a sound dreamless sleep? Not one—Yet by this argument it might be demonstrated that he does not live while he is asleep. The fact is, this "strongest argument" is no argument at all if it were true; but it is
not true. Is there any thinking man alive, unless he be a Darwinian, and self-consciously the son of a gorilla, who is not sometimes intuitively certain that originally he was something better, higher, nobler, than he now is? who does not feel within him dreams, hopes, splendid soaring fancies, glorious and heroic aspirations, reminiscences, as it were, of celestial gleams and glimpses as far uplifted above his mortal condition as the stars of heaven themselves? I should imagine and hope that there are but few. And the reason why this consciousness is not stronger within us is, that it is sedulously drilled out of us as we grow up, and are educated by parsons and pedagogues, in the narrow views that encircle us from our cradle; and hence it is assumed that we are not conscious, whereas, in truth, we are only not conscious, because we have been moulded to be so. If an English child were brought up in perfect ignorance of the laws, the annals, the records of his country and her people; of the existence of a Supreme Being and of the certainty of a future state, would it be fair to accuse him when he was grown to man's estate of not being "conscious" of that which he ought to have known and appreciated, but which his ignorant or barbarous guardians sedulously prevented him from knowing at all? Equally unfair is it to use the fact against the reality of a prior existence. But this assumed unconsciousness is only partially true in the little truth that belongs to it. It may be alleged with some show of reason of an European, whose intellectual growth in all matters of theology is dwarfed from the bud; but it cannot be advanced with any verity, so far as it regards an Oriental, with whom the doctrine of an ante-terrestrial life is as positive, and as self-evident a
truth, as any other that he knows. He is conscious of it, because from his earliest years he has imbibed it among his primal lessons; and he adheres to it as one of those sacred principles of whose divine certainty he is as convinced as he can be of any that he can attain to, by a process of reasoning, aided in some measure by a degree of self-knowledge. The western biblical who ignores this ennobling truth is as great an object of compassion or contempt to him as he no doubt is a theme for laughter to the sage, enlightened by the Thirty Nine Articles, who rates his own perfections so highly that he thinks he can have but newly come from the hand of the All-Perfect, and fondly looks upon himself as one of His latest and most improved fabrics, though he must in the same breath own that he is nearly all evil. (2) Nor are they less mad, who hold with some modern sceptics, that so far from an archangelic original they are the lineal descendants of parrots, oysters, or monkeys, developed by some wonderful process of absurdity into Hunts, Darwins, and such like. See Book of God, Part III, 413 (3).

4. The weakness or falsehood of the argument is not confined to this particular alone. It is utterly derogatory to the true idea of God that He punishes us individually as a magistrate would, because we have sinned. God does not punish any one; but the Laws of God enact, and the Viceroy Nemesis sees, that all Evil punishes itself, and thus Evil works its own cure, by convincing the criminal that he is foolish in his errors. Men are perpetually punished for that of which they are not conscious, and God has nothing to do with it; though men are ready enough to say that it pleased Almighty God. A man
goes to sea in a leaky ship, but he has no knowledge of the fact: he is punished by being drowned. What has God to do with this? A man rides a vicious horse, and does not know that it is vicious, and he is killed: or he walks into a beautiful country, and is not aware that poisonous exhalations are wafted from its flowers or grasses, or that asps are hidden in its roses—and so he perishes. What has God to do with this? The man suffers in a state of unconsciousness: but the unconsciousness is in most cases his own fault. If he were wise he would have learned the condition of the ship, the nature of the steed, the character of the country. He has neglected to seek out this information, and he suffers for his neglect. In the same way it is his duty to inquire why it is that he is a man? why he suffers? what is the nature of God? what is the scheme of his laws and polity? whether He permits suffering without a reason? whether He delights to afflict the pure of heart? If he does all this, he will then be satisfied of his pre-existence, and will begin to know in part the object that God designs. But if he do it not, he never can know. And the fact is, that he will not do it. He immerses himself voluntarily in ignorance and absurdities (4); he envelopes his head in clouds and mists; he gives himself up to another man to think and judge for him; he seeks a priest, and asks him what he shall believe; he justifies himself by faith; he pursues gold, or power, or pleasure, with all the energies and lusts of his soul, or he persuades himself that he is in reality a tail-less monkey, unconnected with God or the Immortals, and then he cries out that he never knew he was at any time anything higher than a mere man, or a poor ape. Of course he did not know it,
Enoch.

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

5. The ante-terrestrial condition of the soul, or animating essence, being thus known, together with the laws that regulate its rise and fall, it can excite no surprise that the ancients should have been equally well acquainted with the ordinances that govern its nature when it has passed away from earth. The transmigration of souls, a belief once profoundly entertained by the greatest, best, and wisest, men, and the cherished faith of whole nations when philosophical ideas of God, the Soul, Eternity, and Heaven, were far more perfect than at present, seems to have almost perished from Europe, and is now preserved only in the East, from which, as all knowledge originally came, so it would seem that all true knowledge likewise is destined to revert. Yet it is a belief founded on all reason, and on all enlightened notions of God's universality and benevolence; and it is strengthened by those wonderful instances of the vivid memory of places never seen before by the fleshly eye, but which to the spiritual vision are familiar, of which there are so
many well authenticated narratives. Few men are there of those who think at all, who have not at times in the midst of lovely or beautiful scenery, or amid the sublime wildernesses of the ocean, been suddenly impressed with the conviction, strong and thrilling, that they were not there for the first time then, but that in some other condition of life, they roamed in the very places which then appeared to them in so lovely a light. The impression is too powerful—I may add, is too general—to be that of fancy only; and there is no doubt whatever that it is merely a recovering recollection of pre-existence in the soul. But all this is laughed at in the West. When an orthodox European of the ordinary type is questioned as to his future, he answers unhesitatingly that, in the resurrection of the dead, or the future life, he hopes to have the same body of blood, bones, muscles, organs, and intestines, that he possessed here, and that this material mass of corruption, again collected from winds and waters, from trees, grasses, birds, from fishes, worms, and beasts, will be endued with an immortal energy that will keep it sound and strong for ever. As God gives no organs that are without their use, it follows from this that man will eat, drink, digest, excrete, generate, and sleep, in the celestial spheres—a grosser idea than any that has ever been attributed either to "benighted Pagans" or to the Mohammedan paradise, by those western doctors of the church who have, upon the least possible shadow of evidence, assigned the wildest figments to the inspired and glorious Prophet of Arabia. (5) And as this material body will enjoy material, that is sensual, pleasures in heaven, if its owner be a believer in the atoning blood of Jesus, or have eaten and drank him on a
sufficient number of sacrament Sundays, (6) so those who obstinately reject all such mediations, or like the sinful Jews think that a cock slain, a goat azazel, or a crucified infant, is of equal value, will descend with their fleshly incubus into a place of hideous torment: into fire and brimstone where mocking devils with iron prongs toss them from flame to flame; where they are slowly devoured by worms that never die, and where they incessantly call out for a drop of water to cool their tongues, parched and swollen, while demons jeer them, and Abraham placidly answers that they may thirst on. Part III, 488.

6. But in the primal theology no such dark abomination was known or would be endured: it was the invention of the priests who instituted saint and devil worship; and with saint and devil-worship an innumerable series of cognate falsehoods, which they have transmitted unimpaired to their successors in the faith. The ancients held that the same laws which regulated the condition of the lapsed spirit before it came on earth, guided and governed it, by the like analogies, after it had left the earth. As every spirit in heaven is free, so every man on earth is free to rise above or sink beneath his condition of humanity. The sage who feeds his thoughts with luminous dreams of the Divine, who separates himself from the selfish, sensual, grovelling, or adder-like or wolfish crowd, and, content with little, employs his life in learning, teaching, and diffusing good; who fixes not his all in earthly prosperity, but, satisfied with life, uses life only for purposes of self-improvement, self-purification, and general utility to others, irrespective absolutely of his own worldly gains, and who follows Virtue for her own beautifulness only (7), is as certainly
superior to the ordinary tribes of men, and therein approaches nearly to the excellence of an angelic spirit, as the drunkard or the glutton, the thief or the assassin, the liar or the seducer, the hypocrite and double-tongued, is below the standard of human nature, and, ceasing to be a man, approximates to the condition of a venomous, or filthy, or cunning beast of prey. When the sage dies he ascends into a higher state of being: he is not worthy of heaven, for only archangelic spirits of light, after innumerable changes and cycles of existence, can reach that paradise-orb: but he is worthy of a world of happiness far superior to any that can be found on an earth, or rather on a hell, like this; and to that world he goes; qualified to reascend once more into a loftier Zone, if his pure purposes still continue, and his enlarged energies are devoted to the Beautiful; destined to redescend again to this sphere of mire and mammon, if he be still hampered with the passions of mortality. But the wretched man who, while on earth, has deliberately plunged into the vices that I have enumerated, must descend into a condition of life that is in unison with his corporeal and beast-like longings, and there he must continue until he desires to be re-admitted into his last condition as a man, with all those faculties renewed that can elevate him from man into a more august form of being. With the desire to rise, the will comes, and with the will the energy that uplifts; and thus every creature’s condition, whether he be on earth, or in the various Spheres, depends absolutely on his own excellence, or his own negation of excellence. This, it will be seen, is in precise harmony with all the physical laws of God, that we behold in exercise around us every day; it is founded
on exact justice, and regulated by the most divine impartiality; it has nothing to do with hells or devils, which do not and cannot exist anywhere, except in this sense, that *Every place that is not Heaven, may be regarded as Hell*, inasmuch as it is to some extent a place of suffering or trial; and every one who is not absolutely a ministering spirit of love or knowledge in the active service of the Supreme may be regarded as unblest; inasmuch as he is excluded from that Celestial Presence and Beatific Vision which can alone confer perfect happiness. Hence arose the doctrine of transmigration (8), which, true in the sense that I have unfolded, is entirely absurd in the sense generally entertained. Transmigration simply means this: that every spirit passes into that condition of visible or invisible existence for which its own self-made habits and desires render it peculiarly fitting; it never did and never could mean that a man like Fenelon, dying, passed into the body of a rat, or a murderer, like Rush, could soar from the scaffold and re-appear in the form of a dove; although this is the false light in which the writers for the churches have always taken care most fraudulently to represent it; and in this aspect it is popularly received in Europe, and treated as a proof of Eastern insanity.

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

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

* Out of hell, says one of the saints, there is no redemption. And see Mark ix. 48. This doctrine seems to have been taken from Virgil. Æneis vi. 126—9.
debased condition; the priests have not ascended to the primal fountains from which all truth flowed. Had they done so, they would not have polluted Christianity with their dogma of hell, demons, and fire unending—a dogma that has made infidels in great numbers, and could only operate upon the lowest minds; a dogma also utterly adverse to all true conceptions of the Divine, who never frightens men into excellence, but rather wills to lead them by the surpassing beauty of excellence itself. And if He has denounced punishment on the guilty, in words of terrible solemnity, by His Messengers, it is not that He may deter from vice by the mean principle of fear, but that no loophole may be left to the impious, who if He did not speak so, would not fail to say that his silence left them free to do as they pleased; and as we know by experience to what frail straws sin-desiring men will cling for the purpose of gratifying their passions, it was true policy in the Supreme Lord to make his views of vice known to men. And if the Messengers whom He has sent have used the strong and fiery and figurative language of the East to convey to the mind a more varied picture than mere words without symbols could transmit, it must be ever remembered that what is thus used metaphorically must never be taken to the strict letter, though this is what the priests of error always do; and this is what their hoodwinked followers suffer them to do with impunity, by surrendering up their own reason to the reason of such guides, and employing themselves wholly on the pursuit of gain, the chase after pleasure, or the glorification of self.

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

ZARATUSHT.

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

MIHR.

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

* Mihr, according to the learned Orientalist Hyde, signifies Love, Benevolence, Mercy. (De Relig. Vet. Pers., p. 105.) This is the Greek Eros, or Divine Love: the Madonna, or Holy Spirit of Heaven.
It feels as if it were still in body;
It knows not that it is free from chains.
A sweetly-scented wind conveys it
To the Ethereal Regions of the Upper Zone;
A music, rich, divine, and pure,
Surrounds, salutes, and fills it.
It beholds an image of its own holiness,
Like a beautiful virgin budding into bloom;
Sacred, starry-shining, star-crowned,
With snow-white wings. To it, it speaks.
Who art thou, O beautiful one?
Who art thou, O virgin-light of heaven?
Never have I seen or dreamed of aught
So pure, so lovely, so divine as thou art.
It answers thus: In me thou seest
An image of thy thoughts, thy life, thine actions;*
I am thy conscience symbolized before thee,
Beautiful, as thy deeds have been.
Then the pure ascending spirit
Passes into this new form of existence.
It animates that heavenly phantom,
And ascends, virgin-like, on high.

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

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

* The same idea and truth is conveyed in the Book of Enoch, where the beautiful Virgin reveals herself to the Second Messenger and calls herself the Spirit of his spirit. See post, Chapter I. (9).
Knowest thou me, O child?
So long as the spirit hath not left the body,
And consciousness remains, he knoweth them;
But when the spirit hath departed from the body,
Then indeed he knoweth them no longer.
And this spirit, if it be pure and holy,
Is attracted upwards by the rays of the Sun,
As thou hast seen his glorious beams.
Drink up the waters of the sea.
He who hath directed his contemplations to God,
And hath sought the Beautiful One all his days,
His spirit passing through the arch of his brain
Ascends upwards by the path of the Sun's rays;
Quick as the thought of man,
It goes through the centre of the Sun,
And flashing unscathed through lucid fire,
It ascends, a star into a paradise.
In the regions of pure flame,
In the golden zones, amid pellucid waters,
That sparkle like a sea of sunbeams,
It moves, it gleams in lightning-flashes.
But they who are grossly ignorant and irrational,
Who have not sought, or wished to know or find
The Beautiful One who sitteth in the Heavens,
Whose throne is circumambient light and glory;
Their spirits pass not through the illuminated brain;
Neither do they attain unto the Sun's rays;
But going out through the baser parts,
They wander in corporeal spheres.*

* I do not know, nor have I ever had time to inquire, whether there be anything in what is called Spiritualism; but as far as I do know, and assuming the appearances of the Departed to be
The Spirit of Light which endureth no evil thing,
Which knoweth not passion, or death, or sensualism,
Whose every desire is holy, pure, and sacred,
Unto that Blessed One they cannot attain.

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

true, it is evident that they have been Spirits so bound to
sensualism and earth, that they never have been able to get
beyond it into any of the higher Spheres, and hence their igno-
rance may be accounted for (10).
degree of patience. And if I am intolerant at all, it is of such frightful and depraved notions.

11. What has become of the innumerable millions of spirits which in mortal shape have developed themselves on earth since it first was peopled with life? Many of our Petro-Paulite friends hold that they are in a state of coma or collapse, piled up like barrelled herrings, and that they must so continue until the Day of General Judgment, which for aught that is really known may be a thousand millions of years off. But if every spirit be regarded as an energy, or a force, we know well that Nature utilizes everything with the most rigid exactness; and She who will not suffer even a lump of mud or dirt to lie unproductive, is not likely to permit so glorious and active an essence as the spirit and soul are, to remain paralyzed; shut up as it were for ages of ages in a charnel-house of dead and useless bones. Or if again we hold with others of the same creed, that many are in bliss, and many are in hell, and many are in purgatory, while vast multitudes are nowhere in particular, we must take up the idea that the majority of men, who, by their vices are really little better than the fierce or sluggish animals of the forest, and who are far inferior to the elephant, the horse, the ant, or the bee, are nevertheless worthy of an archangelic companionship with the Lord of Heaven; or are thrust into fire that dieth not, wherein they must writhe and howl through everlasting centuries, tormenting themselves and torturing each other with demoniac fury and malignity; or are mildly corrected until their relations have paid for masses enough to induce the Judge of perfect justice to violate one of His grandest attributes, and to bestow forgiveness for money; the offender himself having
done nothing in the way of self-amendment; and likely to be left in almost hopeless captivity if his friends or relations have no cash with which to bribe the holy turnkey of the church. As these views are perfectly inadmissible and absurd, we are forced to come to the conclusion that souls and spirits perpetually active are as perpetually taking to themselves new manifestations, high or low, in accordance and correspondence with their powers, desires, and affections.

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

13. These later ages, says the learned Glanville, have concluded the matter to lie between immediate creation and seminal traduction, yet I find that the more ancient times have pitcht upon pre-existence as more likely than either: for the Platonists, Pythagoreans, the Chaldaean wise men, the Jewish Rabbins, and some of the most learned and antient Fathers were of this opinion. * * * The first of these opinions that offers itself to trial is, that God daily creates human souls, which immediately
are united to the bodies that generation hath prepared for them. On this side are our later divines and the generality of schoolmen. But not to be borne down by authorities, let us consider what reason stands against it. Therefore if our souls came immediately out of the hands of God, when we came first into these bodies, whence then are these enormously brutish inclinations, that strong natural proclivity to vice and impiety, that are extant in the children of men? All the works of God bear his image and are perfect in their kind. Purity is his nature, and what comes from Him, proportionably to its capacity, partakes of his perfections. Everything in the natural world bears the superscription of his wisdom and goodness,—and the same fountain cannot send forth sweet waters and bitter. Therefore 'tis a part of our allegiance to our Maker to believe that He made us pure and innocent; and if we were but just then framed by Him, when we were united with these terrestrial bodies, whence should we contract such degenerate propensions? Some tell us that this impurity was immediately derived from the bodies we are united to; but how is it possible that purely passive insensible matter should transfuse habits or inclinations into a nature that is quite of another make and quality? How can such a cause produce an effect so disproportionate? Matter can do nothing but by motion, and what relation hath that to a moral contagion? How can a body that is neither capable of sense nor sin infect a soul as soon as it is united to it with such vicious debauched dispositions? But others think to evade by saying that we have not these depravities in our natures, but contract them by custom, education, and evil usages. How then comes it
about that those that have had the same care and industry
used upon them, and have been nurtured under the same
discipline and severe oversight, do so vastly, and even to
wonder, differ in their inclinations? How is it that
those that are under continual temptations to vice are
yet kept within the bounds of virtue and sobriety? And
yet that others, that have strong motives and allurements
to the contrary, should break violently out into all kinds
of extravagance and impiety! Surely there is somewhat
more in the matter than those general causes which may
be common to both, and which many times have quite
contrary effects. This hypothesis that God continually
creates human souls in these bodies, consists not with the
honour of the Divine attributes, for how stands it with
the goodness and benignity of that God, who is Love, to
put pure and immaculate spirits, who were capable of
living to Him and with Him, into such bodies as will
presently defile them, deface his image, pervert all their
powers and faculties, incline them to hate what He most
loves, and love what his Soul hateth; and that, without
any knowledge or concurrence of theirs, will mar them,
as soon as He hath made them, and of dear children
render them, rebels or enemies, and in a moment, from
being like angels, transform them into the perfect resem-
blance of the first apostates, devils? Is this an effect of
those tender mercies that are over all his works? And
hath that Wisdom, that hath made all things to operate
according to their natures, and provided them with what-
ever is necessary to that end, made myriads of noble
spirits, capable of as noble operations, and presently
plunged them into such a condition wherein they cannot
act at all, according to their first and proper dispositions,
but shall be necessitated to the quite contrary, and have other noxious and depraved inclinations fatally imposed upon their pure natures? Doth that Wisdom that hath made all things in number, weight, and measure, and disposed them in such exact harmony and proportions, use to act so ineptly? and that, in the best and noblest pieces of his creation? Doth it use to make and presently destroy? To frame one thing, and give it such or such a nature, and then undo what He had done and make it another? And if there be no such irregular methods used in the framing of inferior creatures, what reason have we to suspect that the Divine Wisdom did so vary from itself in its noblest composes? And is it not a great affront to the Divine Justice to suppose, as we are commonly taught, that as soon as we are born, yea, and in the womb, we are obnoxious to eternal wrath and torments, if our souls are then immediately created out of nothing? For to be just is to give every one his due; and how can endless unsupportable punishments be due to innocent spirits, who but the last moment came righteous, pure, and immaculate out of their Creator's hands, and have not done or thought anything since, contrary to his Will or Laws, nor were in any the least capacity of sinning? Aye, but the first of our order, our general head and representative, sinned, and we in him: thus, we contract guilt as soon as we have a being, and are liable to the punishment of his disobedience? This is thought to solve all, and to clear God from any shadow of unrighteousness. But whatever truth there is in the thing itself, I think it cannot stand upon the hypothesis of the soul's immediate creation, nor yet justify God in his proceedings. For if I was then newly created
when first in this body, what was Adam to me, who sinned above 5,000 years before I came out of nothing? If he represented me, it must be as I was in his loins; that is, in him, as an effect in a cause. But so I was not according to this doctrine, for my soul owns no Father but God, its immediate Progenitor. And what am I concerned then in his sins, which had never my will or consent, more than in the sins of Mahomet or Julius Caesar? nay, than in the sins of Beelzebub or Lucifer? And for my body, 'tis most likely that never an atom of his ever came at me, or if any did, he was no cause on't. Besides, that of itself is neither capable of sense, sin, guilt nor punishment; or admitting that we became thus obnoxious as soon as in the body on account of his default, how doth it comport with the Divine Justice in one moment to make such excellent creatures, and in the next to render them so miserable, by thrusting them into a condition so fatally obnoxious; especially since they were capable of living and acting in bodies more perfect and more accommodate to their new undefiled natures? Certainly could they have been put to their choice, whether they would have come into being upon such terms, they would rather have been nothing for ever. And God doth not use to make His creatures so as that, without their own fault, they shall have cause to unwish themselves.

14. That this tenet was in Europe the absolute creed of such men as Pythagoras, Epicharmus, Empedocles, Cebes, Euripides, Plato, Socrates, Euclid, Philo, Virgil, Cato, Cicero, Plotinus, Iamblichus, Proclus, Psellus, Boethius, and others of the most wise and learned that ever lived, weighs not in the least with the Petro-Paulite sage,
and probably he has never exercised a thought upon the subject. Yet he would do well to consider that, when the disciples said to the Ninth Messenger himself; Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets; thus regarding him as a transmigrated teacher, and probably having heard that he had privately hinted to his disciples that he was so: Jesus neither repudiated the possibility of such a change, nor even denied that it was applicable to himself; things that we may be certain that sublime Teacher, who could not endure that those around him should remain in ignorance, would have done, had the theory which the disciples spake of been untrue. (12) Mat. xvi. 14; Mark viii. 28; Luke ix. 19. And see Mat. xviii. 10, where the same subject was again brought prominently before the notice of the Master. Again, when on another occasion the disciples asked Jesus; Master, who did sin, this man or his parents, that he was born blind? and when the Master answered, Neither he nor his parents; he could not mean the latter literally; but he admits, as it were, that the blind man himself might have sinned before his birth, and this means transmigration. John ix. 2. And if it were necessary, or worth while, other portions of the Old and New Testament might be referred to in proof of this belief: but no proof is necessary. See the Index to Book of God, Part III, s. v. Pre-existence and Transmigration. The Druids conceived the Soul to be a lapsed Intelligence, and since the extremity of ANNWN is the highest and lowest point of existence, the Soul, to regain its former state, was forced to pass through all the intermediate; and many of the Druidical ideas on this subject wonderfully accord with those of Védantis and Sufis, who
conceive that human souls differ in degree ad infinitum, but not at all in kind, from the Divine Spirit, of which (to use Sir Wm. Jones's words) they are particles, and in which they will ultimately be absorbed. We read in one of the Triads, that the Soul is an inconceivably minute particle of most refined matter, necessarily endowed with life and never dies: but at the dissolution of our body it passes into another, either higher or lower in the scale of existence. The Brahminical ideas on this subject are of the same nature, excepting that nothing material is imputed to the Soul. *Atmān* (the soul) proceeded from God by emanation, wherefore BRAHM, as the Source of all things, is named *Mahan Atmā, the Great Soul*. The *Æ*gyptians maintained corresponding doctrines; the *Æ*gyptian Thence, according to Euripides, averred that the Soul possessed an immortal thought falling into an immortal aether. The transmigration of souls was connected with the ψυχή κόσμου, or the Soul of the Universe, more or less, as is evident from the sixth *Æ*neis of Virgil, and in the accounts of that Infinite Spirit whom they denominated φθάς ΠΗΩΑ, and Κνοοφύς, ΧΝΟΥ, the same sentiments may clearly be traced. Closely connected with this branch of our disquisition are the Triads; contained in the Book of God, Part II, pp. 342—8, to which the reader is referred. With these Maurice's Dissertation on the Hindu Bobuns, &c., &c., admirably accords: "Creation is still in its infancy. . . . . . God will, by the progressive operations of his providence, bring all beings to the point of liberty. . . . The path of happiness is open to man to all eternity." Caesar also testifies of th
Druids: "They believe the World a thing made, and some time about to perish in fire." Appian likewise avers of the Germans: The Germans despise death from a hope of a life above. Much to the same purport are Lucan's spirited verses:—

Et vos, barbaricos ritus, moremque sinistrum
Sacrorum Druidae, positis repetitis in armis
Solis noe Deos, et caeli Numina vobis
Aut solis nescire datum: nemora alta remotis
Incolitis lucis. Vobis auctoribus, umbrae
Non tacitas Erebi sedes, Ditisque profundi
Pallida regna petunt; regit idem spiritus artus
Orbe alio, longae (canitis si cognita) vitae
Mors media est, &c.

"And you Druids, after arms were laid aside, sought once again your barbarous ceremonials and the ruthless usages of your sacred rites. To you alone has it been granted to know the Gods and the Divinities of Heaven, or alone to know that they do not exist. In remote forests do you inhabit the deep glades. On your authority the shades seek not the silent abodes of Erebus, and the pallid realms of Pluto in the depths below; the same Spirit governs other limbs in another world; death is the mid space in a prolonged existence, if you sing what is ascertained to be truth," &c., &c. From some of the Triads, translated by Mr. Edward Williams, it appears that they had ideas of a future judgment, and the Flachanna, or Heaven of Heavens, of the Irish Druids floating in Neamhagas, answers to that of Trimurti, which floats in Akass, or celestial aether. Mr. Moor's Hindu Pantheon will furnish numerous resemblances among the Indians: the Greek
writers among the Ægyptians, and the Edda amongst the Gothic tribes; the Celts particularly believed that warlike exploits were a sure title to future happiness, as Pel·loutier observes: "Aussi, lorsque les Irlandaises étaient accouchées d'un fils, priaient-elles Dieu, qu'il fit la grâce à cet enfant de mourir à la guerre, et les armes à la main;"—likewise when the Irish women were delivered of a son, they prayed to God that this child might have the good fortune to die in war with arms in his hands. *Classical Journal*, Vol. xviii. p. 60.

15. This subject is inseparably connected with another of the highest importance in the present as in all other spheres. That every creature forms its own organization is one of those divine truths which require only to be considered to be universally acknowledged, and the knowledge of it shows how far advanced in wisdom were the primeval races of mankind. The soul or spirit has a creative instinct from its primal creation by God, when it was formed full of light, majesty, and beauty, and with all its inclinations tending unto light, majesty, and beauty: but as a well-educated man often perverts his powers, and while he confesses the force of Moral Loveliness, waywardly inclines himself to evil: so with the spirits before God, they gradually altered their condition by inclinations after things which it was impossible that they should possess, and thus as I have shown, fell from heaven. (13) But the active, laborious, and creative instinct remained, and will remain for ever; it is an attribute inseparable from the spirit which derives it in direct descent from the Almighty Creator. When, therefore, they desired to live again—for every secession from the Divine is a species of
death—God enabled them to do so by freely allowing them to fabricate psychical (soul-like) or physical (body-like) organs for the development of the qualities which they possessed; nor could He, indeed, have hindered them except by destroying their creative instinct and violating one of His own Laws—which He, the Legislator, could not possibly do. And this property of self development, applies to every condition of being; there is no greater dissimilitude between the complex structure of a man and a mite, than there is between a man and an archangel; the mite is just as capable of fabricating the simple shell which its living essence uses as the instrument of earthly existence, as the very highest spirit would be, of developing a medium for its own enjoyment. And as a spirit that had reduced its splendid nature by successive falls from higher to lower, in the course of innumerable ages, until it had at last become a very small and almost imperceptible existence—a spark from a candle as compared with the sun—could only develop itself in a shape consistent with that inferior state; it follows that every living being is morally and intellectually an exact representation of the soul or spirit that animates its external form. And as the whole Universe, or Kosmos, is filled with spirit-life, developed actually, or desiring to be developed, so the latter is irresistibly attracted, as it were, by a magnet, to that peculiar form of development for which its properties are in harmony. This truth, which has never been made known to all before, is occultly alluded to by Pythagoras thus: If you know him by whom you were made, you will know yourself. When, therefore, a spirit passes from surrounding space into a human medium, and
begins to fabricate a physical development for itself in
the womb, it fabricates such organs as will best accom-
plish those designs which it believes to be most excellent,
and the most likely to fulfil its own notions of happiness.
Thus a spirit with strong animal and sensual inclinations,
or with a lust of power like Napoleon, would fabricate a
brain and corresponding parts to carry out these inclina-
tions when it came into terrestrial existence and began to
live upon the earth; and the intellect being equal to the
will, and the materials on which it worked equal to the
intellect, it would succeed; but God would not then be,
as many hold, the Prime Agent, who sent that evil spirit
upon the earth to ravage, devastate, and destroy. So
likewise a spirit which placed its happiness in imaginative
beauty like Shelley, in mere reasoning like Aristotle, in
administrative subtlety like Machiavelli, or in practical
benevolence like Fenelon, would fabricate for itself those
organs in the brain, which would naturally direct and
animate all its pursuits to the end desired; but it would
not be God who gave to either one or the other their
remarkable qualities, while he made their next door
neighbours hard, selfish, gross, or idiotic. This is what the
phrenologists and predestinarians (14) say,* who, finding

* Thus a good man, and sound thinker, says:—"In October,
1835, I saw another example of the same kind in the jail of
Newcastle, in the person of an old man of 73, who was
then under sentence of transportation for theft, and whose
whole life had been spent in crime. He had been twice trans-
ported, and at the age of 73, was still in the hands of justice, to
suffer for his offences against the law. These are facts, and being
facts, it is God who has ordained them."—Combe's Moral Philo-


sophy, 6d ed., p. 68. To a mind that recognises in God nothing but
the most Perfect and Universal Love, and an absolute impossibi-

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

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

way whatever be connected with human crime or human misery, the above extract seems horrible. Yet there are multitudes of good and sensible men, who adopt its sentiments without a notion of what they lead to.
tion of this instrument, as a whole and in its parts, skilful persons might be able to conjecture of what nature was its animating soul. Nor can they err much herein, for souls always make use of those instruments, their bodies, to develop their own desires; and their appetites may be discerned according to the nature of their bodies, which are accommodated to those appetites. That the germ of phrenological and physiognomical science may be seen in this, is evident; but the Greek sage was too pious and too reverent to propound the fatalistic notions of writers like Combe and his school, who hold that God, having put a soul into a body with certain tendencies and appetites for good or evil,punishes it if it gratifies the last, and rewards it if it subserves the first, when it has no free will of its own to guide its choice in the selection.

17. Here it may be asked, if this be so, why are not all men equally skilful in the fabrication of their external forms: for if God made them all alike, and did not give one man greater powers than another, all human beings should be equal at least in intellectual capacity? If this introduction were intended to be a piece of reasoning like Locke's Essay on the Human Understanding, I could with ease demonstrate in every particular the proposition which I have advanced. But it is not designed to be a mere argument. It is an exposition of certain sacred truths, which cannot be made either stronger or weaker by any force of reasoning, inasmuch as they are true. Briefly, however, it may be suggested that God made all Spirits equal in the very beginning, when He first created them: that is, He gave them equal, but not uniform or similar powers. One choir were Spirits of Wisdom; one choir Spirits of Love; one choir Spirits of Knowledge;
one choir Spirits of Beauty; one choir Spirits of Justice; and so on until the whole assemblage of divine excellencies was exhausted. But though wisdom predominated in the Spirits of the first-named choir, it must not be considered that they were therefore devoid of Love or Knowledge, or Justice or Beauty; they possessed all the divine qualities, but Wisdom was the chief. So with the Spirits of Love, they also possessed wisdom and all the heavenly attributes, but love was the predominant excellence. This is in accordance with one of the Laws of God, who makes nothing uniform and the same, but is delighted and delights in variety. But that they were all equal in the very first, and all consubstantially as one, is proved by the sympathy which still binds existences as if in one band, and which connects the highest with the humblest, and the stranger with the stranger. We have them then equally happy, but with different qualities. We have a change, caused by the incidents which I have disclosed. We have a Spirit of Wisdom, sinking into a lower state, and by that fall losing intellectual and moral force and beauty. We have it again ascending, if it has proved itself worthy to ascend; or descending still lower, and losing again, as it descends. We have innumerable myriads of millions on which those changes perpetually operate, through the millions of ages which have elapsed since God first began to emane or to create. Will these produce no variety? Will these not account for the diversity which we now see in all human beings—a diversity not produced immediately by the hand of God, who could not be so unjust as to make one man a king of men (intellectually) and another a moping idiot, or a grinning lunatic. At each new change a new medium of
development is needed for the spirit: it is an everlasting essence, which can never be wholly extinguished, for it is of the Fire of God: it exists, and must be somewhere, and we know that God will not permit it to be inactive, for inaction is against all the fundamental Laws of the Supreme. Something must be done with it, and it must live in some place. Now comes in the Law of Attraction which we see exercised before our own eyes a hundred times in the day, though we may be unconscious of it; and this Law universally prevails. The damned, says Bidpai, attract the damned: the blessed attract the blessed: although this must not be taken as universally true. The disembodied spirit comes under this Law, and is attracted to a Sphere of Life and a condition of being in unison, or as nearly as can be, with its own attributes. This attraction is modified by circumstances and chances: it is by mere accident that one spirit is attracted to the owner of a throne, and another to the inmate of a hovel. But being attracted into body, it begins to operate upon the surrounding matter. If the matter be good, equally sound and good will be its physical development: if the matter be weak or feeble, or corrupted, or subject to disease, equally so will be the form which it fabricates. God does not himself send one man upon the earth with an iron constitution which will enable him to enjoy perfect health and strength for a hundred years, while to another He gives that puny fragile form which a single blast can wither and destroy; or which, if it survives for years, subsists only in a state of chronic misery. These things are pure accident: at all events it is better to believe this than to accuse the Divine Father of actual injustice on the earth, while an excuse is offered that He
will set it all right in heaven. And what I say of the physical, I apply also to the intellectual organization, which is the exact representative of the spirit that makes it. All the spirits that come upon the visible earths have different powers, modified by almost innumerable changes, the result of varied existences and transmigrations during millions and millions of years. They are no longer equal nor uniform, as they once were. Some have considerable intellectual strength—these were once among the Spirits of Wisdom, or the Spirits of Knowledge, and they retain still a portion of that faculty which then predominated, even though it may be millions and millions of degrees reduced in force. In some again the softer attributes prevail—these were once among the Spirits of Love; and so on to infinity. Thus by the simplest rules of logic the diversity of the human family is at once explained, and the mind relieved from the dread necessity of imputing to the Supreme Governor of the Universe the moral evil which prevails, and for which He necessarily must be considered in a great measure responsible, if He makes the present soul with its various errors, and the existing body with its innumerable corruptions; and causes the great majority of mortals to lead a life of hardship, misery, and starvation.

18. Let us illustrate this truth a little more: let us take the spirit of Alexander the Great for an example. This fiery particle was once, in ages far remote, a Spirit of sublime power in the sacred presence of the Suprema. It became restless: was inflamed by ambition; it grew discontented; it lapsed into a lower sphere. Its archangelic manifestation of course ceased: it was reduced in course of time to its simple element, an electric spark, a flash of
fire. This flash may, in a mighty sphere like Jupiter, have animated a great power, a daimon, a hero, an emperor. But though the opportunity of re-ascension was afforded to it, it became still more corrupt, and lapsed again, let us say, until it fell on man's earth. The fire-flash still existed, but of course in a lower and less luminous condition. To become a manifestation, that is, to develope its powers, is a necessity for every spirit-nature. In the spirit spheres, it develops itself in light; but this spirit had fallen away from the immaterial to the terrestrial spheres, and must of course assume a material development. This is an universal law. Spirits thus lapsed wander thick as motes in a sunbeam until they are attracted to natures in accordance with their own; but it is matter entirely of chance unto what special natures they are so attracted. The fire-flash which afterwards became Alexander, had it been attracted to a lion, would have developed itself as a lion: having been attracted to a human magnet, it became a conquering man. It was not God who sent that spirit into a man: it was pure accident. God therefore did not send Alexander on the earth: God did not fabricate his form, nor aid in making him a triumphant blood-spiller. But the spirit-flash magnetized into the human organization, developed in the womb, organs and a body for itself, capable of carrying out the essential powers, purposes, and longings of its nature. It was attracted to Philip, or to the father of Alexander, whoever he may have been, for his true paternity was and is matter of doubt. Let us assume however that Philip was his real father. Philip possessed accordant though perhaps inferior qualities: it mingled itself with Philip's blood and nature; it
became an animalcule, and was transmitted by him to Olympias, who combined in a high degree physical and mental properties suitable for the development or manifestation in the flesh of the spirit so transfused. Within her the spirit-animalcule worked out its own physical and cerebral organization, and thus came into terrestrial existence with a mechanism, self-made, the most suitable for carrying out its natural powers. It was born to a throne; it was brought up under circumstances peculiarly favourable for its success; everything around it was calculated to give it help; and so it became Alexander the Great. Had chance wafted it to the jungle instead of to Macedon, it might have been a tiger or a lion; had accident carried it into the sea, it might have developed itself as a sword-fish, a cayman, or a shark. And thus it is that all spirits fabricate their own development: not assuredly from a miscegenation of parrots, monkeys, and the Lord knows what, as the Darwinian sages suppose.*

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

* These wise children, however, may be supposed to know their own father: and if they profess to be the offspring of apes and monkeys, why should we disbelieve them?
denominated living be not indeed rather dying; and whether that which is styled dying be not rather living? This doctrine will be found, like others hinted at here, in Enoch. The ancients to whom Plato refers were the first propounders of this system, from whom all nations have equally derived their tenets; and the absolute immortality of the soul, passing, however, through a long series of different forms, is at once the doctrine taught in the Divine Apocalypse, in the Books of Enoch and Fohi, in the Bhaga-Vad-Geeta, in the traditions of the Celtic Druids, and in the lore of the old Babylonians and Egyptians. Similar to the notion of Plato was that of Empedocles. There is no production, says he, of anything which was not before: no new substance made which did not really pre-exist. Therefore, in the generations and corruptions of inanimate bodies, there is no form or quality really distinct from the substance produced and destroyed, but only a various composition and modification of matter. But in the generation and corruption of men and animals, where the souls are substances really distinct from the matter, there is nothing but the conjunction and separation of souls and particular bodies existing both before and after: not the production of any new soul into being which was not before, nor the absolute death and destruction of any into nothing. In short, nothing dies or utterly perishes; but things being variously concreted and secreted, transposed and modified, change only their form and shape, and are merely put into a new dress. It were more easy to multiply citations than to avoid tediousness; yet I cannot refrain from noticing the curious account of the Pythagorean system which has been delivered to us by Ovid. To the generally professed
doctrines of the everlastingness both of spirit and matter, the Samian philosopher superadds some of the precise tenets which the mythic Buddha promulgated at his last incarnation. The passages which I transcribe exist in the *Metamorphoses*, book xv., where Pythagoras is introduced as thus enunciating secret and divine doctrines.

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

* This was the constant assertion of this preeminently wise and pure Sage, whose love of truth was so great that it is impossible to doubt his sincerity in the belief: will people say then that Pythagoras was mad? I suppose so. See *ante*, 32, and the allusions of Jesus also to his pre-existence, *ante*, 37, 38, which was an allusion of exactly the same nature as that of Pythagoras,
it well) who declare these truths was, in the time of the Trojan war, Euphorbus, the son of Panthous; and bore in my opposed breast the heavy spear of the younger son of Atreus. I lately recollected the buckler, which I wore upon my left arm, as I saw it hanging in the Temple of Juno at Argos, where Abas formerly reigned. All things are thus but altered; nothing dies. The soul wanders from place to place, and seizes any body in its way. The souls pass often into human bodies, while others actuate the limbs of beasts; and, without perishing, change only their appearances; and as the pliant wax receives new figures, changes its form, nor retains the wonted impression, and yet is itself still the same, in like manner know that the soul continues unchanged, and only assumes a variety of different shapes. And since I am born along in an ample sea, and have given my sails without reserve to the winds, know, that nothing in nature continues in the same state; all things are in perpetual flux; and every form is fleeting, and decays. Time itself runs on in a continued flow, like a river rolling from its fountain. For neither can a river, or the flying hours, stop; but, as wave is impelled by wave, and that before is urged by that behind, and urges at the same time its predecessor wave, thus the minutes fly; and thus pursue in successive course, still changing, ever renewed. For those that were vanished, new ones succeed; and the fleeting moments are ever on the wing. We see that darkness, though the Ninth Messenger for good reasons did not specifically state that he had been Amosis in a former generation. It was said of Pythagoras as of Jesus, that he tranquillized the sea, so that his disciples might pass over it. Iamblichus, Life of P., cap. 28. Jesus had deeply studied the Pythagorean philosophy.
by a kind of natural impulse, emerges into light, and that the shining rays of Phœbus take place of the sable shade of night: nor is the face of heaven the same, when wearied animals slumber in midnight ease, and the Morning Star rises bright on his shining steed: and again, a different face succeeds, when Aurora, daughter of Pallas, ushering in the morn, spreads over the firmament the splendour of day. Even the orb of Phœbus, when first he rises from the ocean, or downward bends his chariot to the earth, is covered with red; but, high in his meridian course, he shines serene, as there the firmament is of ætherial make, and far removed from the infection of the world below. Nor is the appearance of nocturnal Diana ever alike or the same: for her face to-day, if she advances to her full, is less than that of the succeeding night; but greater when she contracts her orb. Nay the elements themselves abide not in the same state: attend, and I will teach you what vicissitudes they undergo. This unperishing world contains four bodies, elemental, and productive of the rest. Of these, two, earth and water, are heavy; and, by their proper weight, tend downward to the centre. The other two, air, and fire, still purer than air, as they are void of weight, and pressed down by no incumbent force, mount aloft into the upper skies, which though separated, and distant from each other in place, yet all things are compounded of these, and are all resolved into these again. Thus earth, dissolved, rarifies into water; and water, expanded, changes to air: the air subtil, and purged of its weight, refines into the pure element of flame. Thence they return in a contrary course, and untwist, with restless toil, the curious web. For fire, condensed,
changes to gross air, air to water, and water warps, and
rolls itself into a mass of earth. Thus nothing abides in
its proper form; but Nature, shifting continually, raises
up one shape after another. Nor does anything in this
mighty world perish or fall to nothing, but only alters
and changes its appearance. To be born, is to begin to be
what just before we were not; and to die, is to cease to
appear what we seemed heretofore; when perhaps the same
elements are but variously united and combined, and, in
other respects, continue what they were: nothing, I am apt
to believe, continues long under the same form. Thus
have the various ages of the world declined from gold to
iron; thus has the fortune of places so often been
changed. I have seen what once was solid earth trans-
formed to sea, and the ocean, in its turn, become solid
land: shells of fishes often lie far distant from the sea,
and rusty anchors are found on the tops of mountains.
What was formerly a plain has been changed by a current
of waters into a valley; and mountains, by a flood, have
been levelled to a plain. Marshes are often changed to
dry sand, deserts; parched heaths sometimes stagnate
with standing waters. Here Nature has opened new
fountains, there shuts them up; and rivers, roused by
earthquakes, break out, or vanish and subside (15).

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

22. Having thus noticed how profoundly wise were the Ancients in all that related to religion and religious truth, I may be allowed to go farther, and to state that
the labour of an entire life, illuminated by the highest learning and the warmest enthusiasm, could scarcely do justice to the sublime and grand ideas of God and the Future which prevailed in those distant ages among nations whom we have been sedulously taught to consider barbarous or savage. Cudworth has done much to develope the magnificence of the oriental theology; but he writes almost without a practical purpose, and so remains unread. Yet it is impossible not to be filled with deep shame when we contrast those ancient ideas of God and the Future with those which are now universal. Ask an European at the present moment what he is? whence he is? and how he is formed? and he will plainly answer that he knows nothing about it, and probably laugh at you for being so silly as to speculate on such nonsense. His ignorance is something fearful to contemplate: his sordid love of money or sensualism absorbs his every faculty of mind and body. He knows that he is alive, and he thinks that he has a something which he calls a soul; but where his body came from, or how it got united to his soul and spirit, or what sort of thing these may be, appears to him to be so deep a mystery, that he really never thinks of either, but consoles himself with the hope that it will be "all right in the end," and that his priest is just as ignorant as himself. But the primeval men, taught by God, through His Messengers Gaudama and Enoch, would have been ashamed to have thought or answered so. They knew that every man was an animated principle consisting of a triune force, rationality, sensitiveness, and corporeality. According to the ancient system, says Payne Knight, there were two souls: the one, the principle of thought and percep-
tion, called Νόυς and Φαινεῖν; and the other the mere power of animal motion and sensation, called Ψυχή. And this creed, which is true, is unrecognized now. They maintained that it was absolutely necessary to believe in the first place that the God who is the Fabricator of man produced his form, his condition, and his whole essence in the image and similitude of the world itself, and that the Eternal exhibited him by the artifice of a divine fabrication in such a way that in a small body he might put forth the power and essence of all the elements: Nature for this purpose bringing them together, and also so that through the medium of the Divine Spirit which descended from the Celestial Intellect he might prepare an abode for man, which, though fragile, might be similar to the Universe itself. Thus the creature which was made in imitation of the Universe was governed by an essence similarly divine; was endowed with a portion of the first attribute of God, or of the Divine Idea, which is Wisdom; had a portion of the generative power, and a portion also of immortality. In like manner every animal, they said, was a microcosm like man; beginning with the wise elephant and descending to the meanest insect: a portion of the same mind or wisdom, and the same generative power was visible in all. Every plant too was a microcosm of the animal, and possessed a portion of mind. The sun-flower turned itself to the God of day; the pimpernel opened to the sun, and shut itself to the storm. The ash-tree planted in a bank, with one root hanging down, turned it inwards till it met the earth; the sensitive plant, like the youthful maiden, at first shrunk from the touch of man. Every plant had the living principle and the organs of generation, and
thus everything, and the whole Universe, and every part of the Universe, was an image of the Supreme Being; and all were mystically and divinely one, God being at the very highest summit of the Golden Ladder, which was from earth to heaven: gods, archangels, angels, spirits, mortals, living essences at the bottom; and each blending and melting into each, like the notes of a divine melody, finely, imperceptibly, and beautifully.

23. A creed so exquisite as this, even if it were but a baseless dream, would shine like the sun itself, when contrasted with the murky darkness in which the religions of the West find and keep their followers: but when we know that this creed is absolutely and entirely true, our admiration of its loveliness is not less powerful than our acknowledgment of its wisdom. Nor did their ancient knowledge end here; but it extended itself even into the actual constitution of the whole essence and form of man himself, which they declared to be compounded of sensitive and rational essence—the former made of the first principles of the elements; the latter a direct ray of fire from God transmitted through the Holy Spirit, as a sunbeam through crystal, but in a state of lapse from Him, the Pure, the Perfect. The Spirit of Life receives and emanates all life from the Eternal; the soul is formed by this Spirit, and is in its nature feminine like her; the body is the joint product of the spirit and the soul operating on particles taken from all the elements. Hence the Spirit of God is called Pra-Kriti, Maya, or Illusion, because she perpetually clothes beings with forms that are not their own, but are, 1. from God; 2. from herself and the elemental essences; 3. from the corporeal parts of the elements. This Maya, according to certain learned
Brahmins, means also the tendency of the Divine Being to diversify or multiply itself in creating worlds. She is regarded as the Mother of Nature and of the inferior divinities. Sir W. Jones says, the word *Maya* or *Illusion* has another sense more abstracted in the philosophy of the Vedantas, where it signifies the system of perceptions which Divine Omnipotence makes to be produced in the understandings of His creatures, but which has no reality independent of the mind. In effect, Maya mystically means the Holy Spirit, which is the Divine Agent in the fabrication of the varied All that appears throughout the infinite Creation, though the Brahmins are so deeply ignorant at present, that they know it not. When a spirit changes its soul, and is conjoined to another soul, higher or lower in the scale of organization, according to the spirit's properties, this change is called metempsychosis;—when it transmigrates from one body into another, as from a man into a lion, it is called metasomatosis. In the Book of Job this distinction between the soul and spirit is alluded to. The spirit of God hath formed me (the soul), and the breath of the Almighty Ones (*Tsaddai*) hath given me life (the spirit), xxxiii. 4. In the Epistle to the Hebrews, which bears the name of Paul, but which every divine who is a scholar knows was not written by Paul, it is expressly mentioned, iv. 12. For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit. This distinction also is noted in the *Book of Wisdom*, xvi. 14. The spirit when it is gone forth returneth not; neither doth the soul that is received up come back.* This spirit is called

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

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

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

* Dr. Adam Clarke, commenting on the words attributed to Daniel, "I was grieved in my spirit in the midst of my body," vii. 15, has the following note:—"The words in the original are uncommonly emphatic. My spirit was grieved or sickened נְדִנָּה, bego nidneh, within its sheath or scabbard. Which, I think, proves—1. That the human spirit is different from the body. 2. That it has a proper subsistence independently of the body, which is only its sheath for a certain time. 3. That the spirit may exist independently of its body, as the sword does independently its sheath." One would have thought that he could have had no difficulty in seeing that sheath here cannot mean body, but must mean soul, and that it is the very akomkara, or scabbard, of the oriental philosophy, which I should have thought this learned writer had mastered.
created at conception, that God made himself a party to these crimes, was present at them, and actively interfering as it were, formed a soul which was to animate the body generated by such a devilish connection; but they held that the soul existed already though it was in a state of lapse from heaven and was wandering in space; that it was a particle of fire attracted to the sphere of earth, because its desires were of an earthly nature, and it could not satisfy these desires until it became connected with body; that it became magnetically attracted to such natures as were most in unison with its own longings, connected itself with them, and was by them transfused and transmitted into corporeal being; that it made organs for itself from the surrounding matter, by the creative instinct which all souls possess; that if this matter were accidentally corrupt or insufficient, it could deal only with what it had, and hence some men were born with fine persons and some with foul, and some with great organs of intelligence, and some with scarcely any: all of which they held to be the result of the conditions just named, and not any one of which they held to be the particular act or providence of God. They would have shuddered at their own blasphemy, if they could have supposed even for an instant that God expressly made a soul to fulfil the object of an adulterous or incestuous union; or that he dismissed one man blind into life, and another lame, and another diseased in all his organs, while he sent others brave, intelligent, and in all respects models of what man in his best condition on earth ought to be (17). These doctrines were reserved for Europe and its superstitions, and it can scarcely be matter of surprise that where they are thus held the whole of the population are in
the most debasing state of ignorance, and ready to commit any blasphemy against the holy nature of the Supreme Father. That there are wise and good men among the laity, and also among the clergy, who do not hold such views, I would fain believe; but, after a long and not inattentive inquiry into the tenets which the latter hold forth from their pulpits, I can only say that I have not heard them disavowed, nor have I ever heard of any attempt made to lead the people into a better system by those who profess to be their oracles of truth.

24. So far, indeed, from disabusing the minds of their audience of things that are false, the bishops and priests all agree rather to pretend that, until Jesus preached, the whole world was in ignorance of God, of the existence of divine natures, of the immortality of the soul, and of a future condition of being for the essence of man, and I have met many persons, otherwise enlightened and sensible, who really believed this was so (18). No later ago than the 14th of June in this year, 1870, I myself heard the Bishop of Winchester (Dr. Wilberforce) in the inaugural sermon, which he preached at Ardingly College, in Sussex, reiterate this falsehood, for he told his audience as a fact that "a Christian child has more real knowledge than the greatest heathen philosopher," though in what that knowledge consisted he wisely refrained from explaining. And this was stated by a bishop of our own days, and in a country where the vast mass of the people are sunk in an ignorance which one might weep to think of. What must not these holy men have ventured upon in other times, when one of them ventures on such an assertion in the present? Yet can any fact in history be more perfectly established, than this, that from the
very first, the name, the character, and the providence of God were confessed and adored by all men, and that his Archangels and Messianic Messengers were owned if not generally understood? It seemeth to me, says a most ancient writer, that there is, not only One Spirit, but that there is One, the Greatest and Highest God, who governeth the whole Universe, and that there are many others besides Him, differing indeed as to their power; but that One God reigneth over them all, who surpasses all in strength, greatness, and excellence. This is that Supreme Lord who contains and comprehends the Kosmos; but the other Divine Natures are they who, together with the revolution of the Universe, orderly follow that First and Intelligible God. The Ethiopians, says Strabo, acknowledge One Eternal Supreme Being, who is the First Cause of things; and believe in another Deity, who is Immortal, Nameless, and wholly Invisible; that is the Holy Spirit. The Supreme Lord, says Seneca, copying the language of primeval wisdom, when he laid the foundation of this most beautiful fabric, and began to erect that structure than which Nature knows nothing greater or more excellent, to the end that all things might be carried on under their respective governors orderly, albeit, he Himself superintended the whole, so as to preside in chief over all, yet did He generate divine beings, as subordinate ministers of His kingdom under Him. Maximus of Tyre expressly declares that it was the general understanding of all the Gentiles, from the very first ages, that there was but One God, the King and Father of all, but many divine ones, the sons of God. Even the doctrine of an infinity of inhabited worlds was taught in Greece by Anaximander.
and Xenophanes, who were merely its recipients from far remote predecessors, and afterwards by Diogenes Apolloniates, B.C. 428, and by Democritus, B.C. 361. They taught that there is at all times an infinity of co-existent worlds (world-islands) throughout endless and unbounded space: and that it is as absurd to think there should be only one world in space, as that in an extensive field properly cultivated there should grow up no more than one single blade of corn. It was the opinion of Democritus that some of these worlds resemble each other, whilst others are entirely dissimilar. This was 2400 years ago. Yet recently we had a controversy among some of our learned philosophers and divines whether the earth was not the only one of the innumerable planets which was peopled. The orthodox and the divines of course maintained that it was, and proved by the Scripture that all the rest of space, with its living stars and systems, was a blank vacuity, wholly devoid of existence. And yet by such as these the philosophy of the Past is mocked at as but foolishness. The whole world, says Apuleius, worshippeth only One Supreme Deity in a multiform manner under different names and different rites—which different names, adds Cudworth, for One and the Supreme God might, therefore, be mistaken by some of the sottish vulgar amongst the Pagans, as well as they have been by learned men of these later times, for so many distinct unmade and self-existent deities.

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

26. Historians, both sacred and profane, says Abbé Tressan, in his Mythology, speak of Egypt as one of the wisest of nations, and one of the eulogiums which the inspired writings pass on Moses and on Solomon is, that they were skilled in all the sciences of the Egyptians. We must carefully distinguish then between the ignorance
which reigned among the multitude and the profound wisdom of those who cultivated the sciences and had read the works attributed to Hermes Trismegistus, or thrice-great [Thoth]. According to this celebrated man, "God existed insun-like Unity before all beings. He is the source of all that is intelligent—the First incomprehensible Principle—himself all-sufficient and Father of all Essences. We shall likewise give Zoroaster's definition of Him: it is the most beautiful production of antiquity. Eusebius has preserved it in his Evangelical Preparation; he transcribed it literally from a book of Zoroaster's still extant in his time, entitled, A Sacred Collection of Persian Monuments. God, it says, is the First of incorruptibles, Eternal, not begotten. He is not composed of parts; there is nothing like Him, or equal to Him. He is the Author of all good, the most excellent of all excellent beings, and the wisest of all Intelligences: the Father of Justice and good laws, self-instructed, all-sufficient in himself, and the original Author of all Nature. Orpheus declares that there exists an Unknown Being, who is the highest and Most Ancient of all beings, and Author of all things: this Sublime Being is Life, Light, and Knowledge; three names expressive of that power which out of nothing formed all things visible and invisible.

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

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

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

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

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

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

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

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

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

8. No image or representation of God is lawful since
He is diffused throughout the Universe, and the Universe, therefore, is His only proper Image.

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

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

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

30. Why should we seek, says the august Arabian sage, to comprehend what cannot be comprehended? It is a tree which hath neither root, nor trunk, nor any branch, for the thought to lay its hold upon. It is a riddle in which man can find neither a literal nor a metaphorical sense, and of which man can give no satisfactory explanation. God is infinitely above the capacity of our understandings, and we always lose ourselves when we would comprehend, or guess at what He is. Let it suffice, therefore, that we adore him with religious silence. In the same spirit was the definition of God given by an ancient Irish priest. God is Beginning—without a beginning; a finer idea than anything in the vaunted Psalms of the Hebrews, where God is too frequently
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represented as a Man, rather than as the Universal Ruler and Creator. This may be supplemented by a further exposition of the creed which "benighted heathens" held, until Paul and his rabblement threw back the world into barbarism and ignorance.

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

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

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

4. That since all things differ from each other, and are multiplied with their proper differences, each of these multitudes is suspended from its one proper principle. That in consequence of this, all beautiful things, whether in souls or in bodies, are suspended from One Fountain of Beauty. That whatever possesses symmetry, and whatever is true, and all principles are in a certain respect connate with the First Principle, so far as they are principles, with an appropriate subjection and analogy.
That all other principles are comprehended in this First Principle; not with interval and multitude, but as parts in the whole, and number in the monad. That it is not a certain principle like each of the rest, for of those one is the Principle of Beauty, another of Truth, and another of something else; but it is simply Principle. Nor is it simply the Principle of Beings, but it is the Principle of principles; it being necessary that the characteristic property of principle, after the same manner as other things, should not begin from multitude, but should be collected into One Monad, as a summit, and which is the Principle of Principles, or God.

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

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

7. That the most proper mode of venerating this Great Principle of Principles is to extend in silence the
ineffable parturitions of the soul to its ineffable cosensation; and that if it be at all lawful to celebrate it, it is to be celebrated as a Thrice Unknown Darkness, as the God of all Gods and the Unity of all unities; as more Ineffable than all silence, and more Occult than all essence; as Holy among the holies, and Concealed in its first progeny—the Intelligible Gods.

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

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

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

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

12. That all the parts of the Universe are unable to participate of the Providence of Divinity in a similar manner; but some of its parts enjoy this eternally, and others temporarily; some in a primary, and others in a secondary degree; for the Universe being a perfect whole, must have a first, a middle and a last part. But its first parts, as having the most excellent subsistence, must always exist according to nature; and its last parts must sometimes exist according to, and sometimes contrary to nature. Hence the celestial bodies, which are the first parts of the Universe, perpetually subsist according to nature; both the whole spheres and the multitude coordinate to these wholes; and the only alteration which they experience is a mutation of figure, and variation of light at different periods; but in the sublunary region, while the spheres of the elements remain on account of their subsistence as wholes always, according to nature; the parts of the wholes have sometimes a natural and sometimes an unnatural subsistence; for thus alone can the circle of generation unfold all the
variety which it contains. The different periods, therefore, in which these mutations happen, are with great propriety called by Plato periods of fertility and sterility; for in these periods a fertility or sterility of men, animals, and plants takes place; so that in fertile periods mankind will be both more numerous, and upon the whole inferior in mental and bodily endowments, to the men of a barren period. And a similar reasoning must be extended to irrational animals and plants. The most dreadful consequence likewise attending a barren period, with respect to mankind, is this, that in such a period they have no scientific theology, and deny the existence of the immediate progeny of the Ineffable Cause of all things.

13. That as the divinities are eternally good and profitable, but are never noxious and ever subsist in the same uniform mode of being, we are conjoined with them through similitude when we are virtuous; but separated from them through dissimilitude when we are vicious. That while we live according to virtue, we partake of the Gods; but cause them to be our enemies when we become evil: not that they are angry (for anger is a passion, and they are impassive), but because guilt prevents us from receiving the illuminations of the Gods, and subjects us to the power of avenging demons. Hence if we obtain pardon of our guilt through prayers and sacrifices, we neither appease the Gods, nor cause any mutation to take place in them, but by methods of this kind, and by our conversion to a divine nature, we apply a remedy to our vices, and again become partakers of the goodness of the Gods. So that it is the same thing to assert that divinity is turned from the evil, as to say that the sun is concealed from those who are deprived of sight.
14. That a divine nature is not indigent of anything. But the honours which are paid to the Gods are performed for the sake of the advantage of those who pay them. Hence, since the providence of the Gods is extended everywhere, a certain habitude or fitness is all that is requisite for the reception of their beneficent communications. But all habitude is produced through imitation and similitude. On this account temples imitate the heavens, but altars the earth. Statues resemble life, and on this account they are similar to animals. Herbs and stones resemble matter, and the animals which are sacrificed the irrational life of our souls. From all these however nothing happens to the Gods beyond what they already possess, for what accession can be made to a divine nature? But a conjunction of our souls with the Gods is by these means effected.

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

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

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

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

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

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

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

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

23. That the human soul on its departure from its present life will, if not properly purified, pass into other terrene bodies; and that if it passes into a human body, it becomes the soul of that body, but if into the body of a brute, it does not become the soul of a brute, but is externally connected with the brutal soul, in the same manner as presiding daimons are connected in their
beneficent operations with mankind; for the rational part never becomes the soul of the irrational nature.

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

32. The First Cause, says Taylor, the Platonist, in his notes to Pausanias, according to the Pythagorean and Platonic philosophers, on account of his transcendent simplicity, was called The One; this name being adapted the best of all others to a nature truly ineffable and unknown. But it is impossible that such a nature could produce this visible world without mediums (intermediate powers); since, if this had been the case, all things must have been like himself, natures ineffable and unknown. It is necessary therefore that there should be certain Mighty Powers between the First Cause and us: for we in reality are nothing more than the dregs of the universe. These mighty Powers, from their surpassing similitude to the First God, were very properly by the ancients called gods, and were considered by them as perpetually subsisting in the most admirable and profound union with each other and the First Cause, yet so as amidst this union to preserve their own essence distinct from that of the Highest God. Hence, as Proclus beautifully observes, they may be compared to trees rooted in the earth; for as those by their roots are united with the earth, and become earthly in an eminent degree without being earth itself, so the gods by their summits
are profoundly united to the First Cause, and by this means are transcendentally similar to, without being, the First Cause. But these mighty Powers are called by the poets a Golden Chain, on account of their connection with each other and their incorruptible nature.

33. Zaleucus, who lived about a thousand years before the Christian era, and who is said to have been chief ruler among the Locrians, left them and ordained the following summary of religious belief, which appears to me very much superior to any that I can find in the same short space among teachers of greater pretension. Every man, he says, ought to be convinced of the existence of God. He who shall observe the order, harmony, and music of the Universe, cannot believe that chance has formed this splendid structure. He should be master also of his own mind: he should purify his soul, by disengaging it from all evil inclinations; holding it as his creed that the Supremely Pure cannot be adored by the corrupt; and that the Divine has no likeness to those miserable human beings who allow themselves to be dazzled by magnificent ceremonies, or by sumptuous offerings. Virtue only, and the constant desire to do good, are pleasing in the eyes of Him. He therefore who sincerely labours to be just and true in his principles, and conforms his daily life to those ends, will make himself beloved in the eyes of God. Let every mortal man avoid what may lead him into disgrace, before the Heavenly Ruler, more anxiously than the minor evil of poverty: for honour is bestowed by all the wise on him who prefers justice to mere wealth. The many whom their violent passions drag into evil, men, women, children, citizens, common people, should be taught to
have the Divine Ones before them, and to reflect often on the severe judgment which they shall be bound to execute on the sinful. They should see perpetually in front of their eyes the form of Death, that fatal hour which awaits us all; an hour wherein the recollection of our past crimes will be attended with dread remorse; and when the doers of evil will repent that all their acts had not been subjected to the severe but salutary laws of entire equity. Let each one therefore so rule his life as if every moment of his life were to be the last; but if some evil power should at any time ensnare, to the commission of crime, a frail mortal, let him fly a suppliant to the feet of the Altar; let him pray to Heaven to give him its assistance, and shield him from the power of all sin; let him entreat that he may be supported and led on in life by the Spirit of Beauty, whose counsels shall conduct him into virtuous thoughts and deeds, vividly the while bringing before his eyes the mildness, but the inflexible justice of the Most High God. There is nothing, says the Abbé Bazin, in his History of Philosophy, c. 27, in all antiquity which is superior to this simple but sublime fragment, dictated by reason and by excellence; but all antiquity, he might have added, is full of fragments equally sublime. And this is so, whether we begin with the philosophers and teachers immediately preceding the advent of Jesus, or ascend to the first rise of religion among the Chinese, when it was proclaimed to that most ancient people that there is One the First Principle, who hath no beginning, who hath no end. He hath made all things. He governs all. He is infinitely good, infinitely just: He illuminates; He sustains; He governs the Universe: a finer definition of
God than I have ever read in any Christian writer, or ever heard preached from any Christian pulpit (19).

34. Plato proposes as the most proper way to form the minds of children that little moral tales should be told them by their mothers and nurses as soon as they can speak. But as these enticing tales, if of a bad tendency, might lead young minds to vice, he is at great pains to give some remarkable restrictions concerning the species of tales he would alone have told. As first that no authorized tale must teach that ever there was war in heaven, or any discord or unbecoming passion incident to the Divine Nature. Then, that as the Supreme Being is always just, good, and beneficent, no god must ever be said to be the cause of any real ill to men. And lastly, since the Deity is One simple Essence, always true in word and deed, he neither transforms himself into various shapes to appear to men, nor does He impose upon our senses by empty phantoms, much less deceive us by false speeches, or by sending delusive signs to men whether asleep or awake. Wherefore the Gods in any tale must never be represented as transforming themselves like jugglers, or leading people astray with any sort of sophistry in words or deeds. These cautions were chiefly intended against Hesiod, Homer, and Æschylus, out of whose poems he produces instances of tales unworthy of the Divine Nature, and of whose bewitching imagery the philosopher is so apprehensive, that he will not allow such stories to be told to young persons, neither with an allegory nor without one. For, says he, a young creature is not capable of observing what parts of the Tale may be allegorical and what not; while in the meantime the impressions made at these years on the
imagination are scarcely to be afterwards wiped out, but for the most part remain indelible during life. It has often occurred to me to ask myself, what would Plato think if he lived now, in the boasted era of civilization, when we are really more ignorant of true knowledge than we were centuries ago. How would he be shocked to find the greater portion of the Christian world believing as true the absurd and blasphemous theology of Milton's Paradise; and accepting literally the metaphorical language of the Old and New Testament. Yet it is thus that they are taught in Sunday school and pulpit; and fables which the ancient world would have laughed to scorn, or branded as most impious, are positively believed by millions of our Paulites, and are hypocritically supported by scholars and philosophers, who in their souls despise them for their atheistic tendency. But the fate of Socrates has made most men timid, and the timidity of the wise has made the world a slave.

35. The ancients held that the conversion of a man from vice to virtue, from ignorance to knowledge, from an adoration of the earth to the worship of heaven, was the work of time, and the result of labour; that a long self-purificatory process was to be gone through, and that to this end it was absolutely essential that man should know. The moderns, in great multitudes, hold that this is wholly absurd; that conversion is the miraculous work of the Holy Ghost effected in one moment; that it is the result of grace, though no man knows what grace means, nor has it ever been intelligibly defined; and that on the whole it is far better to be ignorant than to possess knowledge; for that the ignorant are peculiarly
the favoured of God, who primarily regards "babes and sucklings," while He generally leaves the wise and learned to shift for themselves, as best they may. To knowledge, if it be restricted wholly to their own peculiar tenets, with the most resolute determination to abjure and persecute the tenets of all other sects, the priests do not offer any especial objection; but as a general rule they laud the extremely ignorant, and say that it was for those their Redeemer came, to them especially he preached, and with them almost all his social hours were passed. "The deepest impressions of evil custom and the darkest stains of corrupted nature are suddenly wiped out and effaced," says Warburton in his *Doctrine of Grace* (p. 72), illustrating that wondrous agent; and this indeed constitutes an article in the creed of many millions, who aver, moreover, that the wholly illiterate are most generally the objects of this divine transformation. But have they ever asked themselves this question, If so thorough an alteration can be wrought in a man by the immediate operation of the Spirit of God, and the worst may in an instant have their habits of vice changed to habits of virtue and goodness, why does a Being of infinite mercies and unbounded power ever make use of severe methods with His children? Why did He work a miracle to destroy a world and to sweep away the innocent babe with the guilty offender, the blushing virgin and the hoary robber, as in the case of their fabulous Flood, when another miracle equally easy to Him, and, as it ought to seem, far more consonant with his divine paternal character, might have made them all good and happy in a moment? Would any earthly parent drown his children, when he
could as easily preserve their lives, and make them virtuous and happy? (20). A philosophical reply to this would be difficult; but the satisfactory response always given is somewhat as follows: We are unable to comprehend the purposes of God; in another life they will be all cleared up; all we now know is that He did it; but why He did none can tell, and nobody is entitled to ask. Our duty is to believe and tremble, &c., &c. That a day will come when even children will mock this solution, though urged upon them by all the bishops in the land, I am quite positive; but at present it imposes on the understanding of many wise, many shrewd, and many good men; and is of course a vital doctrine with the profoundly ignorant who constitute the bulk of believers, and who gladly hear that they are the favourites of heaven.

36. The ancients held that it was impossible for God to change, for mutability is an attribute of the erring and imperfect; that it was impossible for God to rest or go to sleep, but that His creative powers were being incessantly developed, action being the great distinctive badge of His Omnipotent Nature, and that it was impossible for Him to do anything which contradicted any of His own enactments: no matter how strong the apparent necessity for his so doing should seem to be. The moderns hold that with God all things are possible; that He has the most entire defiance of time, space, law, and circumstance; that He could change himself into a monkey, a rat, or a devil, if He liked; many of them hold that He is the latter already (See ante, 32); that He could destroy a whole world of innocent beings if it pleased Him; that He could tell lies,
commit robbery, swear falsehood, and so on, if it suited His notions at any particular period, and they cite the Old Testament in proof of these opinions. It requires no argument with any one who is sane to convince him that these things are absolute impossibilities with God—that He could not under any contingency do or effect them any more than that He could annihilate himself; and that to suppose He could must necessarily lead to the most fearful impieties—as indeed all false notions of the Supreme inevitably do. God can do nothing whatever that is inconsistent with beauty, purity, justice, or truth. Does this detract from His all-power? By no means. It merely signifies that His transcendent perfections, are so vast, so measureless, so exquisitely splendid, that even to suppose that He could ever depart from them in the least particular, is to derogate from His majesty. The ancients learned their knowledge of these things from the primeval theology; but we from the most ignorant of teachers. Can it excite wonder that we are so many thousand of years behind them in that true science of religion which does indeed exalt to heaven?

37. How often have I heard it used in argument, when any of the awful representations of the Divine Nature, which are contained in the corrupted Old Testament are pointed out, and it has been urged that they are repugnant to every true notion of the All-pure; how often, I say, have I heard the biblical maintain, no doubt with perfect sincerity, that it was entirely right, for "cannot God do anything he pleases, and why should man arraign it?" How often have I seen sensible thinkers imposed on by this jargon, which, if they had
only at all considered it, must have instantaneously dissolved away into ruin, but which the fatal poison of "faith, belief, or everlasting damnation," &c., infused into them from youth prohibited them from examining by the light of reason, and constrained them even to accept as an indisputable axiom. And thus error is preserved and propagated, and sophisms that when really inspected prove to be more unsubstantial than air, are gravely pronounced from desk and pulpit, from porch and platform, as unquestionable truths of philosophy, which to doubt were as heinous as to deny the existence of God. How many millions are there in Europe who gravely hold that God can do whatever he likes; that he can repent, grieve, lie, equivocate; eat and drink, generate men like any other man, advise robbery, suggest rape, murder, &c., &c.; how many thousands are there who would rise up and stone a man in the streets if he attempted to teach them that it is impossible for God to do all, or any one, of these things. But these destructive falsehoods must in time perish, unless this earth is fated always to be a hell; though before they do so, men must really be taught that, unless they awaken from their present lethargy, and inquire, and think, and learn, they are preparing for themselves a heritage of death and misery throughout ages of ages.

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

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

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

40. These are truths most essential to be promulgated; these are facts that are absolutely necessary to be known, that the soul may be rescued from the polluting ignorance in which it has been plunged and kept by the self-interested teachers of the people. Even the learned Schlegel, who had been brought up a biblical, and who to the last was a most bigotted supporter of what is called orthodoxy, avows his surprise, when on an examination of the Oriental theology, he found how grossly and wickedly he had been deceived in youth. Our astonishment, he says, is perhaps still more excited by discovering that a belief in the immortality of the soul is bound up with the idea of Divinity, in this most ancient system of superstition, than at the noble purity and simplicity of their conception of God. Immortality was not with them a mere probability, deduced gradually, the result of long study and reflection; not some vague imagining of an undefined and shadowy world; but a conviction so certain and decided that the idea of a future life became the ruling motive and impulse of all nations in this; the grand aim and object of all laws and arrangements, carried out even in the most trifling details. Yet why this erudite German should have been astonished that
God revealed himself to India, he does not say, nor indeed would it be easy for him to explain, unless he supposed that God, like some capricious stepfather, sent the Hindus upon the world as outcasts unworthy of His care. The fact, however, of their idea of God, and their knowledge of celestial laws, being so far greater than those which form the basis of mere European creeds, furnishes a reason why all endeavours at their conversion to western views have failed, except among the lowest, poorest, and most degraded outcasts. An attempt by Christians to enlighten Orientals on the subject of God, is about as wise as if an idiot sought to initiate a Sage into the wonders of philosophy. In all true theological knowledge, in all profound, august, or ennobling ideas of the Divine Polity, the West is hundreds of years behind the East; nor can it ever attain the splendid heights of speculation to which these men have reached, until it seeks its inspiration at other sources than those from which it has so long drawn it, and enlarges its views of God's providence; until it can understand the broad, beautiful, and comprehensive basis developed in the Divine Books of God; a basis that appears as universal in its nature as the very laws of light and air themselves.

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

42. The Lutheran churches pursue the same course. Holding to a creed devised by a narrow-minded and illiterate monk, whose early training had for ever incapacitated him from broad, comprehensive, or enlightened views; who, though a passionate thinker and a bold writer, and a man of daring courage, was absolutely ignorant of everything, but mere monastic theology, than which it would be difficult to discover more exquisite fooling; and who in his later years of beer and bigotry, was so immersed in vulgar squabbles about maniacal dogmas, that he had no time, even if he possessed the intellect, to enlarge his stock of ideas, (21) the Protestant sects, dissipated into a thousand despicable conventicles, every one of which calls itself "Christ's people," have clung with desperate tenacity to the smallest and most degrading notions of the power, majesty, and wisdom of the Supreme Being; of the universality of His Laws, and the unchanging grandeur of His attributes — notions that would shock a Pagan, but which receive a ready approval among the simple savages of the South Seas, or the dark-skinned lowly races of Africa. With these communities the Divine Fabricator of the Universe, is a white-tied parson, with the wretched changing passions, and the still more wretched wants and necessities, of a parson; now enraged, now capricious, now deceitful, now encouraging deceit; breathing pestilence and death upon the very beings whose hearts he has hardened so as to make them merit these calamities; swearing many oaths, and immediately after, violating those oaths; the instigator to murder, the patron of incest, the pardoner
of adultery, the seducer of a young virgin who was the affianced wife of another, so that true Christianity between Peter and Paul is like Jesus crucified between two thieves. But why pursue the dreadful theme? or why commit to print the fearful thoughts that naturally arise in the mind, as the Atheist God of Petro-Paulite Europe looms before us, covered with the blood of millions, whom a belief in his dark mystery has borne into mighty ruin? (22)

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

* Like the beasts that perish, is the language of one of the psalmists. But beasts do not perish. Ps. xl. 20. Never since Christianity degenerated into Petro-Paulism, have we seen, Glory to God on high; Peace on earth; Good-will towards men. Luke ii. 14.
those who are most likely to inherit the kingdom of God; and that learning leads more frequently to evil than to the everlasting welfare of souls! How often have I heard letters denounced and literature derided, unless it was of a certain class written in accordance with the thirty-nine articles, the Athanasian Creed, or the last number of some evangelical magazine whose compilers were the most degraded of fanatics; or the last falsehood which had been waisted from Africa, and which detailed the conversion of some unhappy black from the worship of his fetish to the adoration of a devil. (23) Tracts are the food on which the sects flourish; and what educated man that ever read a tract did not arise from it with a blush for the wickedness of those who composed, and a tear for the folly of those who were misled by, its vain and sickening teachings? These people abuse Rome, and are marvellously eloquent on her hatred of the light; they affect to sympathise with her unhappy followers as if they alone were the serfs of Satan; but they are themselves walking in the Shadow of the Valley of Death, and they do all they can to seduce others into the same wilderness. They cry everlastingly that Popery is the enemy of knowledge, and that by withholding truth she destroys souls; but there is not a single volume which they put forth, or a single sermon that they preach, in which they do not labour with all their zeal to diffuse ideas of the Divine Father, which are as opposite to his true nature as Light differs from the darkness of hell. It were easy to go into details; but of what use were it to unveil heaven to those who shut their eyes to the sun, and groping in deep gloom, frantically cry out, how beautiful are the beams we see! Yet this is the condition
of most; and those who will not be misled by priests go headlong into the abyss of infidelity, because they can behold no other alternative. Let us pray upon our bended knees, and with hearts sincere as are the hearts of angels, that the day may not be far distant when an end shall be put to this most evil state of things; when the practical atheism that prevails, and which has reduced man from his grand condition of a thinking creature to the mean and grovelling employment of a mere money getter, grinding and ground, enslaving and enslaved, may be unknown; and the odious sects that have fattened on his ignorance may be swept like demons into chaos, as the Church of God arises, a Virgin of the Heaven, shining out of Heaven, ready to go forth and walk the earth with peace, with knowledge, and with piety, in her sweeping starbright train. (24)
NOTES TO BOOK II.

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

Note 2 (page 39).—Ye search the Scriptures, says Jesus (John v. 39), for in them ye think ye have everlasting life, and these are they which testify of me. Testification can be made only in the case of what has passed. It is never used in the way of prophecy. And in conformity with its true import, you will find from one end of the Jewish writings to the other, the concurrent tenor to be that of the sacred Messenger's former appearance upon the earth as Man. In my Apocalypse there is a singular confirmation of this. In section 30, we read that the idolon of Jesus went to the idolon of Amosis, and took a Book out of his hand and ate it, or made it part of himself, whereupon the Seventh Messenger said to this Divine Phantom, who was, in fact, his own re-appearance, 

Δει σε παλιν προφητευται επι λαοις και εθνεσι. Κ. τ. λ.

It is fit that thou shouldst prophecy a second time (or in a second appearance) to peoples and nations. Book of God, Part I, 548. See also Part III, 573. And to add more to the mystic wonder
of this prophetic speech, it is directly conveyed that Jesus was to
preach not only λαόις to the peoples, that is the Hebrews, but
also εθνοις to the nations, or the gentiles, which was the great
characteristic of this large-minded Jew, who burst the iron tram-
mels of Mosaicism, as then understood, and became like a true
Messiah, an Universal Preacher.

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

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

Note 5 (page 42).—The followers of Mohammed, however, put
some rather puzzling questions to our Petro-Paulites. "Why,"
said Murranie Sing (a Hindoo who was present, and could read
English), "do you not convert the Jews, who live among you,
know your virtues, and the excellence of your faith, and whose
forefathers knew of the prophecies, and saw the wonders men-
tioned in your Vedas!" I replied they were a stubborn race, and
the denunciations against their race had been fulfilled; and I
instanced the occasions and times. "That is the more in favour of
my argument," replied Murranie; "for if, under the sufferings
they have endured, and the accomplishment of the curses threat-
ened them, they still remain obstinate and sinful; how are we to
be convinced, much less converted, who know nothing of these
signs and wonders of which you speak, and have neither had promises or threats held out to us, except by mortals like ourselves who may or may not intend well? at least, they have nothing to show us to the contrary but windy words." He then referred to Paul, who, he observed, undoubtedly was a prophet, and whose mission, though it appeared very probable, had made no effect on King Agrippa, who was as civilised as the Hindoos; yet he was not to be persuaded, even though one of the principal propagators of it was present before him; "then how," he added, "am I to be persuaded by those who are neither saints nor prophets."—Wonders of Elora, 433.

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

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

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

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

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

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

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

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

Note 14 (page 63).—This article of predestination is founded on these verses of Paul to the Romans, viii. 28-30, connected probably with Ephesians, i. 4-6, iii. 11. And we know that all
things work together for good to them that love God, to them who are the Called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren. Moreover, whom he did predestinate them he also called; and whom he called, them also he justified: and whom he justified, them also he glorified. But these doctrines, which are used by Calvinists to show an universal system of predestination by God to the joys of heaven or the flames of hell, are in reality applied by Paul to the descending Messengers of Heaven, whom he ignorantly believed to be chosen for that purpose by the Supreme; not knowing the true way in which they happen to be made manifest, and which I have explained in Part I, page 63. Thus millions live in the most wicked faith, because a man 1800 years ago wrote upon a subject which he did not understand. Jesus, I have no doubt, revealed to his more immediate friends, the true nature of this Secret of God; but Paul never saw Jesus, or, if he did, he probably would have stoned him as he did Stephen. Acts viii. 1.

Note 15 (page 75).—If I had time thoroughly to examine the Metamorphoses of Ovid, I think that a great deal is contained in them which is connected with the deepest Eleusinianism. Ovid and Jesus may have met in the same masonic lodge, and from the latter the poet may have learned somewhat. Is not the re-appearance of this Messiah clearly pointed out in the prophetic chant, when Occ-Ur-Oe sang the secrets of the Destinies—\textit{Fatorum arcane canebat}. Grow, child, the sovereign restorer of health to the whole world: to thee shall mortal bodies often owe their continuance in being: nay, your skill shall reach to the recalling of souls from the empire of the dead. But when by once daring to give proof of this thy power, you have raised the jealousy of the gods, disabled by your grandsire's bolts, you shall no more confer this mighty benefit: \textit{but from a god be changed into a lifeless carcase, and again resuming the figure of a god shall twice renew your destiny}. Met. 630. That a Messenger is meant is clear; the divine Healer is the son of Phebus (the Light of Life, or God), and is brought up by Chi-r-Aun. Compare with this section 29 and 30 of the APOCALYPSE, and the words of Luke vii. 18, which seem to be almost a paraphrase of the lines of Ovid. And John calling unto him two of his disciples, sent them to Jesus, saying \textit{Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee; saying, Art thou he that should come? or look we for another?}
And in the same hour he cured many of their infirmities and plagues and of evil spirits: and unto many that were blind he gave sight. Then Jesus answering said unto them: Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, &c. Note that this passage, which relates what happened long after Jesus had been in his ministry, flatly contradicts John i., which purports to narrate what happened before he began it. See ante, p. 117, that wonderful passage in the Apocalypse where the re-appearance of Amosis in the person of Jesus is distinctly predicted.

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

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

Note 18 (page 83).—It is saddening to find a learned scholar like Bryant among the witnesses of untruth, yet I would hope that the following passage was a slip of the pen rather than deliberately false. I am sensible, he says, that there are persons
who maintain that the knowledge, both of God and his attributes, was well known to the ancients. But when we come to inquire who those ancients were, we find them to be only the people of Greece and its colonies, who bore but a small proportion among the kingdoms of the earth. And when we look into the time, we find it to be a few years before the birth of Socrates, which is comparatively late in the era of mankind. On the Scriptures, p. 6. A more utter falsification of history than this cannot be paralleled. The people of Greece and its colonies really knew less of God and his nature than almost any other people: they were likewise a comparatively recent people: yet Minos gave them divine laws and Orpheus sang the most divine theology 1400 years before the era of Jesus. There is scarcely any excuse for Bryant's statement. Sir William Jones has proved that one of the Vedas was written 1580 years before the Christian era, and grander glimpses of the Supreme are to be seen nowhere than in these Hymns. Yet even these were but the vestiges of a still older and finer theology.

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

Note 20 (page 105)—People listen to these falsities as they do to the ages of the Patriarchs, and the millions spent by Solomon, and they adopt them without thinking; they perpetually resound from desk and pulpit, and the listeners are so ignorant that they know not what they hear; but take for granted that everything
is true. Who has not heard over and over again that God predicted the dispersion of the Jews, because of their crucifixion of Jesus. The learned editor of *Mexican Antiquities* tells us very differently. The dispersion of the Jews, he says, is nowhere alluded to in the Old Testament as a judgment with which God threatened to visit that people on account of the crucifixion; those who may choose to maintain that it is, will do well to point out the passage in Scripture in which the allusion is contained. But if a nation has a right to be heard in its own defence, which the Jews certainly have, the argument by which they attempt to prove that their present dispersion is not owing to the cause above referred to will be found to possess considerable weight with every unprejudiced mind, since arguing from the justice of God, they contend that he would not have punished a whole nation for a crime committed only by a few, and that even on the supposition that the whole nation were equally guilty of it, then their posterity eighteen hundred years after must be as innocent of it as were their forefathers eighteen hundred years before, possessing even an advantage over them, in not being the progenitors of so evil a generation. vi. 501. In the same way the godly are constantly told by the interpreters of prophecy, that a day in the Old Testament means a year. Now, if all prophetic days are to be so construed, let us see into what absurdities we should be led. In Gen. vi. 3, God announces in the way of prediction that the days of men shall be 120 years before the flood comes upon them. The rule in question, i.e. one day for a year would make a respite for the antediluvians of 43,200 years, so that their disregard to Noah’s threats of a flood would be no very strange matter. So in Gen. vii. 4, God declares that after seven nights he will cause it to rain upon the earth forty days and forty nights, and did any one ever dream of making this the same as saying that after seven years it shall begin to rain, and shall continue to do so forty successive years? Many other instances of the like nature might easily be added. But if any one doubts still, let him interpret Dan. iv. 32, in accordance with the principle of a day for a year. According to this Nebuchadnezzar must have been mad, and eaten grass for 2,520 years—discipline enough to humble a king even as insolent as he.

Note 21 (page 113).—Father Simon, a competent, though it may be admitted a prejudiced, authority, thus describes Luther, who, it should be premised, had scarcely any knowledge whatever of Hebrew. “He thought that by reading of morality, and bawling against those who were not of his opinion, he might very much illus
trate the Word of God; but one may easily see by his own books, that he was but a turbulent and passionate man, who had only a flashy wit and quick invention. There is nothing great or learned in his commentaries upon the Bible; everything is low and mean; and as he had studied divinity, he has rather composed a rhapsody of theological questions than a commentary upon the scripture text. To which we may add that he wanted understanding, and that he usually followed his senses rather than his reason. For example, can anything be more foolish than his exposition of the Serpent in Gen. iii. He affirms that the Serpent before his punishment was a handsome creature and went upon two feet: he, moreover, assures us that before the Deluge there was no rainbow: and that God created it for those very reasons which are set down in Gen. ix. This shows how little he had studied the scripture style, and how ignorant he was of the symbolical sense thereof.”

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

Note 23 (page 115).—If the history of the fall of Adam and Eve be allegorical (and who can doubt that it is?), the history of the atonement by the blood of Jesus, must also be allegorical; for, if there were no fall, then there was no need of an atonement. So also Cain and and Abel are allegorical; the mythos was invented by priests to show that blood was more agreeable to God than the harmless sacrifice of flowers, fruits, and incense. Having established this, the next step was to prove that God, who delighted not in the blood of bullocks (Is. i. 11), or in the strength of the horse (Ps. cxlvii. 10), was especially delighted in the blood of his only beloved son. The creed of the Hebrews is indeed atheism, irreligion, and blasphemy, in their worst and most debasing forms. That God selected Jews to be his chosen people, not for any virtues they might have, but because it pleased him to do so, is the theory laid down by the writer of Exodus vii. 6, 7, 8. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself,
above all people that are upon the face of the earth. The Lord did not set his love upon you nor choose you because you were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh King of Egypt. This, it will be seen, represents the Great Father, not only as a most capricious, but a most odious, tyrant; who, blind to the virtues of all others on the earth, selected as his own peculiar favourites and spoiled children the most hideous horde of murderers, robbers, ravishers, sodomites, and blasphemers, that ever cursed the globe with diabolical deeds. This is in conformity with their usual debased ideas of God. His weakness and mortal nature they indicated in that verse of Exodus, which reduces the Supreme to the level with the poor little Pagan penates of a corrupt age. In six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed!! xxxi. 17. The same odious ideas of God's whimsicalities in loving not whom he should but whom he thought fit, are conveyed in Romans ix. For they are not all Israel, which are of Israel: Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac. (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth ;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles? * * *

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. So that between Jew and Paulite, the philosophic Christian, if such there be, is left in a very Slough of Despair. Mr. Hails challenges me, says Sir W. Drummond, to produce a solitary proof that the Patriarchs were polytheists. I do not say that they were practical polytheists: but I say that I doubt whether Jacob had clear notions of the nature and unity of the Divine Being. Mr. Hails is a Hebrew scholar. I ask him, whether the words of the vow (Gen. xxviii. 20) do not run literally as follow: If Elohim will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I return to my father's house in peace, then shall Jehovah be to me for Elohim. Now these words in sense amount to this: If God will do certain things for my benefit, then Jehovah shall be my God. But what is the meaning of this, if Jacob had understood that Jehovah was God and the sole God? Had he been sure of this would he have ventured to make conditions with Jehovah? and is it not implied in the vow that, if the conditions be not granted, Jehovah should not be considered as Jacob's God? Mr. Hails does not deny that Jacob's vow implied a bargain: but he says that such bargains are common even among us Christians, and yet what should we think of his theology, who ventured to say: If God will do this and that for me, then Christ shall be my God. Such language would surely offend us, or at least would give us reason to think the person using it had not clear notions of the Divine Nature and Essence. Mr. Hails says that Jacob's vow fairly interpreted amounts to this: That on his return to his country, which God promised should take place, he would more unreservedly devote himself to the
service of the Elohim or God. I confess myself unable to elicit any such meaning from the words of the patriarch. On the contrary, it seems to me that Jacob sets out with the admission of the existence of Elohim or God, and that he then proceeds to say if God do certain things for me, in such a manner as I may expect from the words spoken unto me by Jehovah, who declared himself to me in a vision to be the God of Abraham and Isaac, then I will recognize Jehovah as God. *Class. Journ.* viii. 166. This miserable and degraded view of their God is at the foundation of the Hebrew faith. Thus we have Jeremiah cooly describing the mutability of the Immutable. *O house of Israel cannot I do with you as this potter? saith the Lord. Behold as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.* Jer. xvii. Nearly the same characteristics distinguish our Paulites from most other believers. Man ventures, says a shrewd observer, into the boldest presumptions. He finds fault with everything; his selfishness is never satisfied; his ingratitude is never at an end. He takes on himself to direct the Almighty what to do, even in the government of the Universe. He prays dictatorially. When it is sunshine he prays for rain, and when it is rain he prays for sunshine. He follows the same idea in everything that he prays for; for what is the amount of all his prayers, but an attempt to make the Almighty change his mind, and act otherwise than he does. It is as if he were to say, Thou knowest not so well as I. One of Bishop Watson's sophisms, in his Letter to Paine, may here be noted. You think it repugnant to God's moral justice, he says, that he should doom to destruction the crying or smiling infants of the Canaanites. Why do you not maintain it to be repugnant to his moral justice that he should suffer crying or smiling infants to be swallowed up by an earthquake, drowned by an inundation, consumed by a fire, starved by a famine, or destroyed by a pestilence? The word of God is in perfect harmony with his works—crying or smiling infants are subjected to death in both. But is there no difference between the natural result of God's laws, as they regulate the elements, and his express command to kill and slay? The evils inflicted on
the Canaanites resulted from an *extraordinary interposition* of the Divine authority. Evils brought on mankind by the operation of the Laws of Nature cannot be said to be produced by any such interposition. If the literal interpretation of the Book of Joshua be followed, God appears to have *specially* interfered to destroy the seven nations. In the Book of Nature, from the perusal of which one infers the moral justice of the Deity, no example can be found of his interference with the course of nature's laws for the purpose of destroying his creatures. If the Cabir does so, and does so wrongly, he must answer for it, as for any other crime.

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

**VIEW OF THE BIBLE.**

All that I have heretofore written, he says, in favour of the Scriptures, must be understood in reference to the great principles of truth and duty unfolded and inculcated in them, and not in reference to every sentence, or every narrative, or every book which commonly goes under the name of Scripture. From my earliest days I have been accustomed, in reading the Scriptures, to pass lightly over those portions of them which revealed no truth, which supplied no proof or illustration of any great principle, which inculcated no duty, or which contained no good example, and to fix my mind on those portions of Scripture which unfolded the character of God and the ways of his providence, which recorded events illustrative of God's character and the principles of his government, which inculcated the principles of human duty, and furnished examples of obedience to those principles. From the first of my recollection I have regarded the Bible as a Religious or Moral Lesson. Book; as a book to make men good; as a book that aimed at making people wise for the purpose of making them good. And all that I have said of the Bible is to be understood or interpreted on this principle. My high commendations of the Scriptures are not to be understood of *every* thing contained in the book, but of its great principles, of its religious and moral teachings only. Those commendations are *not* to be understood of all that is said about the law of Moses, the erection of the
tabernacle, the Genealogies of the Antediluvians, or the Genealogies and Chronologies of the Jews, or of the Song of Solomon, or of every particular passage in the Psalms, or of all the dark passages in the Prophets, or of the difficult passages in the Epistles of Paul, or every portion of the Gospel attributed to John, or of the Revelations. True, I did, till a few years ago, regard the whole of the Scriptures as the word of God: I considered the Bible to be divine as a whole, and I spoke of it accordingly. At the same time, those portions of the Bible which occupied my mind at those times, those portions on which I formed my judgment of its character and worth, those portions of Scripture to which all my commendations did in reality refer, and the only portions to which those commendations can with truth or propriety be applied, are those portions containing revelations of great religious truths, and inculcations of great, unchanging moral duties.

When a man has been taught wrong notions respecting the Scriptures in early life, it is difficult for him to free himself from their influence. It is astonishing how one false notion respecting the Scriptures will blind a man to the real character of the Scriptures. It is astonishing how one false notion respecting the Scriptures will influence a man's words in speaking and writing of them. In short, it is astonishing how one false notion instilled into the mind in infancy, will cause a man to speak and write of the Scriptures for years together, in the most irrational and untruthful way, even after he has become in most things a rational character. I never could read the Scriptures, from my earlier days, without seeing many things in them which looked strange and unaccountable. I never could read the Scriptures, from my earlier days, without having my feelings shocked by several portions of them. Some of those portions I was accustomed to regard as mysterious, and I passed them over accordingly. Still I could not help feeling that other passages were not exactly mysterious, but revolting rather. Had I dared to think, and to speak my thoughts, I should have said that they were not exactly unintelligible, but erroneous; that they were not exactly truths unrevealed, but doubtful or fabulous traditions. My thoughts of the Scriptures at present are exceedingly different from what they were in my early days. I still regard them as of infinite value, and would do my utmost to preserve them to future ages. I regard them as of infinite value, and think them calculated to do an immense amount of good: but I am far from regarding them as one whole piece of unbroken or unmixeded truth. I believe their tendency, on the whole, is good; but I am far from thinking that the tendency of
every particular portion is good. There are, in my judgment, numerous passages of Scripture which are calculated to do great harm, and still more numerous portions that can hardly by any possibility do good. I believe that the general principles inculcated in the Bible are true; but I am far from believing that every particular statement, or every particular history, is true. I believe that the Bible contains hundreds and thousands of errors, both with respect to matters of fact, and matters of truth and duty. I believe that the Bible contains errors of almost every description; historical errors, geographical errors, chronological errors, philosophical errors, grammatical errors, rhetorical errors, logical errors, theological errors, moral errors, prophetical errors, poetical errors, zoological errors, astronomical errors, and geological errors: errors in short, of every description. I question whether there is a single book, from the book of Genesis to the book of Revelations, which does not contain a number of errors, and errors of various kinds. As I have said, I have not the slightest objection to the leading religious and moral principles of the Bible. On the contrary, I regard them with the utmost respect and reverence. I believe them to be, in truth, revelations from heaven. I believe the course of life which the leading precepts of the Bible inculcate, is the way both to peace on earth, and to happiness in heaven. I believe that in proportion as the great leading principles of religion and duty unfolded and inculcated in the Bible are understood and reduced to practice, will mankind become happy and prosperous, intelligent and godlike. All that I have said of the Scriptures, all that I have written in their favour, I still regard as perfectly true, when understood as referring to their great leading principles of religion and virtue. It is not therefore any evil deeds; it is not any love of darkness; it is not any hatred of light; it is not any unchristian, inhuman, or ungodly motive; it is not any regard to interest, or reputation, or ease; it is not from a love of money or of friends, or from a love of any sensual or forbidden pleasure, that I speak of the Bible as an imperfect book; but the contrary. My present belief with respect to the Bible, arises from a love of light and of virtue, and not from a love of darkness or of vice. It is not because my deeds are evil that I reject and oppose the common notion, that the Bible is an absolutely perfect book, an unmixed revelation of truth and duty; nor is it from any inclination to indulge in evil deeds for the future. On the contrary; it is because my deeds are righteous, and because I wish the deeds of others to be righteous, that I thus speak of the Scriptures. If I speak against the orthodox notions of Scripture inspiration and infallibility, it is
from a zeal for truth and for religion, and not from a zeal for error or impiety. And my character, so far as it is known, will bear witness to the truth of these statements. Nor have I been hasty in coming to my present opinions respecting the Scriptures. I have, on the contrary, been exceedingly slow. I have given up my belief in the orthodox notion of Scripture inspiration and infallibility with the utmost reluctance. I held and defended the orthodox notions as long as I conscientiously could. I used my understanding to the utmost to find out reasons for rejecting the opinions which I now feel obliged to entertain, and for holding to the opinions which were taught me from my youth. I say, I have moved very slowly. I have proceeded most deliberately. I have taken not a single step till reason and conscience obliged me to take it, and I have not moved a single inch or hair's breadth farther, than a regard to truth and conscience required me to move. It has not been therefore any contempt for God that has led me to form my present opinions, but, on the contrary, a devout and most reverent regard for God.

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

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

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

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

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

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

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

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

II. I regard the account of the garden of Eden as a doubtful or fabulous story. I regard as doubtful or fabulous the account of man's creation. Man might be made out of the dust of the ground; he might be first formed, and then endowed with life; but I question whether this was the case or not. I doubt the account respecting the tree of knowledge and the tree of life, the first command and the first offence. I doubt the account of the
formation of woman from the rib of the man. I doubt the account respecting the naming of all the living creatures by Adam. I doubt the account of the first temptation. I do not believe that the serpent had ever the power of speech, or that it ever was the most subtle of the beasts of the field, or that Eve was ever accosted by the serpent, as the account in Genesis states. I believe that God made man, and that he made woman; that he made woman to be a help meet for man, and that he provided man food at his creation, and that man and woman were intended to live together in marriage, in a devoted and lasting union. I believe too that man was tempted and sinned. In substance, the account of Moses in reference to these matters, may be perfectly true; but as to the particular form of the story, I believe it to be fabulous.

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

The idea that inquiry can ever lead to the overthrow of religion, is foolish. Let me utter a prophecy. The day will never come when there will be less religion in the world than there is now. The day will never come when religion will decline amongst the simple-minded, uncorrupted portion of our race. The day will never come when religion will be really endangered. The foundations of religion are laid deep. They never can be overthrown. They are laid in the heart, in the nature of man, and can never
be destroyed but with our race. As long as there are men, there
will be religion. If the Bible should be utterly exploded, religion
will remain. But the Bible will not be utterly exploded. It will
be revered for ever. The great principles of religion and duty
unfolded and inculcated in the Bible, will always make the Book
venerable, as long as time shall endure. It is only portions of the
Bible that will fall into disrepute. It is only the imperfections
and errors mixed up with the revelations of the Scriptures that
will ever be endangered. Those portions of the Bible will fall
into disrepute. They may not quite perish: but they will cease
to be believed. They may still be preserved, as a record of the
errors and follies, the weaknesses and peculiarities of ages past;
but they will cease to be regarded as divine revelations, as infal-
liable records. They will be regarded, as they are, in fact, as the
relics of a comparatively dark and uncultivated, but still an
interesting age.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Nor do I regard thorns and thistles as a curse. I regard them
rather as a blessing. If the earth brought forth nothing but what
was good for food, man would have no labour at all; and if he
had no labour, he would miss one of the greatest blessings and
enjoyments of life. If the earth had brought forth nothing but
what was agreeable to man, man would not have had the neces-
sary exercise for his intellect; and his intellect, in consequence,
would never have been strong. The existence of thorns and
thistles, and other things causing difficulty and pain, obliges man
to think, and reason, and plan, and thus strengthens or develops
his intellect, and makes him a more spiritual, rational and god-
like being. I believe it is well for man that he has to eat his
bread in the sweat of his face, or, in other words, that he is obliged to labour for his bread. I do not believe that God ever intended men to labour as much as some people labour, nor do I believe that God ever intended that men should labour as little as some other people labour. I believe that God intended that every man should labour moderately; but that no one should labour to excess. I believe that God intended that every one should labour sufficiently to call into exercise all his powers, sufficiently to call them into vigorous exercise: but I do not believe that God intended men to labour to such an extent as to stretch their powers beyond their strength, so as to injure their health, or to take up so much of their time as to leave them no leisure for rest, recreation, or intellectual and benevolent pursuits.

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

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

I do not believe that man, by his first transgression, became as God: nor do I believe that God, to prevent man from putting forth his hand, and taking also of the tree of life, and eating, and
living for ever, drove man from his first habitation, and placed cherubim and a flaming sword to prevent his return. I regard the whole as a fable.

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

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

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

Nor do I believe that Cain built a city.

Nor do I believe the accounts that are given with respect to the first artificer in brass and iron, or the first maker of harps and organs, and the first dwellers in tents and keepers of cattle. I regard all these things as guesses, conjectures, fables, uncertain traditions.
Nor do I believe that in early times men lived many hundreds of years. I very much question whether men ever lived longer than they do at present.

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

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

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

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

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

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

I do not believe that any man ever made such an ark as that which Noah is represented as making. Nor do I believe that an ark of three hundred cubits in length fifty cubits, and in breadth
and thirty cubits in height, even reckoning the cubit to be a full half yard, could ever have answered the purposes which the ark of Noah is represented as answering. Imagine a ship 150 yards long, twenty-five broad, and fifteen high: would such a ship hold two of every kind of living thing, whether fowls or cattle or creeping things, and fourteen of every clean beast and bird? And would it, in addition to all this, hold food for all these fowls and creeping things, and beasts of the field, to serve them for three hundred and seventy-five days,—ten days more than a year? To me it seems impossible. A ship three times as large would not hold two of every kind of bird, and beast, and creeping thing upon the face of the earth, with food sufficient to serve them all for a year and ten days; much less would it hold, in addition, fourteen of all clean beasts and of all clean fowls, with food sufficient for them for a year and ten days. Look at the immense number of caravans that are necessary to hold the beasts that are exhibited in shows from time to time. Yet the largest of those exhibitions do not contain one hundredth part of all the beasts, and creeping things, and fowls upon the face of the earth. They contain but a very small specimen of a comparatively small portion of the strange and wild animals of distant countries. They contain no oxen, no asses, no horses, no pigs, no common fowls, no common wild animals, no common birds, no common reptiles or vermin; much less do they contain two of each kind of unclean bird and beast, and fourteen of each kind of every clean bird and beast; still less do they contain sufficient food for all these kinds of animals to serve them for three hundred and seventy-five days, or upwards of a year. An ark a hundred and fifty yards long, twenty-five broad, and fifteen high, would not contain food for a couple of every kind of bird, and beast, and creeping thing upon the face of the earth for upwards of a year, much less would it contain the animals and their provisions both. Only imagine what a vast amount of flesh would be necessary to supply the bears, and lions, and tigers, and crocodiles, and eagles, and hawks, and owls, and foxes, and wolves, and hyenas, and jackals, and all the other kinds of birds, and beasts, and creeping things, that live upon flesh! Then imagine the quantity of hay, and straw, and corn, that would be necessary to feed all the grazing kinds of cattle, and all the various kinds of birds and creeping things that live upon grain and fruit. Then imagine the vast amount of insects that would be necessary for those kinds of birds, which, like the swallow, live almost exclusively upon them. Then think how far many of the animals must have had to travel to reach
the ark. Some kinds live only in the cold countries, others only in the hot, and others only in the temperate. Many of them would therefore have to travel many thousands of miles; some eight or ten thousand miles. Their food too would in many cases have to be fetched from the same climates in which they lived. The story is monstrous. If we had found it in an African or Chinese ancient book, we should have pronounced it fabulous at once.

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

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

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

Again, the account appears to be inconsistent with itself.

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

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

Again; suppose the animals had been well provided for in the ark, how did they live when they came forth from the ark? The ark rested high on the top of a mountain. The ground we may naturally expect would be bare. The soil would have been washed away into the valleys: the deposit in the valleys and on the mountain side would have covered the grass, had there been any. But the grass could not have grown for the three hundred and seventy-five days during which the flood continued. Where are the animals to find their sustenance then? Where shall the dove, the sparrow, and the domestic fowl find grain? Where shall the swallow and its mate find insects? Where shall the ox, and the ass, and the horse find hay, or straw, or grass? Where shall the
other birds and beasts find fruits and vegetables on which to subsist? And where shall the ravenous beasts find flesh? Then all the various kinds of animals must, according to the story, be provided for in one place, in one climate, and at one season of the year; whereas in the present state of things, each climate has its peculiar race of animals, and each race of animals can live and thrive in its own peculiar climate alone. The maker of the story has betrayed ignorance on a hundred subjects, and manifested great forgetfulness on others. He seems to have had no idea of the number of the different kinds of animals existing on the face of the earth. He appears to have had no idea of the amount of food which a couple of every ravenous beast, and seven couples of many other birds and beasts would devour in the course of a year. He appears not to have thought of the attention which so many different kinds of animals would require, or of the skill as well as the time and strength that would be requisite for feeding and watching and bedding them, and for keeping them dry and clean. He appears never to have thought either of the number of hands that would be requisite for the work, or of the quantity of air that the animals would require. I say he appears to have been ignorant of a vast number of things connected with the subject of his story, and to have forgotten and overlooked a great many more.

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

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

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

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

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

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

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

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

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

The account of Noah's drunkenness, and of the conduct of his sons on that occasion, may be true, though to me it appears to be fabulous. We are especially disposed to call in question the truth of the latter part of that account. Here Noah is represented as cursing his son Canaan, and dooming him to be a servant of servants unto his brethren; as blessing Shem, and giving him the lordship over Canaan, and dooming Canaan to be his servant; as blessing Japheth, and giving Canaan to be his servant also. We think that God could never encourage Noah to curse his own offspring; that God would rather instruct Noah to forgive his
offending child, to teach him the error of his way, and bring him, if possible, to repentance. The curse and blessing of Noah have been represented as prophecies by many. They are treated as prophecies by Newton. The words are applied to the posterity of Noah’s sons, and the abject and servile state of the negro race has been accounted for by them; while by others the prophecies have been pleaded as a justification of kidnapping and enslaving the negro race. The negro race have been represented as the children of Ham. They are spoken of as the children of Ham in one of Wesley’s hymns. The whites are represented as the descendants of Shem and Japheth, and these prophecies are considered as foretelling, that through all future ages of time, the whites shall enslave the blacks. These prophecies have, in consequence, been productive of no little mischief. Their influence is mischievous still. We regard the story as a fable; it can therefore do us no harm: but those who regard it as a revelation of God’s character, and as an infallible record of God’s doings, are liable to be injuriously influenced by it.

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

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

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

Besides, there is reason to believe that diversities of language originated gradually; that they originated as they are now originating in some places, and as they are now passing away in other places. The origin of the diversities of language was
exceedingly different, I am persuaded, from that which is assigned in the account before us.

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

And, first, let me observe, that while Abraham is set forth as a good man, a man of God, a man whom God has engaged specially to bless, a man to whom God is represented as saying, 'I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed:' I say while Abraham is thus set forth as a good man, and as a special favourite of God, we are told, that when Abraham went into Egypt, he requested his wife to say that she was his sister, lest the people of Egypt should kill him in order to get possession of her. She accordingly called herself his sister. The Egyptians, as Abraham had anticipated, were struck with Sarah's beauty, and the princes commended her before Pharoah, and she was taken, accordingly, into Pharoah's house, as a concubine or wife. Pharoah treated Abraham well for her sake, it is said, and gave him sheep, and oxen, and asses, and men-servants, and maid-servants, and she-asses and camels. And Abraham consented to allow his wife to be thus taken from him to be a harlot or a concubine to the Egyptian monarch. Rather than risk his life, he would teach his wife to lie, and lie himself, and allow his wife to be taken from his side by a sensual monarch, for the vilest purposes. We are next told that God plagued Pharoah and his house with great plagues because of Sarah, Abraham's wife: that Pharoah, having discovered the trick that had been played upon him, called Abraham and said, 'What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou, she is my sister, &c.? And they sent him away, and his wife, and all that he had.' Not the slightest intimation is given in the story that the writer considered the conduct of Abraham blameable. No expression of disapprobation of his
conduct is to be found in the account. Yet nothing can be
plainer than that his conduct was mean, and deceitful, and
cowardly, and selfish, and brutal. We do not say that the same
amount or degree of virtue could be expected of men in those
ey early times as now, but we do say that men writing a revelation
from God would not represent a man who could act so unworthily,
as a special object of God's favour, without some explanation. A
story like the one before us would be calculated, if taken as a
revelation from God, to encourage lying, and cowardice, and
brutality. We say again, if such stories had been found in the
sacred books of the Chinese or the Hindoos, they would have
been referred to as a proof that those books were the fabulous
productions of erring and imperfect men.

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

In the next chapter we are told, that in a war waged by Che-
dorlaomer and others against the king of Sodom and others, the
king of Sodom was conquered, and that Lot and his goods were
taken, and carried away by the conquering party, and that Abra-
ham, when informed of the disaster, armed his trained servants
and pursued the captors, smote them, and brought back all the
goods, and brought again his brother Lot and his goods; and the
women also, and the people that had been captured, and that
when the King of Sodom, whose goods and property had been
carried away, said to Abraham, 'Give me the persons, and take
thou the goods to thyself.' Abraham answered the King, and said, 'I have lifted up my hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from thee a thread even to a shoe latchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abraham rich. This too was a noble act, though the motive, as expressed in the last words, was not of the highest order.

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

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

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

While Hagar is seated by a fountain of water in the wilderness,
the angel of the Lord is represented as saying to her, 'Return to thy mistress, and submit thyself under her hands.'

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

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

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

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

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

But again, we do not believe that the passage under consideration has been fulfilled in the history of the Arabs at all. We do not think that the hands of the Arabs have been against every man, and that every man's hands have been against them. The history of the world proves that it has not been so. The prophecy then has never been fulfilled. It was not fulfilled in Ishmael himself; and it has not been fulfilled in his posterity. Indeed, had it been fulfilled in Ishmael, Ishmael would doubtless have perished in his younger days. If every man's hand had been against Ishmael, could Ishmael have possibly escaped? And if the world at large had been against his descendants, could his descendants have
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escaped? If the world at large were against the descendants of Ishmael at present, the descendants of Ishmael would perish in a year. The prophecy then is proved false. But even supposing that it had been fulfilled to the present time, it would have to be falsified by and by, or else other prophecies, of a more cheering and godly character, must prove false; for many prophecies foretell a time when wars shall cease: when peace shall spread through every land, and when all mankind shall be gathered together into one community; when there shall be one flock, under one shepherd; when the kingdoms of the world shall become the kingdom of God and of his saints; when they shall not hurt nor destroy in God's holy mountain, but when the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

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

There are several other stories of less importance in this chapter, which we may pass over without remark; but there is one verse which ought to be noticed, which is as follows: 'And all the men of his house, born in the house, and bought with money of the
stranger, were circumcised with him.'—Gen. xvii. 27. From this it is plain, that Abraham was not only a slave-holder: but a slave-buyer; that he traded in men. Yet nothing is said condemnatory of this conduct. Though kidnapping, and man-stealing, and trafficking in human beings are condemned in other parts of the Scriptures, they are connived at or spoken of as matters of course, passed over uncensured, in the history of Abraham, who is held forth as the special friend of God, and the pattern and example of God's people.

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

In the twentieth and twenty-first verses of this chapter, we have the following: 'And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.'—Gen. xviii. 20, 21. Here God is represented as sitting at a distance from Sodom and Gomorrah, and receiving reports of what was passing there from others; but, being doubtful whether the reports brought to him were correct or not, he forms the purpose of going down and visiting the neighbourhood himself, to see whether the people had done altogether according to the reports that had reached him; and if not, to know exactly how the matter stood. Nothing can be plainer, than that the writer of this book regarded God as a man; and that he considered him limited as to place, and believed him to derive his knowledge of things at a distance, from the report of his messengers. It is also to be observed, that the person who is here spoken of as the Lord, appears to be the same individual or individuals who ate of Abraham's butter, and milk, and veal, and bread, as stated at the commencement of this chapter. It is said that Abraham lifted up his eyes and looked, and lo, three men stood by him. These three men Abraham is represented as addressing as, My Lord. 'He said, My Lord, if now I have found favour in
thy sight, pass not away, I pray thee, from thy servant: let a
little water, I pray you, be fetched, and wash your feet, and rest
yourselves under the tree: and I will fetch a morsel of bread,
and comfort ye your hearts; after that ye shall pass on: for
therefore are ye come to your servant. And they said, So do,
as thou hast said.'—Gen. xviii. 3—5. I know, of course, the
explanation which certain Trinitarians would give of the matter.
They would say that those three men were the Trinity; that
one of the men was God the Father, that the other man was
God the Son, and that the third man was God the Holy Ghost;
and they would account for Abraham's addressing those three
as, My Lord, on the principle that God the Father, God the
Son, and God the Holy Ghost were one God. They would
account, I suppose, for the fact of these three persons in the
Godhead being called three men, on the principle that one of them
was to be incarnated, and become a man, about two thousand years
after, and on the principle also, that as the three divine persons
were one God, the incarnation of one of them, might justly lead
to the whole three of them being spoken of as three men. On
what principle those Trinitarians would account for the fact, that
these three men, God the Father, God the Son, and God the
Holy Ghost, needed to rest themselves, and wash their feet, and
eat, I cannot tell. They no doubt would say that this part of the
passage was exceedingly mysterious. Nor can I tell in what way
they would account for the fact that God the Father, God the
Son, and God the Holy Ghost, should all of them live at a dis-
tance from Sodom and Gomorrah, and know nothing of what was
passing there but by hearsay; that they should have in their
employment as messengers, persons in whom they could not
place confidence, and on whose testimony they could not rely;
and that they should be obliged, when they wish to know the truth
of the reports brought to them, to take a journey and go down to
Sodom and Gomorrah themselves, to examine with their own
eyes and thus see whether the people there had done according
to the report that had reached them. I say I cannot tell how
those Trinitarians would account for this part of the story. I
know no explanation they could give of it, but the common one,
that it is exceedingly mysterious. To me the whole account seems
a jumble of ignorance, of error, and confusion. One thing is
perfectly plain, that the writer's notions of God were exceedingly
low and limited.

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

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

The next chapter contains the account of the destruction of Sodom and Gomorrah, and of the events connected with their destruction. The first part of the chapter tells us, that two angels visited Lot at Sodom, and eat with him, and that before the angels lay down for the night, the men of Sodom compassed the house round, both old and young, all the people from every quarter, and demanded that Lot should bring the men out, that they might make use of them in the commission of an unnatural crime. This I regard both as a gross and palpable falsehood, and as a most indecent story. The idea that all the men in the city, both old and young, all the people, from every quarter, should come and make such a demand, is monstrous. The following verses make the story still more monstrous. Lot goes out to the men of the city, and tells them, that he refuses to give up his guests to be thus abused, and says, ‘I have two daughters, which have not known man, let me, I pray you,
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bring them out unto you, and do ye unto them as is good in your eyes, only unto these men do nothing.' Could any mortal man make such a proposal as this? And if any man on earth could be found capable of making such a proposal, should we call him righteous? Impossible. I cannot believe that a man could make such a proposal, much less can I believe that a person who could make such a proposal, would be called by God himself a righteous man.

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

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

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

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

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

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

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

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

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

In chapter twenty-five, we have a very improbable and indequate
story respecting the birth of Esau and Jacob. I shall not repeat
it. My readers can examine it, and judge of its character for them-
selves. To me there are several things in the story that seem
improbable. It seems improbable that twin children of the same
father and the same mother, should differ so widely from each
other as is here represented; that one should be born red, all over
like a hairy garment; and the other plain and smooth. It appears
equally improbable that the child that was born second, should
take hold of the heel of the first-born with his hand. The story
contained in the 22nd verse, about the children struggling toge-
ther before they were born, and about the expectant mother,
asking counsel of God, and the explanation which the Lord is
represented as giving of the matter, namely, that two nations were
in her womb, and two manner of people, and that the one should
be stronger than the other, and that the elder should serve the
younger, is, in my judgment, a most foolish and ridiculous story.
It proves, too, that the man who wrote it, either knew little
about human nature, or that he was exceedingly thoughtless
and credulous with respect to the character of the tales he
reported.
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It is, in reference to those two children, Jacob and Esau, that God is represented as saying, by one of the prophets, ‘Jacob have I loved, and Esau have I hated.’ But it is difficult to find in what Jacob’s worth or virtue consisted, and in what Esau’s vice or wickedness consisted. There is not, that I can find, in the whole story, a single discréditable thing recorded of Esau; nor is there, that I can find, a single deed of remarkable virtue recorded of Jacob. If I were to judge of the characters of Jacob and Esau from what is recorded in the Scriptures, I should give preference to Esau’s. True, Esau sold his birthright, but Jacob bought it, and bought it under circumstances exceedingly discréditable to him. Esau sold his birthright; but he sold it to save his life. He was faint and ready to die, and asked Jacob to give him a little of some pottage that he had been preparing, and the unnatural and hard-hearted brother had the villany to propose that Esau should sell him his birthright for a little of the pottage; and Esau replied, ‘Behold, I am at the point to die, and what profit shall this birthright do me? And Jacob said, swear to me this day; and he sware unto him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.’ Esau did despise his birthright; that is to say, he valued his life more than his birthright. And did wisely. What man of sense would not do the same? Who would not sell the privileges of a birthright, to avoid starvation. I wish some others had despised their birthright as Esau did; it would have been much better for the world. If our English and Irish Aristocrats had despised their birthright, this country would have been far more prosperous and happy than it is. It is their unwillingness to part with their birthright as it is called; it is the law of Entail and Primogeniture, made to prevent them from selling their birthright, that has done so much to impoverish and destroy the kingdom. Would to God that our Aristocrats, and that the Aristocrats of the nations generally, had sold their birthright; it would have been an infinite blessing to the world. Yes, Esau despised his birthright, and he proved himself wise in so doing. He sold it to save himself from starvation; and he acted like a man of sense in so doing. And Jacob bought it, and proved himself a selfish and ambitious man in so doing. He bought it ‘for a mess of pottage,’ and thus proved himself an extortioner. He took advantage of his brother’s necessity to get hold of his birthright. He refused to give his brother a little pottage to save him from starvation, unless his brother would give him his birthright in return; and
in doing so he proved himself one of the greatest and vilest of sinners, one of the most cruel and unnatural of the human race. I say, taking the story as it stands, supposing the story is as here recorded to be true, Esau was the better man, and Jacob was the worse man. Yet the Scriptures tells us, that God loved Jacob, and that he hated Esau; which, according to the softest interpretation, means, that God loved Jacob better than he loved Esau. While Adam Clarke foolishly condemns Esau for selling his birthright to avoid perishing, he very properly adds: 'What shall we say of his most unnatural brother Jacob, who refused to let him have a morsel of food to preserve him from death, unless he gave him up his birthright. Surely he who bought it under such circumstances, was as bad as he who sold it. Thus Jacob verified his right to the name of supplanter.' This is very good, only Adam Clarke ought not to have contented himself with saying, that he who, under such circumstances, bought the birthright was as bad as he who sold it; he ought to have said he was much, incomparably worse.

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

In chapter twenty-seventh we have the account of the fraud practised upon Isaac in his old age, by Rebekah and Jacob, and of the consequent anger of Esau, and of Jacob's flight to his Uncle Laban. Isaac was old and about to die, and he wished Esau, who was a hunter, to go and fetch him some venison, and make him some savoury meat, such as he loved, that he might eat it, and that his soul might bless him before he died. Rebekah, who heard what Isaac her husband said to Esau, conspired with Jacob, her younger son to deceive her husband, and to defraud Esau of his father's blessing. But the story is too long to repeat, and my readers, or most of them at least, are acquainted with it, and all can read it as it stands in the Bible. Rebekah and Jacob succeeded by fraud and lying, in imposing upon Isaac, and inducing him to give a blessing to Jacob instead of Esau. When Esau came back, and had found how his father had been imposed upon, and how he had...
been defrauded, he was exceedingly sorrowful and angry, and resolved to be avenged on his brother. Rebekah, however, got Jacob sent off to his uncle's, where he remained for fourteen years or upwards. How Esau afterwards forgave his brother, and even refused his preferred gifts, my readers have read, and may read again, for themselves. The remarks I would make on the story are these:—First, it hardly seems likely that Rebekah and Jacob should be able to impose upon their father in the way that is recorded. Secondly, if they practised the impositions recorded, they were most deceitful and unworthy characters. Thirdly, if the latter part of the story be true, then Esau was an affectionate brother, and a noble-hearted and generous-minded man, and Jacob was a deceitful, selfish, crouching brother, and an unworthy man. Fourthly, if all this was true, then it is impossible that Jacob should be an object of God's special approbation and esteem, and that Esau should be an object of his abhorrence. Fifthly, whether the story be regarded as true or false, it has certainly no good tendency. The best character in the story is spoken of as an outcast from God's affectionate regards, and the worst characters in the story are represented as objects of God's special love and blessing.

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

In the thirty-second chapter we have a strange account of Jacob wrestling with a man, from evening till the break of day, and of his prevailing at length upon the man to bless him. This man is spoken of as God. Jacob is represented as saying, 'I have seen God face to face.' It is stated that Jacob, in his wrestling with
God, had his thigh put out of joint, and the last verse of the chapter concludes the story as follows:—‘Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob’s thigh in the sinew that shrank.’ I should judge that this story of Jacob wrestling with God, originated in some foolish custom which prevailed amongst the Jews, of not eating of a certain part of the animals which they killed.

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

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

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

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

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

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

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

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

There are certain chronological difficulties connected with these stories, into which I need not enter. I am reviewing the Bible.
as a religious, a moral book. I am examining the claims of orthodox priesthoods, to have it regarded as an infallible guide to truth and duty, so that questions of chronology are of less importance.

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

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

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

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

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

BOOK III.

1. In the present Volume is contained the Book of Enoch the Prophet, the Second Messenger from God to man. He is called the Prophet, because he first made known to the Initiated in the Mysteries the terrible convulsion which buried Atlantis in the bottom of the sea. It had been foreshadowed in the Seven Thunders (Part I., 613); but these, as I have noted, were sealed
up, so that the world knew them not; in the same way as the Book of Enoch was in part a sealed Volume, and not communicated to the profane. Enoch's revelation of the Divine Law, which was once the Code of an immense empire, and was known to priests and divines throughout the world, disappeared mysteriously at an early period of the so-called Christian æra, when the Petro-Paulite churches and their felonious priests began to destroy every book which was not in complete conformity with their systems (Acts xix. 19; see Part I., 432—3); and has only recently been put forth, but in an imperfect shape. The present edition is alone genuine; and a perusal of it will show that it was in harmony with the true version of the Apocalypse, and was not in unison with the structure of sham Christianity which Papal Rome and its satellites reared on the ruins of Truth. And this fact of course explains its disappearance for so many hundred years.

2. The fate of apocryphal writings in general, says Laurence in his dissertation on the Book of Enoch, has been singular. On one side, from the influence of theological opinion, or theological caprice, they have been sometimes injudiciously admitted into the canon of scripture; while on the other side, from an over-anxiety to preserve that canon inviolate, they have been not simply rejected, but loaded with every epithet of contempt and obloquy. The feelings perhaps of both parties have on such occasions run away with their judgment. For writings of this description, whatsoever may or may not be their claim to inspiration, at least are of considerable utility where they indicate the theological opinions of the periods at which they were composed. This I
apprehend to be peculiarly the case of the Book of Enoch; which, as having been manifestly written before the doctrines of Christianity were promulgated to the world, must afford us, when it refers to the nature and character of the Messiah, as it repeatedly does so refer, credible proof of what were the Jewish opinions upon those points before the birth of Christ, and consequently before the possible predominance of the Christian creed. The Bishop does not inform us, in the foregoing passage, by whose judgment or authority the canonicity of books is to be determined; whether it is to be decided as at the Council of Nice. Part I., 109. All the ancient fathers, and now our modern ones, admit that the Old Testament was submitted to a careful review by Esdras and the Synagogue, who did as they pleased with them. Buxtorf, Tiberias, i. 10. Every part of the Jewish scripture, says Tertullian, was reviewed by Esdras. De Cultu Fœm., c. 3. Whether you say, says Jerom, that Moses was the author of the Pentateuch, or that Esdras reformed the work, is a matter of indifference; implying that the latter was quite as likely as the former. Ad Helvid. ii. 212. And the reverend and right reverend compilers of what is called The Speaker's Commentary cite these passages with approbation; nor do they venture to deny their truth. See Part I., 77. It is folly therefore to talk of canonicity as being a certain test of truth. Any one who seriously contended for the infallibility of Esdras, or the Synagogue, on that or on any other matter, would expose himself to just scorn. No books ought to be in the Canon whose internal evidence proves that they cannot be of God.

3. The version of Enoch which has been put forth by
the Archbishop is in many respects taken from an original that is spurious. To a critical eye, as Laurence admits, it presents the obvious appearances of having been the work of two or three different persons, living in different periods, as Murray confesses, just as the bulk of the writings which now constitute the Old Testament are at length proved to be. This fact did not escape the notice of the Archbishop: but wedded to a system of which he was one of the Prætorian guard, it did not occur to him that it was expedient to separate the true from the false, the old from the new; and he has accordingly translated the whole of what he had, treating it however as a figment by some ingenious Jew whom he supposes to have lived before the advent of Jesus. Why this person forged it in Hebrew, as is supposed, but without any basis; how it became lost; why it should have been translated into the Abyssinian, and perhaps the Greek, and into no other known languages; how allusions have been made to it in the Zohar; and under what delusion Tertullian, in his tract on Idolatry, wrote when he spoke of it as the composition of the most ancient prophet Enoch, inspired to prophecy by the Holy Spirit, the learned Archbishop has not thought it worthy of his notice to explain; but he has, like all such writers, indulged in assertions and speculations which he would have his readers accept without any reason, as if they furnished in themselves the most convincing proofs. It is impossible not to be struck with the cool way in which he disposes of Tertullian, who, himself a staunch believer in the existence and authenticity of a Book of Enoch, in proof of which he gives many arguments, is thus disposed of by
the Archbishop: "With the arguments of Tertullian in proof of its inspiration and authenticity I have nothing to do"—as if the authority of an independent writer and a Christian Father at so early a period was of no value at all: and as if an orthodox Archbishop was entitled to treat them with contempt. That it was classed by some of the fathers, as they are called (in many instances, indeed, fathers of lies) among the apocryphal tracts, demonstrates nothing. Apocryphal does not mean spurious, as the multitude is taught to believe: it means "hidden," that is, a book, or something else, concealed from the general laity, because it contained secrets which it was not deemed advisable that the general laity should know. And that Enoch, the conservator of the Mysteries, should enwrap in darkness certain portions of his own Book, as he was forced to do certain portions of the Apocalypse, is hardly a matter of surprise. Jesus himself alluded to a time when all the Sacred Writings which had been so studiously kept from the knowledge of the people should be made public: *There is nothing hid which shall not be manifested, neither was anything kept secret (ἀποκρυφὸν) but that it should come abroad.* Mark iv. 22. And that time is come. Yet Irenæus in the second century, and Clemens of Alexandria, and Anatolius Bishop of Laodicea, if their testimony be worth anything, do not speak of it as though they denied its authenticity; Tertullian in the same age quotes from it as authentic; nor does Origen, who in most matters of a theological character is worth a phalanx of those canonized impostors, throw any doubt upon the work, though he admits that it was not wholly accepted by the churches. It is quoted on various occasions in the Testament
of the Twelve Patriarchs, a work which Nitzsch has shown to belong to the latter part of the first century or the beginning of the second. It will be easily perceived why it was that the Church then dominant, which spent its days and nights in forgery, mutilating, interpolating, corrupting, or destroying every manuscript that contained aught that was repugnant to its young desire of universal despotism, should exclude this work from what it called the Sacred Canon; and as the fathers were the humble slaves of this ambitious harlot (Part III., 637), and as all their writings have descended to us, filtered through their unholy hands, it becomes impossible either to rely on what the latter wrote, or on that which, coming to us from the most suspicious guardianship, is declared to have been their genuine composition. I regard therefore with contempt the reported opinions of those writers on any matter of sacred history; and I cannot conceal my surprise that in the present days any one of independent mind or unbiased reason should refer to them as authorities upon any controverted matter (1).

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

* The interpolation of new doctrines into old books, and the putting forth of modern figments under ancient names, is occultly alluded to by Jesus under the symbol of new wine in old bottles. Matt. ix. 17; Mark ii. 22; Luke v. 37, 38. It is wonderful that no man has as yet attempted to explain the numerous mystic sayings of this Messenger: many of them deeply tinged with the symbolism of Hindostan and of Pythagoras, who is supposed by some to be the Shanskrit Bud'ha Gooros, or Teacher of Wisdom.
evidence, no proof that I can offer will persuade the world that it is genuine (2). If it be a Book of Truth, it is a Book of God; and he who thinks will be persuaded that it is Truth. If it be, as that most learned, but not always wise man, Herbert, the author of Nimrod, iv. 43, calls Laurence's Enoch, "an infamous volume," it must wend the way of all such. Now does it go forth among mankind to make its own way as it may deserve. Those who examine it fairly will be convinced that it is one of the most ancient and authentic Volumes in the world; those who are too lazy, too cunning, or too sensual to do so, will go to their priests to ask them how they shall believe, and their priests, as usual, will add a new rivet to their fetters, and tell them that it is apocryphal. So be it. But there shall come a day when God himself will arise upon his Throne, and demand from every being a reason for the faith that was in him; and when the trembling spirit answers to its Lord that it believed or disbelieved according to its smooth-faced parson, and sought no knowledge by its own exertions, it is easy to conjecture what the judgment of the Lord will be. He shall say unto them, Depart from me, ye cursed, into the everlasting fire, prepared for the devil and his angels. Matt. xxv. 41; and out of that Fire, when shall they ascend?

5. In speaking of the Book of Enoch as here given, and treating it as different from the Book of Enoch alluded to by ancient writers, the reader will bear in mind that there was probably an authentic and certainly a forged or interpolated copy: as there always has been a true and a false Apocalypse. It is impossible now to know whether those ancient writers who allude to the
volume refer to that which was true or that which may be regarded as only a fabrication. Sufficient for the present purpose is it that they had a Book of Enoch which they treated as a genuine and inspired revelation. The Cabbalists, says a writer in Kitto's *Bible Cyclopaedia*, thought that *Enoch was really the author*, but whether of the forged or the lost Enoch we do not know. And why should not Enoch be really the author? If it contained, as the Old Testament does, and part even of the New, views of God, or of Truth, inconsistent with the supreme dignity and purity of the First, or with all that we can conceive of the Second, then indeed we might reject it; but I challenge the biblical to point out in this work a single sentence which can lower the idea of God in the mind of any, or at all liken Him to the Jewish ghoul whom they call Jehovah. But this challenge will never be accepted. The orthodox believer will take everything from his parson, and nothing from his own reason. He was well described by Richard Baxter many years ago, and as he was then—poor wretch!—so he still continues to be. Few Christians among us, he says, for aught I find, have any better than the Popish implicit faith on this point, nor any better arguments than the Papists have to prove the Scripture to be the Word of God. They have received it by *tradition*; godly ministers and Christians tell them so; it is impious to doubt of it; therefore they believe it. * * * It is strange to consider how we all abhor that piece of popery as most injurious to God of all the rest, which resolves our faith into the authority of the Church; and yet that we do content ourselves with the same kind of faith, only with this difference—the papists believe scripture to be the
Word of God, because their Church saith so; and we, because our Church or our leaders say so. Many a thousand do profess Christianity, and zeally hate the enemies thereof, upon the same grounds, to the same end, and from the same corrupt principles, as the Jews did hate and kill Christ. It is the religion of the country, where every man is reproached that believes otherwise. Had they been born and bred in the religion of Mohammed they would have been as zealous for him. Saints' Rest, p. 2.

6. That from a very early period there was a forged copy may be learned from a tenet attributed to Enoch by one of the Hebrew Rabbis, but of which tenet no trace exists now in the spurious edition of Bishop Laurence, or in the authentic copy contained in this volume. Moses Maimonides introduces the Prophet as discoursing thus: "Since God has created these heavenly bodies, and placed them on high in their exalted spheres; since he has put honour upon them, and uses them as his ministers, it is but reasonable that we should praise and extol and put honour upon them likewise; for this is the intention of the Blessed God, that we should magnify and reverence whomsoever He hath magnified, just as a king desires that his ministers should be honoured, which is doing honour to the Prince himself." It is impossible that Enoch, the Messenger of God, and the preacher of Monotheism, could have written thus in praise of star-worship. So likewise we read in Laurence's Book of Enoch as follows (Cap. 68), that among the inventions of one of the fallen angels was the knowledge of writing. "He taught men to understand writing, and ink, and paper. Therefore numerous have been those who have gone astray from every period of the world, even to this
day. For men were not born for this, thus with pen and ink to confirm their faith; since they were not created, except that, like the angels, they might remain righteous and pure; nor would death, which destroys everything, have affected them. *But by this their knowledge they perish,* and by this also its power consumes them." Here the hand of the priestly interpolator, the everlasting enemy of knowledge, betrays itself: it is needless to add that no such passage exists in the genuine Book of Enoch: nor could any Minister of God preach it. But Dr. Laurence translated it as he found it in his spurious copy, without, as it would seem, suspecting, or perhaps caring, that it was a wicked corruption of the text. The fact is, priests are never ashamed of this teaching. In the *Speakers' Commentary* we have the Bishop of Ely gravely telling us, that man should not seek to learn what is good and evil from himself, but from God only! and that he should not set up an independent search for more knowledge than is fitting. This is guarded language, but it shows what is still in the minds of the priestly order. The same right reverend writer disgraces himself by a repetition of the old exploded fable that Zaratusht was an associate of Daniel. See Part III., 510. When bishops are capable of these infamies in the 19th century with the blaze of public opinion upon them, what may they not have done in other ages, when they were all-powerful, and when the laity were no better than a cloud of smoke?

7. It is obvious enough why the Jews in their copy of Enoch had the passage cited by Moses Maimonides; it was to prop up their system of judicial astrology. Of the great science of astronomy the Jews never possessed
any knowledge; but they clung obstinately to all that related to magic, witchcraft, and judicial astrology, and declared the stars fore-figured all earthly events; a doctrine which brought them immense gains from all who were so foolish as to be misled, and strengthened their political influence in all those countries where they had any. Some of them indeed averred that the stars exerted a direct influence on human actions; but the more artful pretended that they did not make but signify; for that the heavens were only a kind of divine Volume in whose characters they that were skilled may read or spell out human events. And the priests declaring that they alone were skilled, the reader may judge for himself how great must have been their emolument from this source. For the same reason the paragraph against knowledge was interpolated and promulgated. Knowledge from the very first, even to the present moment, has been denounced as an evil thing by the priests of sin; the Hebrew tract writers declared that tasting the Tree of Knowledge brought death and misery unto the earth and final damnation in hell; and from their days till now we find all the sacerdotal cohort, from the Pope of Rome to the crawling missionary, marshalled against the diffusion of true knowledge, and persecuting its enlightened preachers.

8. Laurence, citing the spurious portion of the Book which he edited, as evidence in favour of his hypothesis, argues therefrom that the whole was composed after the Hebrew captivity, and by some one who had the writings of Daniel before him. But the writings of Daniel are themselves a fabrication. Part I, 404, 456; as he himself was a foul traitor. Part II, 509. With equal reason
might it be argued in reply that the Jews who forged Daniel’s prophecy had the Book of Enoch before them, and interpolated passages or ideas from it into their figment. Arguments of this kind, therefore, go for really nothing. They are based upon the assumption that every portion of the Old Testament is genuine, than which a wilder folly never existed. The want of coherence among the several parts, says the writer in Kitto’s *Cyclopaedia*, is obvious. Detached portions are put together without regard to their mutual connection. The work seems, in fact, to be made up of several pieces, *which having been separately composed*, were afterwards thrown together without care. Let the reader compare the genuine Enoch here given with the double or three-fold, or quadruple, Enoch of the Archbishop, and he will perceive that the whole ground of this reasoning entirely fails. The one is harmony; the other chaos.*

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

* On chapter 64 the Archbishop himself admits that it is not Enoch who writes, *but some one* who relates a Vision of Noah.
author of Nimrod, have laboured to befoul the Book of Enoch with all their might and knowledge. It might explain also why practically the Book has disappeared from the public, and is only at rare intervals accidentally found at a bookstall. The writer in Kitto’s Cyclopaedia is forced to confess that “the Book of Daniel presents similar features;” but almost every student knew this already.

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

11. Grotius says of Enoch: Credo initio librumuisse exiguum, sed cum tempore, quemque ea que voluit ei addidisse, ut in libris illis abstrusioribus factum est sœpe: I believe that at first, it was a little book, but that in course of time, each person added to it what he pleased,
as has often been done in books of an abstruse kind. Ad. Epist. Jud. The last part of his remark applies with great truth to Isaiah and such tracts; but I think the true Book of Enoch was rather subtracted from than added to. See Part III, 536. The present Book is far more comprehensive than that edited by Laurence.

12. In the Apostolical Constitutions, book 6, cap. 16, we read as follows: We have sent all things to you, that ye may know our opinion, what it is; and that ye may not receive those books which obtain in our name, but are written by the ungodly. For you are not to attend to the names of the apostles, but to the nature of the things, and their settled opinions. For we know that Simon and Cleobius and their followers, have compiled poisonous books under the name of Christ, and of his disciples; and do carry them about in order to deceive you, who love Christ, and us his servants. And among the ancients also some have written apocryphal books of Moses, and Enoch, and Adam, and Isaiah, and David, and Elias, &c. Here it will be observed that the writer, if he is not intentionally ambiguous, makes an important distinction between books of a modern date, which bore the name of Jesus, and those of a far remote antiquity which he calls ancient. Among these he classes Enoch; so that it is absurd to pretend that it was written only a short period before the advent of the Ninth Messenger, which most of the biblical commentators do. Jerome likewise in his comment on Psalm 122, 3, says: The Book is manifestly to be accounted among the Apocrypha, and the ancient interpreters have so spoken of it. But if it were of the date assigned to it by modern writers, the word ancient,
as used in this early period of the Church, would have no meaning whatever. Tertullian intimates that it was rejected from their canon by the Jews of his day, because it seemed to help Christianity—alluding doubtless to the Messianic passages which figure so largely in it, and in the Apocalypse. But the rejection of it by the Jews, because it alluded to a Messias, is surely no valid reason why it should be rejected by Christians. And Tertullian evidently had little respect for any such grounds of rejection as that. *Opera*, 151. The reader will bear in mind that the forged book of Enoch, which is mentioned in the *Apostolical Constitutions*, is not necessarily the same as that which Laurence edited, any more than the Kirani mentioned in Part I, 260, was the true volume of the same title. See General Index, s. v. Kirani.

13. Father Kircher says of the Book of Enoch, a fragment of which he cites in Greek: Et quamvis is liber apocryphus sit, quia tamen *antiquissimus* est, et ante Christi tempora *vetustissimâ traditio* scriptus, &c. *Œdip. Egypt.* ii. 68. And a more learned and large-minded scholar than Kircher, the Papal Church never produced. What conclusion can we draw from his calling it "most ancient"? Had he seen the *real* copy, which I believe to be in the Vatican? or had he heard of it from some of those who were entrusted with the secret? I believe that in the crypts at Rome, there are genuine copies of many of the true Scriptures of the Messengers. See Part I, 280, 314. Part III, 115.

14. Whether the Book of Enoch was placed among the Canonical Books or not does not matter in the least: the First Epistle of St. Clement to the Corinthians, and the Epistle of the Hebrews, have been placed among the
And a great many other well known forgeries were once so placed. What are many of the Canonical Books themselves, but clear and manifest figments? written to support a system, and not to diffuse Truth. What is the Book of Jonah and his Whale? It has occult relation, it is true, to Oannes, the Man-Fish, who came out of the ocean to reprove the guilty and to teach the ignorant:

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

15. In the Testament of the Twelve Patriarchs allusions, as I have before said, are made to this Book. In Juda we find: I have read in the Book of Enoch the Just, that you will act with impiety in the last days. In the Testaments of Levi, of Nepthalim, and Benjamin, and Daniel, nearly the same language is used; the latter says also: I have read in the Book of Enoch the Just that your prince is Satanas, &c. These quotations are conclusive that the book was not the fiction of a Christian;
no Jew would refer to it if it were so, and the author of the Testaments was unquestionably a Hebrew. He cites Enoch (whom the Jews call Metatron, the Great Scribe, as in the Targum of Jonathan), as he might quote Job, or one of the Hindu hymns which pass under the general name of Daoud. And I think also that no Jew would have composed this Book without full reference to Adam and Eve, and Kain and Abel, and some of the other primeval fictions on which his faith is founded. He would certainly have lauded circumcision.

16. A similar observation tells against its being forged by a Christian. The name Jesus never occurs even in the modern copy of Enoch; from which the inference is clear that it was ante-Christian. No follower of the Ninth Messenger would have written a work professedly sacred, in which his name was not prophetically mentioned with honour as the Messenger of Heaven, and his death as the perfection of Martyrdom. We find Behemoth and Leviathan in Laurence's copy. Would any Christian insert these rabbinical fables? It follows from these facts that the Bishop's Enoch is not the exclusive composition of either a Christian or a Jew, but a hybrid production of Jews and Christians jumbled up together. Compare this with my Enoch, which is all coherence, and decide between. Note that there is no good ground for supposing that the passages relating to the Messiah were interpolated in after times by Christians: for, as the learned Hoffman well remarks, they constitute essential parts of the whole, being intimately interwoven with the pieces to which they belong. This goes to show therefore that these passages were Apocalyptic, or revealed in accordance with that Divine Prediction.
They would hardly have been interpolated by the Jews. The thoroughly oriental character of the work, as distinct from the Jewish, the sympathy with, and allusions to, fire, light, splendour, the angelic orders, the pictures of the glorious radiance of the Sun and Moon, and the attendant planets, all tend to corroborate the idea that the writer belonged to the purest and the primeval school of the East, as distinguished from any mere Hebrew offshoot; the school that was the immediate child and successor of the First Messenger, and the Hierophants of the Seven Churches. In those regions in which the true Enoch lived, the splendour of the Sun, Moon, and Stars, is of such wonderful grandeur as cannot be imagined by a native of duller climes; hence by no Christian or Hebrew writer is the beauty of the heavenly host celebrated, because in truth it has not been perceived. A European who has visited the East beholds with astonishment and rapture the sparkling lustre of the celestial luminaries; the glory of their light is ten-fold that which he has been accustomed to see; and then for the first time does he learn what the true Orientals really mean when they compare all that is bright and beautiful to those majestic brilliant lights which shine upon them through a dazzling atmosphere, by day and night, like gods from Spheres of Paradise. Its astronomy, such as it is, also negatives a Jewish authorship. It may be asked, says the learned Vallancey, why are not the constellations and astronomical terms more clearly expressed in the scriptures? The answer no doubt is, that the Jews knew nothing of the sublime science.

17. The Archbishop himself makes an observation
which appears to be subversive of his own theory. Alluding to the awkward fact that Jude—a sacred and inspired writer, as he is denominated—in his Epistle, has cited a passage which exists in the present work; the right reverend translator thus proceeds: It may perhaps be remarked as a singularity, that a book composed at less than one hundred, perhaps at less than fifty years before Jude's Epistle was written, should in so short a space of time have so far imposed upon the public, as to be reputed by any the genuine production of the patriarch Enoch. To this objection the critic gives no satisfactory reply, and he might also have added, that if Jude, the actual brother of Jesus, wrote under celestial auspices, and at the dictation of the Holy Spirit, and if, as we are told (2 Tim. iii. 16), all scripture is given by inspiration of God, it is a singular circumstance that this holy writer, thus admitted to the councils of the Most High, should have deemed to be divine, a wretched forgery, by some outcast Jew, and that his teacher and own brother, God, should have permitted him, not only to remain under so dangerous an error, but should have further allowed him to publish it, and so impose on others as a sacred work, the clumsy falsehood of some designing Hebrew. I suppose it will not be maintained that the forgery, which had imposed upon the public, had likewise imposed on the Holy Spirit under whose auspices Jude wrote; and upon Jesus, the actual terrestrial God of the Universe. For this reason Jerome would reject Jude altogether from the Canon as a vagabond; not regarding the voice of the Church in his favour, or the authority which he might claim as being "the brother of our Lord."
18. It is scarcely credible, says a writer in Kitto's Cyclopaedia, that Jude, writing by inspiration, would have sanctioned a false statement. It may be added, would he have sanctioned a forged volume? The writer, however, appears to console himself in the end by the glorious reflection that Enoch advocated the eternity of hell fire; and this thoroughly orthodox sentiment half reconciles him to anything of a different nature which exists in Enoch's writings. The passage cited by Jude will be found in chapter VII. of the present edition.

19. It is well known, says Archbishop Laurence, that the most ancient remains of the Cabala are contained in the Zohar or Splendour; a species of philosophical commentary upon the Law, combining theological opinions with the allegorical subtleties of the mystical school. In this celebrated compilation of what was long supposed to constitute the hidden wisdom of the Jewish nation, occasional references are made to the Book of Enoch, as to a Book carefully preserved from generation to generation. The following passage from it will sufficiently demonstrate that the Cabalists were acquainted with a written composition in their own language under the title of the Book of Enoch, not with a mere traditional record of such a composition, and that this Book, in an important part at least, was the same as that which still exists in Ethiopic. The Holy and the Blessed One, it is said, raised him (Enoch) from the world to serve Him; as it is written: For God took him. From that time a Book was delivered down which was called The Book of Enoch. In the hour that God took him, He showed him all the repositories above: He showed him the Tree of Life in the midst of the Garden; its leaves and its branches. We see all this...
in his Book. From this extract it is perfectly evident that the writer in the Zohar had no doubt that there then existed an authentic copy of the Book of Enoch; that he wrote probably with the work before him, and that it never entered into his thoughts that it was forged in modern times by one of his own people. But whether he possessed the genuine work as here given, or the forged and mutilated transcript which comes from Abyssinia, it is of course impossible to know: and indeed is hardly worth five minutes to enquire. But there is another passage in the Zohar of a similar description, which has been quoted by Manasseh Ben Israel in his Latin tract De Resurrectione Mortuorum, Amst., 1636, 335. We find in the Book of Enoch, he says, that after the Holy and Blessed One had caused him to ascend, and shewed him all the repositories of the superior and inferior kingdom, he showed him the Tree of Life, and the Tree (i.e., the Book of the Apocalypse), respecting which Adam had received a command, and he showed him the habitation of Adam in the Garden of Eden. See General Index to Part III, s. v. Tree. These allusions of the Zohar to the repositories of the celestial and terrestrial kingdoms, and to the Tree of Life in the Garden of Eden, shewn to Enoch after his ascent into Heaven, are distinctly stated to have been taken from a volume entitled the Book of Enoch, and the very same allusions will be found in the present [Laurence's] version: Now the authors of the Cabalistical remains wrote or conveyed down their recondite doctrines in Chaldee. Scarcely therefore, I apprehend, will it be questioned that the copy of the Book of Enoch, which they cited, was written either in that language or in Hebrew. For they appear
to have regarded it as the genuine work of him whose name it bore, and not as the spurious production of a later age. Had they been solely acquainted with a Greek copy, which is very improbable, they could never have contemplated it as an original; but they certainly seemed to invest that to which they referred with this high and distinguished character. The conclusion is obvious. So far Dr. Laurence, who in this, as I apprehend, suggests that the Rabbins believed the work to be genuine. Yet he comes to the conclusion that the Book was not genuine, but was written subsequent to Daniel, that is, to that part of Daniel which speaks of the Ancient of Days coming to judgment! But as this reference does not belong to Daniel, but in reality to the Apocalypse of the First Messenger, the archbishop's reasoning from that supposed fact falls to the ground. In the same way he argues from the manifestly spurious and interpolated parts that the whole is modern; whereas true criticism would have taught him to separate the false from the true, and to have based his arguments upon the latter only. As well might Waller's song, *Go lovely Rose*, be proved to be modern, because Kirke White added a final verse to it, with which it is now usually printed. Equally absurd is the Archbishop's suggestion that because it was cited in the Zohar, it must necessarily have been written in Hebrew; I only wonder why a scholar could have so committed himself. If it be asked why should it have been translated into Greek? why was it not promulgated in its original language? I can only answer, why were the Gospels so translated? Why were not they preserved in their supposed primal Syriac? Why was Enoch translated from its original into Æthiopic, and perhaps
Greek, and why has the latter been destroyed? Scaliger had no doubt that the Greek fragments of Enoch preserved by Syncellus were a version from Hebrew, but the Hebrew itself (if it ever existed) was only a version from another and a dead language. I am of opinion that the Rabbis destroyed the genuine Enoch, because it seemed to support Christianity, and because its broad, grand, and universal teachings, formed for mankind, not for castes or sects, struck at the very roots of the despicable and impious cliquerie which they substituted for the Amosian revelation; and that the Church of Rome suppressed it, because it taught the descent in cycles of the Heavenly Messengers, which annihilates the fiction of Peter and the Popes in the chair of Jesus, as being his and God's sole representatives and Pontiffs on the Earth.

20. I should not be dealing candidly, however, if I did not state that I cite the Zohar, not because I regard it in the least, but that others may. I have already expressed my opinion as to the value of Rabbinical writings. They are worse even than the legends of the monks. I hold them in the most utter contempt. But there are people who do not, and for whom they may have value. I cite here another instance of the utter abominableness of Rabbinical literature; what I cite is a specimen of what it all is. Nimrod quotes, but without animadversion, the frightful rabbinical story about Noah given in Part III., 461: Cham nactus opportunitatem cum Noa pater madidus jaceret, illius virilia comprehendens, taciteque submurmurans carmine magico, patri illius, et illum sterilem, perinde atque castratum, effecit, neque deinceps Noa faemellam ullam fecundare potuit. iv. 377. This
abomination was invented by the Jews for the purpose of showing, first, that Noah had no other children than Shem, Ham, and Japhet, and that they (the Jews) were descended from Shem, the best and holiest; and secondly, that Cham, the father of the Asiatics and Africans, was one of the most accursed of wretches, whose posterity, and more particularly the Canaanites, it was lawful to subjugate, ravish, murder, and destroy; just as it was right to exterminate the Moabites, who were the fruit of the fabulous incest of Lot. Thus there was a bloody and damnable and cruel motive at the bottom of these Rabbinical lies. But Canaan, says Nimrod, that honest, splendid, but in many respects most erring priest (iv., 381), was not born when Noah is said to have cursed him, that is, at the feast of thanksgiving, when they came out of the ark. And this is proved by Gen. x., 1—6. Yet the pious and episcopal commentator, in the Speaker’s edition, ignores this, and gravely treats of the curse, as if Canaan had been in existence, when he must have known very well that he was not. Part I., 423. But what will not priests and bishops say?*

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

* Alanus de Rupe, a Dominican monk, scruples not to raise the power of the priest above that of God himself: alleging that God spent a whole week in creating the world, and disposing it into proper order, whereas a priest, every time he says mass, with a word or two produces not a mere creature but the Supreme Being himself, the Origin of all things. Archaeolog. xi. 396. We, in this nineteenth century, live among men and women—learned and even good men, and wise and blameless women—who believe these things; and we commiserate the peoples of the Past, who never held such a monstrous creed. And wild and maniacal as it is, it is rather on the increase than otherwise.
may now be considered as exploded for ever. Hieroglyphics, say the compilers of *The Speaker’s Commentary*, are as ancient as the earliest Egyptian monuments, and the cursive hieratic character is to be found in monuments, parchments, and papyri *centuries before the time of Moses*. The famous group of figures in the tomb of Chnoumhotep at Beni Hassan, which belongs to the 12th Dynasty, represents a scribe as presenting to the governor a roll of papyrus covered with an inscription bearing the date of the sixth year of Osirtasen II. This was certainly *many centuries before the Exodus*; according to most scholars even before the time of Abraham. But the most remarkable of all is the papyrus found by M. Prisse, written in the hieratic character, and translated by M. Chabas, which contains two treatises; the first, consisting of twelve pages, is the conclusion of a work, of which the earlier part has been destroyed. It treats of moral subjects, and is written in an elaborate and elevated style. The second treatise is by a royal author, son of the king next preceding Assa, in whose reign the work is composed. This is considered to be *the most ancient of existing MSS*. It is attributed to a prince of the 5th Dynasty, who represents himself as weighed down with age, and invokes the aid of Osiris to enable him to give to mankind the fruits of his long experience. *The antiquity of this document is incalculable*. The true meaning of this is, that it *goes far beyond the date of the fabled Noachic Deluge*; but this of course our bishop could not say. It is observed by Ewald (*Geschichte des Volkes Israel* i. 77) that the words for *write*, *book*, and *ink*, belong to all the branches and dialects of Semitic, except that the Ethiopian and South Arabic have a
different phrase signifying *to write.* From this he infers that writing in a book with ink must have been known to the earliest Semites *before they separated off into their various tribes, nations, and families,* that is, *before the Flood,* which was once pretended to be universal, but which is now given up by those reverend gentlemen. Nimrod, than whom no man is more erudite, says, that to doubt the preservation in writing on cylinders or columns of *antediluvian works* were presumption. ii. 471. Such, he adds, are the Columns of Atlas (the Apocalypse of Adam, or the Book of Enoch), "*which comprehend both earth and heaven;*" those of Sesostris; those of Hermes Trismegistus; of Seth; and those of the Gnostic-Druidic Gwydion* or Widdon Gan-hebon," which had written upon them every art and science in the world." The books of Cham (Chadám) are said to have been studied by Pherecydes. *His works were the most famous archives of the Mysteries,* and were celebrated as the Books of Hermes, Thoth, Cheiron, or Dardanus.† Cham was said also to be the sacred Ophion (Fo-Hi) and the author of those seven volumes containing all the Oracles and Fates of the World, which Beroë (BR.OA, the Holy Spirit), the foundress of the oldest city, was said to possess. To the same origin we must refer the

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

† Dardanus means Enos and Enoch.
two antediluvian Pillars of Seth in the unknown land of Siriad, which Josephus idly interprets as of Seth, son of Adam. The Seth in question is the Zethus of Thebes' walls. But this Zethus (the god of life) is a name for Buddha in Pali: it appears on Greek coins as Zathos. *Prinsep's Journal*, v. 548. The Pali is now the great depository of Buddha religious literature in Ceylon. Perhaps it is Seth as well—there is a likeness between the two; and there is hardly any one who has studied etymology who will not come to the conclusion that Za-Thus, Sa-thus, and Bthus or Buddhas is actually the same person, but under a different form of spelling. These are primeval and prehistoric names: but they relate to the same great man, and they go back to the earliest ages of letters and writing. Bishop Horsley, who wrote in days when these matters were not as well understood as they now are, says that letters were older than the beginnings of idolatry, that is, they belonged to primeval times, the times of the Pre-Adamite Sultans: the times to which those names, like that of Chadâm and Adam and Gaumâna belong. It was a general and ancient tradition in the days of Johannes Cassianus that Cham had written books, and made inscriptions upon stone or metal. Now, if Cham were a name for the First Messenger, Chadâm or Oannes, a name, be it observed, which simply connected him with the Sun, which Cham really signified (See Part III., Cham-El, Cham-On, Chemosh, Haman, and Om, in the Primitive Roots), this carries the knowledge of writing up to his day. Cham, the Messiah, at his death, like Zeus-Ammon, Cecrops, and Cadmus (all Messianic names) was transformed into a Serpent. His remains were sumptuously
interred in a City which Vesta (or Beroa, Br, a, o, the Holy Spirit) built. All this is mythic and suggestive, but only to the wise. Note that Bishop Horsley, to his comment above cited, impudently or absurdly adds that to fragments of patriarchal prophecy the Greek philosophers were probably indebted for their notions of the soul's immortality and the unity of God. "And to no other source can we refer the expectation that prevailed in the Heathen world at large of a great personage to arise in some part of the East, for the general advantage of mankind." But the Greek philosophers of whom this bishop speaks were men of the most contracted ideas, and drew all their knowledge from the East, though they were generally unable to enlarge their minds to its universal grandeur. I have already proved that this expectation was founded, not on Jewish prophecy, which nobody regarded, but on the most ancient Book in the world, namely, the true Apocalypse of Adam or Gaudama; and in Hindostan, where these pretended or imaginary patriarchs were never heard of, and, if heard of, would have been scouted as liars, tricksters, and schemers, the doctrine of Ten Divine Incarnations has existed for many thousands of years.

22. Davies, the reverend and learned author of Celtic Researches, having summed up a large number of particulars which in his judgment proved the great antiquity of writing, concludes thus: If to all these presumptive arguments of the high antiquity of writing we add that the most ancient nations in various parts of the world, those which were first regularly settled, and were most tenacious of their primitive customs and institutions, such as the Chaldeans, the Assyrians, the Egyptians,
the Phrygians, the Pelasgi, the Indians, and the Turdetani are found to have possessed the art of alphabetical writing, and that several of these societies regarded letters as coeval with the nation itself; if not with the human race, we shall have abundant reason to conclude that letters were certainly known to mankind before the separation of families and very probably before the deluge. See Part III., 308. This seems to conclude the question. But I will quote one other honest chronicler. The Turdetani, says Strabo, possess monuments, writings, poems and laws in verse six thousand years old as they report. lib. iii. This carries us back nearly 8,000 years ago. Did Strabo see these monuments? He does not say; but he speaks of the fact as one which he did not doubt. These Turdetani were the original inhabitants of Spain: a branch probably of the most ancient Etruscan family. See Part III., 309. And from the general accuracy of Strabo, I think it may be said, that when he penned this passage, he did so on grounds satisfactory to his own enquiries.

23. Laurence founds the main basis of his disbelief on an anachronism, as he supposes. The chiefs of the East, he says, among the Parthians and Medes are mentioned, but the Parthians were not known until 250 years before Jesus. Now if we had the original Enoch, and the word Parthians were found in it, this argument might be of value; but when only an Ethiopic translation exists, and it is unknown what word in the original appeared to the translator to be the synonyme of Parthian, and when we know likewise that it was a common habit with ancient transcribers of MSS. to put glosses of their own in the margin, in the same manner as Orion, Pleiades, and
Arcturus are found in our Job, it is illogical to conclude that this debateable word was the word of Enoch. The kings of the East, or of the sunrise, is a phrase that belongs properly to the Adamic Apocalypse (Section 54), and was probably copied from it by Enoch; but whom the later Prophet meant to designate by the unknown word, which the Ethiopian scribe thought to be properly rendered Parthian, it is impossible to say without having the original Book of Enoch before us. And I am quite sure that a scholar like Dr. Laurence did not really think that this was a valid objection to the antiquity of Enoch.

24. For some thousands of years there has prevailed a sort of belief that Enoch never tasted of death. Does this mean that the Book of Enoch never was destroyed? Had never met the fate which has befallen so many other divine books? We must bear in mind that this saying was probably put forth by the Eleusinian mystics—the men of symbols in the simplest things: the men who invented those extraordinary names for the Apocalypse which I have collected in Part III., 779—782. Such a meaning would agree with all that we know of the types and figures in which these Illuminati were accustomed to clothe all their arcane knowledge (3): that it was meant literally is out of the question. Those splendid Sages, crowned with all lore, knew better than to say that any man with mortal organs could live for one moment in a celestial or ethereal sphere. That discovery was reserved for modern days. Be not deceived, says the old mystic, by the number of the names; for he who is dead still lives. This alludes to the Messiah under his names of Zeus, Bacchus, Adam, Chadam, Cham, &c. Part I., 505; Part III., 302. Under these various appellations he might
seem to the vulgar to be perpetually existent, that is, perpetually a Man who lived alternately between earth and heaven; but the Sage said, this cannot be. And as we know that Enoch is not on earth, where else but in an ethereal and spirit-region could he be? The allusion therefore may be well supposed to have reference to the preservation of his writings, rather than to a condition of life which is impossible. Yet we shall see, in a subsequent section, that a great scholar and thinker, the author of Nimrod, actually believed that Enoch never died, but, like Elias and the Virgin Mary, was translated alive into Paradise—a region somewhere near the Moon. See Part I., 357, 453.

25. It is not without significance that although according to Cardinal Mai, a manuscript copy of Enoch has been for centuries among the Ethiopic codices of the Vatican; and although the whole learned world, as well as the theological, has felt the greatest curiosity after it, the curators of that great establishment, with unlimited resources at their command, have never, until within a very few years, given the least hint to the world that they possessed it, or the world would undoubtedly have asked for its publication. And so it is, as I believe, with the true Apocalypse, of which they have a copy. See Part I., 260, 314. Neither have they given the least hint whether their Enoch agrees with the copy published by Laurence. Why the Greek translation of Enoch, of which a fragment only is preserved by Syncellus, should have wholly disappeared since the eighth century, is a matter of which I entertain little doubt the Vatican could tell the reason. Note that on comparing the fragments of Enoch which are given by Syncellus with
the corresponding passages in the Ethiopic of Laurence, it will be evident that the Greek is not a transcript or translation of the latter, but is probably taken from an older and less mutilated copy. And amid the many learned and pious commentators on the Book of Enoch, as far as I have been able to know, no one has given any satisfactory reason why there should be a copy in Ethiopic which does not agree with the copy in Greek, so far as we can judge by the fragment which Syncellus published.

26. Manetho tells us that he took his history from some Pillars in the land of Seriad, on which they were inscribed in the sacred dialect by the first Hermes (Adam); and after the Flood (of Atlantis) were translated out of the sacred character into the Greek tongue in hieroglyphic signs. This alludes to a copy of the Apocalypse, and in all probability to the writings of Enoch superadded; for we know that the Sixth Messenger in after ages decyphered these Pillars. Part I., 265; Part III., 522. And if this be so, it may have been the same on which Syncellus or the Abyssinian scribe founded their imperfect transcripts. See post, section 33. The Jews, who robbed the traditions of all people, in the same spirit as they "spoiled the Egyptians," have interpolated this Legend in their tracts, and applied it to their forged scriptures. Part I., pp. 373—6. But of what crime were not the Rabbis capable? Bunsen, alluding to the Two Pillars of Seth (or the Seedling) mentioned by Josephus, on which the records of ancient wisdom were traced, says: Those Pillars, it is obvious, have reference to the Book of Enoch: perhaps also to the pillars of Akikarus (or Adam), the Prophet. See Part I., 257; Part II., 295. I consider this a
most happy conjecture. But several recent writers, and among them Bunsen, assert, that the Hebrew patriarch Seth never had any existence; but that he was the Egyptian god Seti, whom the Jews transferred from the banks of the Nile with so many other things that were not theirs: and then made him to be one of their own progenitors. See Part III., 71, 179. I myself, however, see no reason to doubt that there was a man Seth, though I do not say that he was a Hebrew. The Drusi or Kurdi of Mount Lebanon, says Hyde (Appendix 515) have a Book of Scripture entitled Seth Sohuph, or The Book of Seth. Part I., 245; Part III., 429. Ursinus says: There may be seen at Rome, in the Vatican library, Eight Columns of a square form in which the learning of Adam and of the sons of Seth is contained. De Zoroast, 207. But of these tracts the curators of the Vatican have given no copy to the world, though I think they would be deeply interesting: they have probably destroyed them since Ursinus wrote. I am not sure but that these Two Pillars have occult reference as well to the Two Staves, or Swords, or Sceptres, of which I shall presently speak: albeit I can give no account of the Eight Columns whereof Ursinus writes. The reader must always remember that all ancient arcane symbols have several mystical meanings, like those extraordinary and masonic names for the Apocalypse to which I have already alluded. See Part II., 274, 284; Part II., 68, 152, 472, 624, 671; Part III., 697, 801.

27. Fabricius, collecting the opinions of the various learned men who have enquired into this subject, observes that they generally agree in considering that not only Pythagoric or Platonic doctrines are contained
in this collection of the Enochian scripture, but that it includes also λευφα, antiquissimae Egyptiacae doctrinae: fragments of the most ancient Egyptian learning. The reader who consults the Oracles in Chap. XVI., will have full proof of this. They may be said to contain the germs of all the philosophic lore of the Past. These are the Parables mentioned, but absent from Lawrence's Enoch. On the 44th Oracle in Chapter XVI. was partly founded that reverence for Lakes which extends all over the earth, from the extremities of China to the ends of Britain. Thus in the Cambrian mountains we have Llyn Creini, the Lake of Adoration, or of the Sun, upon Cevn Creini, the Mount of Adoration; and Llyn Urdynn, the Lake of Consecration, or of Holy Fire, in Merionethshire; and Llyn Gwydd Tor, or the Lake of the Grove of Tor, Aur, or God, in Montgomeryshire. These names evidently imply that religious ideas of the most sacred character were connected with these Lakes. A Lake signified among the mystics the Holy Spirit. Strabo says that the Gauls consecrated their gold in certain Lakes; and adds that Lakes were their most inviolable sanctuaries. We also learn from Justin, that in a time of public calamity, the priests of the Gauls, that is, the Druids, declared to the people that they should not be free from the pestilential distemper which then raged among them till they should have dipped the gold and silver gotten by war and sacrilege in the Lake of Toulouse. This idea is certainly Enochian. The same writer says: Many persons resorted to a Lake at the foot of the Gevaudan mountain, consecrated to the Moon, under the name of Helanus (Hel-Âni, the Ship, or Wisdom of God), and thither cast in, some the human habits, linen, cloth,
and entire fleeces; others cast in cheese, bread, wax, and other things, every one according to his ability; then sacrificed animals and feasted for three days. Part II., 546. In Part III., 776, we find that this was parcel of the Egyptian religion. In connection with the words cited by Fabricius, Enoch says: *I have seen the beginnings of all things*; and these words are quoted and explained by Origen on the supposition that *the mind of the Prophet beheld even the beginning of imperfect matter*. In another place, Origen quotes the following: There is One God who comprehends all things, but who himself is comprehended by no one; and he adds that in the Book of Enoch things similar to these are described. I must again refer my reader to the Oracles; but he will search in vain for these things, or anything like them, in the pretended copy of the Book of Enoch which the Archbishop of Cashel has published.

23. Laurence mentions a most remarkable circumstance, which to any but himself would appear almost a conclusive test as against the Judaic authorship of this volume. In proof, he says, that the author could not have resided in Palestine, it is only necessary to take into consideration what is stated relative to the length of the days at various periods of the year. *The internal evidence seems decisive upon the point*. For having divided the day and night into eighteen parts, Enoch distinctly represents the longest day in the year as consisting of twelve out of these eighteen parts. Now the proportion of twelve to eighteen is precisely the same as sixteen to four-and-twenty; the present division into hours of the period constituting Day and Night. If therefore we consider in what latitude a country must
be situated to have a day sixteen hours long, we shall immediately perceive that Palestine could not be such a country. We may then safely conclude that the country in which he lived must have been situated not lower than forty-five degrees north latitude, where the longest day is fifteen hours and a half; nor higher perhaps than forty-nine degrees, where the longest day is precisely sixteen hours. This will bring the country where he wrote as high up at least as the northern districts of the Caspian and Euxine Seas: probably it was situated somewhere between the upper parts of both those seas [i.e., near Samarcand]. See post, section 77. He then strangely enough adds: It is of no importance to fix with accuracy the country in which this book was written: it is sufficient to be assured that its author indisputably resided in a climate remote from Judæa, and this the account given in it respecting the length of the day and night at the different seasons of the year fully proves. I should have thought that to any one but an archbishop of the wealthiest church in the world, it would have seemed of great importance to fix the locality in which the writer of a disputed book lived and composed it, and I can hardly think he was serious when he declared to the contrary. It is of the essence of absurdity to suppose that a forging Jew in the neighbourhood of Samarcand (where no community of that religion was ever known) sat down coolly some years before the advent of Jesus to fabricate in Hebrew a copy of the lost writings of the ancient Prophet Enoch, with no apparent object, and with the almost insuperable difficulty before his eyes of ever being able to have it transmitted to Jerusalem the recognized seat of his sect; and with the positive cer-
tainty that, if he succeeded in doing so, it would be
scouted by the Rabbis as an impudent attempt on their
credulity. And, if he knew anything of the fate which
had befallen his predecessors in the line of prophecy, he
might well expect if he fell at any future time into the
hands of the Rabbis, that he also would have to endure a
like condemnation. Part I, 460.

29. This celebrated and very interesting remnant of
antiquity, says Higgins, has been translated into English
by Bishop Laurence, who maintains that he has succeeded
in shewing from internal evidence, that it was written
after the Babylonish captivity, but before the reign of
Herod. I am of opinion, if I understand the Bishop, that
it contains internal evidence of a much earlier date. I
do not profess to be certain that I understand either the
seventy-first chapter or the Bishop's note upon it, but if
I am right in my supposition that the writer makes the
Equinox fall, in his time, at the beginning of Aries, then
the date of the work must have been above 2,400 years
before Christ at the latest. The Bishop says: "The fourth
gate in his description is that which is situated due East
at sun rising, and due West at sun setting, and which,
answering to the sign of Aries, the sun enters at the
Vernal equinox. It is very clear that if the sun at the
Vernal equinox was at the beginning of Aries, the book
must have been written as early as I have stated above.
Though Bishop Laurence limits the period before which
it must have been written to the end of Herod; the fact
noticed by Maurice (Hist. Hind. i. 405) that it is quoted
by Eupolemus, shows that it was well known in Greece
previous to the year before Christ 200. Bishop Laurence
in his preliminary dissertation, p. xli., endeavours to
disguise the fact of the quotation of this book by Eupo-
lemus, but I think he fails. Mr. Maurice states it broadly and honestly, as he generally quotes, and as I think every one who carefully examines what Laurence has said may see reason to believe, correctly too. After observing several wilful mistranslations* of Bishop Laurence's, Higgins adds: "If there were any doubt of the two, I would much prefer the respectable old Maurice. The following are the passages which I contend are wilful mistranslations, pious frauds of the Bishop. Εν ταις εκκλησιαις ου πανε σερειω ως θεια—The church considers it not an inspired production.* Again, Non recipi a quibusdam—not universally rejected. No doubt I shall be accused, as I have been before, of a rage against priests, and for illiberality in what I say against them in many passages of this work. How can I do otherwise than speak against an order, against whose frauds and usurpations on the rights of mankind this work is expressly levelled—this work whose leading object is to undeceive mankind now the slaves of its arts? I trust I am not insensible to the private virtues of great numbers of priests, the dupes of their order—of their chiefs—but what am I to say, or to think, when I find a reverend doctor of Oxford,

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

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

* See Part I. 371. Clemens Alexandrinus was one of the most learned men of his age.
that is as much admitted as any other book of the canon by the generality of Christians. But there were no books against which some Christians did not make objections, and the class of books called ἰμολογομενα, or "acknowledged," by Eusebius, never did exist. Bishop Laurence has astronomically proved the Book of Enoch to have been composed between 45 and 50 degrees of north latitude. We have seen that in Northern India, we have the Jewish history of Solomon, David, &c., and that the Arabians had the same history; there is also in each of these countries the story of Saul; but it is very remarkable that in both of them, he is called by a name unknown to the western Jews—viz., Talut. The language in which we find the Book of Enoch, the African Ethiopic, furnishes ground for much curious observation, and supports in a very remarkable manner what I have said respecting the emigration of the Jewish tribe from Upper India. Part III, 207, 433. The following passage of the Book of Enoch is so clearly descriptive of Mount Meru, the Holy Mount, that it cannot be mistaken, and proves the author to have been intimately acquainted with the Hindu doctrines.

I went from thence into another region.*

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

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

31. In this Book, continues Higgins, Anacalypsis, i. 551, we find a clear description of a future Messiah or Incarnate Saviour. Most of the Jewish, as well as the Pentateuchian history is to be found here, as are also some of the most striking of the doctrines of the Hindus, so that the close connexion between India and its author
cannot be disputed. The whole serves to show the absolute uncertainty of a religion founded on documents of this kind. It is much more clear than Isaiah; and has, to say the least, as much evidence in favour of its genuineness. When was the prophecy of Isaiah first known? Josephus proves that it was not translated with the Pentateuch; and, though he pretends to show that Isaiah was known to Ptolemy, and gives a letter of Ptolemy respecting him, this is not cotemporary evidence, but the mere assertion of a partisan hundreds of years after Isaiah's death. In its prophecy of a Saviour the Book of Enoch is much clearer than Isaiah, though it does not, as Isaiah does in the case of Cyrus, give him by name. It will not be denied that it is very extraordinary that this Book written between 40 and 50 degrees of North latitude should be found to be part of the Sacred Canon of the Ethiopians of Africa, the people who have such striking marks of affinity in their language with the Hindus, and that the oldest copy we have of it is in the language of this country. When I consider that in many countries these doctrines had become forgotten or were lost; that in no one country in the time of the Romans, were they all known, and that they are the doctrines, or rather the fragments, of the doctrines of different ages, and of widely separated countries, which doctrines constituted those of a primeval nation, I cannot help looking to a very remote era for its existence. I must not omit to notice a very extraordinary part of the prophecy relating to the Flood. It says:—

And I saw that the earth became inclined,*

And that the moment of destruction was at hand.

* The reader will find this passage differently translated, post, cap. III, also in cap. VII. See Book of God. Part I, 613.
This is a most extraordinary assertion, that the Flood was caused by the disturbance of the axis of the earth, and is so totally original and unexpected, that Bishop Laurence has placed it at the end of the book, because, he says, it is an evident interpolation; but he gives no reason for this, and has none, I suppose, except that he cannot give the author credit for the astronomical doctrine of the change of the earth's axis. I look upon it as a very curious and ancient tradition respecting the cause of the Flood, which has been considered to have been its real cause by many both of the ancient and modern philosophers.

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

* See, post, Cap. III, where the true passage is contained. In the Book of Enoch, by Laurence, it is mere nonsense. The reader will find some of these signs in Part III, 718, and in the folding plate in this volume.
bolic or numeral writing, and that it had been kept secret. I ask is it not possible that from some cause the axis of the earth may have been suddenly changed as Enoch says? Every natural appearance strongly supports the doctrine that the change has been sudden, and a sudden large change no more operates against the fact of the earth being governed by general laws, than a breaking out of a volcano so operates. And I am of opinion that the diminution of the angle of the planes of the two axes is not the effect of a periodical oscillation, but is the effect of the conservative power which we everywhere see around us, operating to restore the globe to the first state from which is has been moved. I believe one of the most powerful obstacles with many persons to the reception of the opinion that the change in the axis of the earth was the effect of what we vulgarly call accident, is to be found in their conception of the greatness of the event or effect. They acquire this idea from a comparison of that event with themselves, and with every day facts like volcanic eruptions. But the idea is a delusive one. They ought to compare it with the motions* going on among the innumerable suns and worlds moving in the starry firmament which our astronomers know, by means of their telescopes, are changing every day—some suns appearing to rise into existence and some to be destroyed or to disappear. If persons would think upon this, they would see at once that the change in the axis of the earth is only a trifling matter. It will be said

* Kepler, who was wont to say that there are as many comets in the sky as fishes in the ocean, has had his opinion endorsed in later times by Arago, who has estimated the number of these bodies which traverse the solar system as 17,500,000.
that if the two planes coincided, the equatorial regions would not be habitable from heat, and the polar regions from cold. Well, and what then? Are the poles habitable now? The heat of the one is no more an objection than the cold of the other. But after all, is this so certain? All these considerations are mean and contemptible to the person who duly estimates the immensity of the Universe, the diminutive character of our globe, and the little nests of quarrelsome pismires which infest it and fancy themselves somebody.

33. All the traditions maintain that a person whom we call Noah, by some means, no matter what they were, foresaw that destruction approached. Tradition says that he erected pillars with inscriptions in the land of Suri-Ad, or the Holy Sura. It also says that he buried the Sacred Books in the City of the Book, Sephora. We have the City of Boc-Hara in North India, which means the Book of Hari, or Aur: both of them meaning the Supreme Fire, or Light, of the Universe. Every one knows that floods have taken place, and if we consider them independently of mythology, and if we use our endeavours, their nature and effects may perhaps in some degree be collected out of the scraps of traditions left to us; for I see nothing improbable in truths having come down to us, concealed in fictions or parables, since we know that the use of parables is one of the most striking characteristics of the religion which is contained in these histories. Now, if we suppose that ruin did not happen in a moment, but that a year, or even more time, was required to effect the whole by successive earthquakes, is it not possible, if such a scientific and sacerdotal government existed, as I have contemplated, that the Supreme Pontiff and his court may
have saved themselves and their sacred literature in a ship or floating house? No person who has read the essay of Governor Pownall on the ships of the ancients, will doubt that they had ships nearly as large, and nearly as sea-worthy against a rushing flood, as ours? I suppose there were several or many of these ships, and that only one or two were saved; — the probability is, that the Pontiff, or Patriarch, would be in one of them because he would secure the best? And why should not the axis of the earth have become changed to its utmost extreme by various shocks? Why should not some of the earliest and most violent shocks have taken place hundreds or thousands of years before? and why should not the last shock have been a very moderate one, just enough to sink Atlantis, or to break the banks of the Euxine, though lasting at intervals for a year or more? If religious prejudice did not stand in the way I am quite certain that some theory not very dissimilar to this would be universally thought probable. The probability in the last case is, that it happened after the discovery of writing by symbols, but before its discovery by syllabic letters (5). The Druidical circles mark the numerals, but nothing like letters, and it is worthy of observation that the word Sephora מַיְדָה, which is the Hebrew name of the town where the books were said to be preserved, means much more properly a cypher, or figure of notation, than a letter. Part I, 244; Part III, 520. By a little forcing letter may be made out of it; but its meaning is symbol of notation. It is also worthy of observation that the word used by Enoch for the signs of the secret things in this Book is not translated by Laurence letter, but characteristic marks. And by a note on the latter word it is explained signs: this
shows that, in the Bishop's opinion, letter is not meant. His explanation can apply to nothing but symbols similar to those of the Chinese. The result, says Nimrod, iv. 91, arising from the earth's new axis was a vicissitude of climate such as had never been known before. Tum primum siccis aër fervoribus ustus, Canduit, et ventis glacies adstricta pependit. Then first the air began to glow with dry heats, and ice hung bound by the winds. Ov. Met. i. 119. The change of seasons introduced a remarkable change in the appearance of nature. The greater number of trees became deciduous, the approach of winter being the signal for them to shed their leaves. A certain number, however, were so constituted that they were enabled to hold each individual leaf long enough for the tree to appear always green. That is a topic which is not to my knowledge elsewhere alluded to, and which would seem capriciously chosen, if we did not regard the age and meaning of the Prophet. This proves that the author of Nimrod had no doubt of the Atlantean, that is the true, deluge.

34. A further observation may be made on the signs of the secret things, that we find traces of them still in the strange unknown idols and characters of the Central Cities, and their long-lost inhabitants—idols and characters which to the Spaniards appeared magical, and so they hastened to destroy them. These characters have in many cases resemblances also to the primeval Tartarian figures. Hence we find Humboldt exclaiming that striking analogies exist between the monuments of the old continents and those of the Toltecs, who, arriving on Mexican soil, built those colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon.
Whence did they take the model of those edifices? Were they of the Mongol race? Did they descend from a common stock with the Chinese, the Hiong-nu, and the Japanese? It is now confessed that the original colonists of the Central Americas came from Asia, which contains all the physical and mental prototypes of the race. Language, mythology, religious dogmas, the very style of architecture and their calendar as far as it is developed, point to that fruitful and central source of human dispersion and nationality. Can it be doubted after this that Enochian priests carried his religion into the American continent?

35. Numerals, adds Higgins, vol. ii., 443, offer themselves so readily as symbols, and must be so well adapted to aid the memory, and to fix the meaning, that I really cannot imagine how they could be overlooked. But I have no doubt that they were in fact the origin or cause of the written language being discovered—the language was an effect of them. If this numeral Chinese language were the written language of the Pontiff, we see how easily he could communicate with the most distant nations long after their spoken languages had deviated from the original, so far as not to be intelligible to one another. The knowledge of this would be confined necessarily to the sacred caste. Everything tends to show that the original of this language ought to be placed in Chinese Turky, which Bailli, Buffon, Linnaeus, and indeed all the most learned philosophers agree in selecting as the birthplace of mankind. About the beginning of the French Revolution, the celebrated philosopher Bailli published his History of Ancient Astronomy, in which he endeavoured to prove that the first race of men after
the flood* had been situated on the east of the Caspian Sea, and thence had extended towards the South. In his treatise on the Origin of the Sciences in Asia, he has undertaken to prove that a nation possessed of profound wisdom, of elevated genius, and of an antiquity far superior even to that of the Egyptians or Indians, soon after the flood, inhabited a country to the North of India proper, between the latitudes of forty and fifty, or about fifty degrees of north latitude, the birthplace of the Book of Enoch—a country of about the latitude of London. He proves that some of the most celebrated observations and inventions relating to astronomy, from their peculiar character, could have taken place only in those latitudes, and he maintains that arts and improvements gradually travelled thence to the Equator. The people to whom this description is most applicable are those near Mount Imaus and northern Tibet, a country in which very celebrated colleges of learned men were anciently established, particularly Nagracut, Cashmere, and Bocharia. Mr. Hastings informed Mr. Maurice that an immemorial tradition prevailed at Benares, which was itself in modern times the grand emporium of Indian learning, and therefore the less likely to preserve such a tradition against itself, that all the learning of India came from a country situated in forty degrees of north latitude. On this, Mr. Maurice says: This is in fact the latitude of Samarkand, the metropolis of Tartary, and by this circumstance the position of M. Bailli would seem to be confirmed. See Book of God, Part III., 310. Astronomical calculations,

* He should have said before; but in his days the fable of the Noachic Flood was credited even by the learned.
tradition, and the evidence of old writers all confirm the doctrine advanced by Bailli. See Part II., 9, 11; Part III., 494.

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

37. The system of astronomy, detailed by Enoch, says
Archbishop Laurence, is that of an untutored but accu-
rate observer of the heavens. He describes the eastern
and western parts of heaven, where the Sun and Moon
rise and set, as divided each into six different Gates,
through which these orbs of light pass at their respective
periods. In the denomination of these Gates, he begins
with that through which the Sun passes at the winter
solstice, and this he terms the first Gate. It of course
answers to the sign Capricornus, and is the southernmost
point to which the Sun reaches both at rising and at set-
ting. The next Gate at which the Sun arrives in its progress
towards the east at rising, and towards the west at setting,
and which answers to the sign Aquarius, he terms the
second Gate. The next in continuation of the same course
of the Sun, which answers to the sign Pisces, he terms the
third Gate. The fourth Gate in his description is that
which is situated due east at sun-rising, and due west at
sun-setting, and which, answering to the sign Aries, the
Sun enters at the vernal equinox. With this fourth Gate
he commences his account of the Sun's annual circuit, and
of the consequent change in the length of day and night
at the various seasons of the year. His fifth Gate is now
to be found in the Sun's progress northwards, and answers
to the sign Taurus; and his sixth Gate is situated still
further north; which, answering to the sign Gemini,
concludes at the most northern point of heaven to which
the Sun arrives, and from which it turns at the summer
solstice, again to measure back its course southward. Hence it happens that the same Gates which answer to the six signs alluded to in the Sun's passage from the winter to the summer solstice necessarily also answer to the remaining six of the twelve signs of the Zodiac in its passage back again, viz., the sixth Gate answers to Cancer, as before it did to Gemini; the fifth to Leo, as before to Taurus; the fourth to Virgo, as before to Aries; the third to Libra, as before to Pisces; the second to Scorpio, as before to Aquarius; and the first to Sagittarius, as before to Capricornus. The turning of the Sun both at the winter and summer solstices, the first at the most southern, the last at the most northern point of its progress, must have always struck the eye of those who contemplated the variety as well as splendour of its daily appearance. The astronomy of Enoch was perhaps formed in this respect upon the same principles as the astronomy of Homer, who places the situation of the island Σωρος or Συρως, under the turnings of the Sun. Odyss., lib. xv., v. 404. * * * He reckons the solar year at 364 days, adding his four supernumerary days to the four quarters of the year, viz., at the vernal equinox, the summer solstice, the autumnal equinox, and the winter solstice. Had he been conversant, adds the Archbishop, with the wisdom of the Egyptians, he would not have computed the year at 364 days; for long before his time Herodotus records that in Egypt it was computed at 365 days. Ἐπαγοντὶ ἀνα παν ἔτως πεντέ ημέρας παρὲξ τοῦ ἀριθμοῦ, they add every year five supernumerary days. Herod. ii., 4. As Enoch lived many hundred years before Herodotus, or the palmy days of Egyptian science, he could hardly be conversant with it: the fact which the
Archbishop puts forth as a proof of his want of knowledge, is in fact a proof of his remote antiquity. Part I., 187; Part III., 392, 436 (6). There are shallow persons in plenty who will mock at this chapter, yet who believe that Balaam was taught by his Ass, and that Jesus was a wizard who changed water into wine. I will not argue with such, but simply say that those who reverently and wisely read it may venerate and wonder, exclaiming in the inspired language of the Sixth Messenger, If thou wilt see Him, consider the Sun; meditate, and consider the course of the Moon; consider also the glorious order of the Stars. O thou Ineffable, O thou Unutterable! be praised in silence.

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

39. The passage which the Archbishop cites from Esdras is as follows. Thou shalt be taken away from men, and from thenceforth thou shalt remain with my Son, where
those are who resemble thee, until the times be ended. xiv. 9. But as it is well demonstrated now that the Apocalypse was the first Revelation of God, and was known to all the high pontiffs, it is clear from whence this allusion was derived. *It was not a Jewish, but a primeval belief.* And the rabbis who put forth as genuine the visions of Esdras, as well as Daniel, merely re-echoed the teachings of the First Messenger, while they interwove with the real writings of Esdras some of the thoughts of Enoch himself. *Your father Abraham rejoiced to see my day, and he saw it, and was glad,* says Jesus, in John viii., 56, from which we learn that this Brahmin priest, hundreds of years before the Jews left Aoudyean (Part III., 120, 158, 207, 433, 755), had read the Apocalyptic and Enochian writings, and had learned from them of the succession of the Messengers. I know not whether it has ever occurred to any of my readers, but it is clear that the crafty and hypocritical Isaac is plainly described in Genesis not to be the son of Abraham, but the son of God by Sara, just as Jesus was by Mary—both being the wives of other men at the time. Gen. xxii., 1. So the priest of God, Balaam, whoever he may have been, says (Num. xxiv., 17—19), *I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Ya-Coub (the Land of Cobi) and a Sceptre shall rise out of Issa-Ra-El: out of Ya-Coub shall come he that shall have dominion.* The other verses are rabbinical interpolations and forgeries, but enough remains for my purpose. The Star out of the Land of Cobi, or Tartary, is the Phœnix, which, says Paracelsus, is the Soul of the Great Iliaster—and Iliaster is the Star of God, that is, the Messenger of Heaven.
There is a passage in the Testament of Levi which says that the Star of a new Priest shall rise in heaven like the Star of a King radiating the light of knowledge in the sun of the days. Is not this an occult allusion by one of the Initiated into the Naronic Secret? and does it not prove, when added on to so many other proofs, that among certain classes of the olden writers, Indians, Pagans, Jews, and Gnostics, the grand Avatar-Secret of the Apocalyptic Mysteries had been learned, and that they hinted at them whenever they got a chance to do so, but in a way that the vulgar could never understand? In another place, Paracelsus declares that if Iliaster ille primus was so disposed towards any one, or if he wanted any person, that person might easily attain to what Enoch has attained, and be placed in a state of longevity amidst the aether and clouds. He will not define, he says, what is the Iliaster's mode of life and being, but he declares that the Bird Phœnix is the Soul of the Great Iliaster. De Vita Longa, c. 2. The latter part of this indicates, that Paracelsus was an Initiate, and knew something of the Naronic Cycle, of which the symbolic Phœnix is the Soul: but the First Iliaster is the Holy Spirit, or Star of God, who inspires into one of the Great Archangels the desire to descend and be a Messenger; and so renders himself worthy to attain that super-transcendent splendour in which Enoch and the other Messias are placed after their earth-pilgrimage and passion. So much for an explanation of the Balaamic Star. What is the Sceptre? The Sceptre is an allusion to the Bel-Ops Serpent-Sceptre which appears in a subsequent section, and on which was based the Serpent-Pillar, erected by Amosis as a sign of salvation. Part
III., 487, 489. This Serpent is called in the Targum "a Saviour," and is the Messianic Sceptre of the Shali-Vhân, or Bearer of Salvation. What shall we think of Kalisch, one of the most favourite of the Biblical writers, saying, Almost throughout the East, the Serpent was used as an emblem of the Evil Principle; and what shall we say of the Bishop of Ely in the *Speaker's Commentary*, writing of the curse on the Serpent in Genesis, and saying, *In its spiritual significance it is a curse on the Evil One!!!* as if any rational or educated person—as if any bishop—now believed that God permitted a Devil-Power for the purposes of temptation. Kalisch, when he wrote this, and the Bishop of Ely, when he gave it a sort of approval, ought to have well known, and to have scorned themselves as liars for penning so deliberate a falsehood. But I never yet knew or read of any of those reverend reviewers who cared for truth if he saw any immediate object of gain in view. *The Serpent has from time immemorial been used as the symbol of the Divine Being* : beginning in India, and travelling through Egypt into Europe we find it among the Gauls, Celts, Sarmatians, and Scyths. Quintus Curtius says that the Temple of Jupiter Ammon, had a rude stone whereon was drawn a *spiral or serpentine line, the symbol of the Deity*. And the custom among the Greeks and Romans of depicting the Messenger of the Gods, Hermes, with a caduceus of twisted serpents as an emblem of his divine commission, was derived from this ancient symbol. I need not again allude to the Mosaic Serpent, nor to what the thrice great Messenger of Egypt, Thoth, said, *that the nature of Serpents was divine, spiritual, and igneous, inasmuch as they move rapidly by the spirit, and without hands and*
feet. In the Old World and the New, says Archdeacon Hardwick, the Serpent was employed to symbolize the highest forms of being, as the Sun-God; as the Great Mother of the human family; and even as the First Principle of all things. Note that the common Irish notion that their mythical Saint Patrick banished all the snakes from Ireland means that some Roman priest overturned the universal religion of the Serpent Worshippers there. When the Egyptians, says Horapollo, would represent the Universe, they delineate a Serpent bespeckled with variegated scales, devouring its own tail: by the scales intimating the Stars in the Universe. This animal is extremely heavy as is the Earth, and extremely slippery like the Water: moreover, it every year puts off its old age with its skin, as in the Universe the annual period effects a corresponding change, and becomes renovated. And the making use of its own body for food, implies that all things whatever which are generated by Divine Providence in the World undergo a corruption into them again. This was signified also in the Mysteries, where the Initiated was ænigmatically told: The Bull has begotten a Serpent; the Serpent has begotten a Bull.

40. Murray says that in more than one of these books of Enoch may probably be found the originals of writings ascribed to Hermes and Osiris. This assigns great antiquity to Enoch’s Prophecy. Kircher says: The most ancient Osiris among the Egyptians was Henoch, and it certainly appears from the testimony of many authors that all which the Greeks wrote concerning Osiris, and the benefits which he conferred upon mankind, has been imputed by the Arabians and Chaldaæans to Enoch. The mission ascribed by Am Ben Joseph to Enoch agrees
with some part of the present books. "The Most High God sent to them Idris that he might persuade them to worship the Blessed and Glorious God, and he gathered them together, and rebuked them for their great wickedness." In the Canon Chronicus of Marsham, many authors are referred to as proving the identity of Thoith, of Mercury, and Osiris: while the name of Hermes is quoted by this author as belonging to one of the Cabiric Messengers. And Iamblichus says, that the ancients called all writings of the same nature by the name of Hermes—that is, Messianic. Lib i. de Myst. In another place the author of Enoch Restitutus does not hesitate to assign portions of the Book of Enoch to a period anterior to the Fifth Messenger Zaratusht. If, he says, in the fragments of Zoroaster, confessedly so ancient, we discover traces of a knowledge of the truth concerning the future judgment, and especially concerning the agency of Fire, whether natural or moral, in the purification of the world, we shall reasonably conclude that this knowledge must have been gained from some Prophecy extant at that period, and the resemblance in these fragments to the doctrines of the Book of Enoch will, therefore, tend in some degree to confirm the probability that this Book existed in a very early age. This is very strong from the biblical point of view, and is not easy of refutation. But Zaratusht, though no doubt he had the writings of Enoch and his other Messianic predecessors before him, learned not from them only but by direct inspiration from Heaven.

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

42. Anius was a name for Enoch. He was the son of Rhoea, or the Holy Spirit, impregnated by the Sun. Part I, 247. He was Ionichus and Ianus, which is an anagram of Anius, and this, as I have shown, was an Incarnation. Part III, 303. My reader need not be told of Ani and its cognates, which are fully explained in the preceding parts of the Book of God. See General Index. Anius was priest of the Sun. He was also Aniketos, the Unconquerable, and Anch-Isis. The White Sow, which Æneas brought from Troy, which escaped from his ship, and was found at Lauro-Lavinium with thirty pigs, and whose colour gave its name to the city Alba, signified the worship of the Holy Spirit imported at the same time.
into Italy and Albion by priests, who bore the name of Enos, Eneas, or Enoch, and built the ship Temple Ani. See Part III, General Index, Ani and Sow. The White Sow was the Sowa, or Sevaha, of the Arabs. Alcoran, cit. Hyde, De Vet. Pers., c. 5, Hottinger, Hist. Orient I, vii., 156. Enoch was also honoured by the Greeks under the symbolic, and perhaps local, name of Aristomenes—that is, Menes, or Menu, the most excellent. He was the son of a Virgin by a Serpent; he instigated his countrymen to revolt against the superstitions of the hour, and engaged them in a Holy War, aided by the hierophants of the Mysteries; he himself fought surrounded by eighty chosen Messenians [Messianic followers] of the same age as himself; he puts his enemies to flight, and pursues them to a sylvan pear tree, on which the Sons of God had ever sat; here he loses his shield, but finds it again in the secret sanctuary of Trophonius [a compound of radicals indicating Three, a Voice, a Serpent, a Tree, and the Yoni]. He intended to have marched into Sparta itself, but was deterred by seeing in the night the spectres of Helen (the Holy Spirit) and the Sons of God—just as in the Commentary on the Apocalypse we have seen Chengiz Khan turned back from the conquest of Hindostan. He is thrown into a deep chasm called Ceadas, but is miraculously saved by an Eagle. He is taken prisoner by seven Cretan bowmen. A Virgin sees in a dream a Lion without talons led along by Wolves; but she thought that he was freed from bonds by herself; that she caused him to resume his wonted courage and gave him his talons, and that thus at length the Wolves were torn in pieces by the Lion. Hence she gave the seven Cretans wine in abundance, and as soon as
they were intoxicated, and in a deep sleep, drew out a
dagger with which she cut the bonds of Aristomenes, and
he, receiving the dagger from her, slew his insidious
enemies. In this we trace something of the Sampson
mythos; indeed, there is a good deal of pagan mythology
interwoven with the lives of many of the Jewish heroes.
Finally, as the Messenians possessed something belonging
to arcane mysteries [the Apocalypse] which, if destroyed,
would be to the everlasting ruin of Messene; but, if
preserved would, according to the oracles of Lycus, the
son of Pandion (the Wolf, the Son of God), be the means
of restoring Messene in some future period to its pristine
condition; this Arcanum, Aristomenes, who knew the
Oracles, carried away as soon as it was night, and buried
it in the most solitary part of the mountain Ithomè
(Thammuz), which is Atham-as, or Adam.

43. Enoch was known in Egypt as Anachus, one of
the four Egyptian Lares; in Arabia he is called Idris;
and one of his Hindu names is Herames, which is another
form for Hermes, or the Messenger. He was also sur-
named Atlas, and Annedotus. Am Ben Joseph in his
history says: The son of Jared was born, Enoch. This
is Hermes. He himself is Idris—that is to say, Osiris
the Prophet. Ædip. Egyptiac., i. 167. Kircher also,
quoting from Abenephi, adds: Adris himself among the
Hebrews has been called Henoch: among the Egyptians
Osiris and Hermes, and he was the first who before the
Flood had the knowledge of astronomy and geometry.
He went into Ethiopia, and Nubia, and other places, and
calling men together he instructed them in many things.
Note that Ethiopia in the ancient days was nomen gene-
rale, and may be said to have meant any unknown region.
It must not be confined to African Ethiopia. He adds: The Hebrews derive their name of Osyris, or Asyris, from Adris, which, with them, is synonymous with Enoch. The change of d into s is very common in the Chaldee. The earthly Osiris symbolizes the Messenger. Part II, 664. Idris comes from the Arabic root Ders—i.e., profound meditation. The Mussulmans, says Herbelot, believe that God delivered to this Prophet thirty volumes, in which all the secrets of the most profound science were contained. Hence the great veneration paid throughout the Orient to the writings of Enoch, or Idris. By the Welsh he was called Idris-Gwawr, or the Fire Messenger, (see General Index to Part III, Gwawr), and also Idris, the Giant. In analogy with the golden bedstead of Enoch, mentioned afterwards, we read that in Cadr Idris, in North Wales, on the very summit, there is an excavation in the solid rock resembling a couch, and it is said that whoever should rest a night in that seat would be found in the morning either dead, raving mad, or endued with a supernatural genius. A similar tradition exists as to the Cadr, or Kedar Nauth, in Hindostan. See part I, 104. This has mystic relation to Al-Kadr. See General Index. And in strange confirmation of this creed, the Mussulmans at the present day believe that madness is a species of inspiration and worthy of respect. Great wit to madness nearly is allied; thus here also the East is linked in thought to the West. By the side of a lake, near the foot of the mountain, are three large stones called Tre Greienyn. Davies thinks they obtained their name from Greian, the Sun. They are magnets, or meteoric, or Sun-Stones, and are symbols of the Triadic Power, and of the Three Cabirs: they are

\[ \text{Some abduction of thinking (direct to Grecian).} \]
typical also of Three Mountains mentioned by Enoch in his 13th chapter. Idris, says Davies, in Greek, implies an expert or skilful person, and Idresh, ידרש, in Hebrew, from Dresh, דרש, to seek, search, inquire diligently. Hydres has a similar meaning in Welsh. Note that a Messiah, and more particularly a Kabir, is called in the primitive scriptures, a Mountain, a Jupiter Lapis, to indicate his strength and majesty, and his being high exalted above earth and earthly things. In the Oriental languages Gibr and Gibl may be regarded as one and the same. Gebel is the Arabic for a Mountain, and Sinai and Tabor are called Gibel-Thaur, or the Mountain of Thor, the Northern Cabir. Zamolxis, a Getic name for Enoch, was called in very ancient times Gebelizis, the Mountain of Hezus, or Isis (Herod. iv. c. 94), and the Roman Emperor Marcus Antoninus Vario, a profound mystic, styled himself Gabalus, the Sun. The depositories of that secret learning which Zoroaster brought down from the Fiery Mountain are the Gebirs. Nimrod regards it as synonymous with Gabr, or Kabir, the mighty One, iii. 510. Note, that the name Lucumon, or Mountain of Light, signifies a Supreme Ruler, and Theocrator in the Old Etruscan. 

Nimrod, iii. 64. From a passage of Hecateus, preserved by Diodorus Siculus, I think it is evident (says Payne Knight) that Stonehenge, and all the other monuments in the North, belonged to the same religion which appears, at some remote period to have prevailed over the whole northern hemisphere. According to that ancient historian the Hyberboreans inhabited an island beyond Gaul, as large as Sicily, in which Apollo was worshipped in a circular temple considerable for its size and riches (lib. ii.), Apollo, we know in the language
of the Greeks of that age, can mean no other than the Sun, which, according to Cæsar, was worshipped by the Germans, when they knew of no other deities except Fire and Moon. The island, I think, can be no other than Britain, which at that time was only known by the vague reports of Phœnician mariners, so uncertain and obscure, that Herodotus, the most inquisitive and credulous of historians, doubts of its existence. And Hu (the Sun, or God) and Ceridwen (the Moon, or Holy Spirit) were both venerated, as we know, at Stonehenge. That a knowledge of the road to Britain should be lost, says Higgins, does not appear more wonderful than the loss of the road to the Americas. And yet no unprejudiced person can doubt, when he has considered all the circumstances of similarity which have been pointed out between many religious rites, names and local customs, of the natives of Mexico and the Asiatics, that the former were originally peopled from the latter, by means of ships, and not by passing by an almost impassable passage over the frozen regions near the North Pole. In our own days an instance of a country found and lost again, may be seen in Rennel's Geographical History of Herodotus, p. 714, where he shows that New Holland, after being discovered, was wholly forgotten. Celtic Druids, 107.

44. Was Columbus the first discoverer of America, or did he only rediscover that continent after it had, in remote ages, been found, peopled, and forgotten by the Old World? It is curious that this question has not been more generally raised; for it is very clear that the people whom Columbus found in America must have been descended from emigrants from the Old World, and therefore America was known to the Old World before
Columbus' time. We must believe that there was at one time communication between the Old World and the New. Probably this communication took place on the opposite side of the world to ours, between the eastern coast of Asia and the side of America most remote from Europe; and it is quite possible that the inhabitants of eastern Asia may have been aware of the existence of America, and kept up intercourse with it while our part of the Old World never dreamt of its existence. The impenetrable barrier the Chinese were always anxious to preserve between themselves and the rest of the nations of the Old World renders it quite possible that they should have kept their knowledge of America to themselves, or at any rate, from Europe. The objection that the art of navigation in such remote times was not sufficiently advanced to enable the Chinese to cross the Pacific and land on the shores of America is not conclusive, as we have now found that arts and sciences which were once generally supposed to be of quite modern origin, existed in China ages and ages before their discovery in Europe. The arts of paper-making and printing, among others, had been practised in China long before the Europeans had any idea of them. Why, then, should not the Chinese have been equally, or more, in advance of us in navigation? The stately ruins of Baalbec, with gigantic arches across the streets, whose erection would puzzle our modern engineers, the Pyramids, and other such remains of stupendous works, point to a state of civilization, and the existence of arts and sciences, in times of which European historians give no account. One fact corroborative of the idea that the Old World, or, at least, some
of the inhabitants of Asia, were once aware of the existence of America before its discovery by Columbus, is that many of the Arabian writers are fully convinced that the ancient Arabian geographers knew of America, and in support of this opinion point to passages in old works in which a country to the west of the Atlantic is spoken of. An Arab gentleman, General Hussein Pasha, in a work he has just written on America, called "En-Nessr-Et-Tayir," quotes from Djeldeki and other old writers to show this. There is, however, amongst Chinese records not merely vague references to a country to the west of the Atlantic, but a circumstantial account of its discovery by the Chinese long before Columbus was born. A competent authority on such matters, J. Haulay, the Chinese interpreter in San Francisco, has lately written an essay on this subject, from which we gather the following startling statements drawn from Chinese historians and geographers:—"Fourteen hundred years ago even America had been discovered by the Chinese, and described by them. They stated that land to be about 20,000 Chinese miles distant from China. About 500 years after the birth of Christ, Buddhist priests repaired there, and brought back the news that they had met with Buddhist idols and religious writings in the country already. Their descriptions, in many respects, resemble those of the Spaniards, a thousand years after. They called the country 'Fusany,' after a tree which grew there, whose leaves resemble those of the bamboo, whose bark the natives made clothes and paper out of, whose fruit they ate. These particulars correspond exactly and remarkably with those given by the American historian, Prescott, about the maquay tree in Mexico. He states that the
Aztecs prepared a pulp for paper-making out of the bark of this tree. Then, even its leaves were used for thatching; its fibres for making ropes; its roots yield a nourishing food; and its sap, by means of fermentation, was made into an intoxicating drink. The accounts given by the Chinese and Spaniards, although a thousand years apart, agree in stating that the natives did not possess any iron, but only copper; that they made all their tools, for working in stone and metals, out of a mixture of copper and tin; and they, in comparison with the nations of Europe and Asia, thought but little of the worth of silver and gold. The religious customs and forms of worship presented the same characteristics to the Chinese fourteen hundred years ago as to the Spaniards four hundred years ago." There is, moreover, a remarkable resemblance between the religion of the Aztecs and the Buddhism of the Chinese, as well as between the manners and customs of the Aztecs and those of the people of China. There is also a great similarity between the features of the Indian tribes of Middle and South America and those of the Chinese, and as Haulay, the Chinese interpreter of whom we spoke above, states, between the accent and most of the monosyllabic words of the Chinese and Indian languages. Indeed, this writer gives a list of words which point to a close relationship; and infers therefrom that there must have been emigration from China to the American continent at a most early period indeed, as the official accounts of Buddhist priests fourteen hundred years ago notice these things as existing already.

45. Davies applies to the Druids of Britain the account given by Diodorus Siculus, from Hecateus. Opposite to
the coast of Gallia Celtica there is an island in the ocean, not smaller than Sicily, lying to the north, which is inhabited by the Hyperboreans, who were so named because they dwelled beyond the North Wind. This island is of a happy temperature, rich in soil, and fruitful in everything, yielding its produce twice in the year. Tradition says that Latona (the Holy Spirit) was born there, and for that reason the inhabitants venerate Apollo (her Son, the Sun-Messenger) more than any other god. They are in a manner his priests, for they daily celebrate him with continual songs of praise, and pay him abundant honour. In this island there is a magnificent Grove, or precinct of Apollo, and a remarkable Temple of a round form, adorned with many consecrated gifts. There is also a city sacred to the same God; most of the inhabitants of which are harpers who continually play upon their harps in the Temple, and sing hymns to the god, extolling his actions. This city reminds us of the Indian and African Cities of the Sun (Heliopolis) of which history is full. The Hyperboreans use a peculiar dialect, and have a remarkable attachment to the Greeks, and especially to the Athenians and the Delians, deducing their friendship from remote periods. It is related that some Greeks formerly visited the Hyperboreans, with whom they left consecrated gifts of great value, and also that in ancient times Abaris (the Father of Lions), coming from the Hyperboreans into Greece, renewed their friendship with the Delians. It is also said that in this island the moon appears very near to the earth; that certain eminences of a terres-
trial form are plainly seen in it; that the god Apollo visits the island once in a course of nineteen years, in which period the stars complete their revolutions, and that for this reason, the Greeks distinguish the cycle of nineteen years by the name of the Great Year. During the season of his appearance the god plays upon the harp,* and dances every night, from the vernal equinox till the rising of the Pleiades, pleased with his own successes. The supreme authority in that city and sacred precinct is vested in those who are called Boreadæ, being the descendants of Boreas, and their governments have been uninterruptedly transmitted in this line. The topography of this island accords precisely and exclusively to the local position of Britain. Some have objected that the words, κατά τὰς ἀρκτοὺς, do not simply mean lying towards the north, but imply a higher latitude than that of Britain; but this island, viewed from the coast of Gaul, appears to be under the Bear, and the same Diodorus, lv. 21, when speaking expressly of Britain, describes it as ἰπό αὐτὴν τὴν Ἀρκτον κείμενη, lying under the She-Bear herself; that is, governed by Arc-Turus, and Ar-Thor, the Boar Avatar of Baratha, or Hindustan: hence its mythologic Messenger King or Pontiff Arthur. See Part III, 391. *See Part II, 464; Part III, 120, 324, 425, 476.
the Salmon,* who at the same time brought with him from Tibet, or Samarkand (Part III, 461), telescopes, with which the Druids brought the Moon, the symbol of the Holy Spirit, near to the earth, and that the Messenger God visits it at the end of the revolution of the Great Year, or the Naronic Cycle, which Diodorus mistook for that of Meton. This return of Apollo is founded on the same tradition as that which I have shown prevails in Mexico, Part III, 474, 476, 477. The "consecrated gifts" were Apocalyptic and Enochian books, and the symbols; probably also the Revelations of other Messengers. Davies, alluding to what Hecataeus has said, that the Druids of Britain had discovered mountains in the Moon, adds: The notice which modern discovery has verified so amply respecting the appearance of the Moon, must be very interesting in an ancient author concerning any people whatsoever. It seems to indicate the use of something like telescopes, and whatever may have been intended by it, our triads mention Drych ab Gwbbdar, or

* A curious remnant of this belief, that the Salmon typified the Saviour Messenger is mentioned in Archaeologia, ii. 17. I cannot pass by Aberavon, says the writer, without mentioning a ridiculous superstitious belief of our common people, that every Christmas day in the morning, and at no other time of the year, a large Salmon exhibits himself in the river, and permits himself to be taken up by any person, and this has been attested for a certain truth by persons who have actually touched him, but who thought it was the greatest impiety to take him prisoner. See Part III, General Index, Salmon, and Sam-On. The gorgeous Oriental dress made of beetle wings gleaming with a thousand splendid hues, is a still subsisting memorial of the "coat of many colours," which was appropriated to the Messenger, and which was emblematic of his Rainbow Mother in Heaven, and of his own appearance as he was seen in Vision by one of the Inspired Revealers of Holy Truth.
Cilidwr, the speculum of the sun of pervading glance, or of the searcher of mystery as one of the secrets of the Island of Britain. Celtic Researches, 192. For the telescope in ancient Mexico, see Part I, 131. Upon this subject Higgins remarks: "There is one supposition which, as it appears to me, may be reasonably entertained, and may perhaps go a long way towards removing much difficulty, which is to suppose that the telescope was known to a very few of the priests, and kept by them in private for the use only of the persons initiated into the Higher Mysteries." The ancients knew that the milky way consisted of small stars; this it is thought that they could not have known without telescopes. Bailli Hist. Astr., iii. 16.

46. Connected with the mysticism of the Druids in all they did, the annotator on Camden, having described a strong fortress seated on the top of one of the highest mountains of that part of Snowdon which lies towards the sea, gives the following account of an ancient temple. About a mile from this, he says, stands the most remarkable monument in all Snowdon, called Y Meineu Hirion (the Sacred Place of Menu), upon the plain mountain. It is a circular entrenchment about 26 yards diameter, on the outside whereof are certain rude stone pillars, of which about twelve are now standing, some two yards, and others five feet high, and these are again encompassed with a stone wall. It stands upon the plain mountain as soon as we come to the height, having much even ground about it; and not far from it there are three other large stones (a trilithon) pitched on end, in a triangular form. Gibson's Camden, Col. 805. From this description, says Davies, quoted out of Camden, we may infer that the
Temple of the Gyrilchi is a work of the same kind as those circular monuments of stone which have attracted the notice of the curious, from the South to the North extremity of this Island, and which our best antiquaries pronounce not only to have been temples of the ancient Britons, but also to have been constructed upon astronomical principles: in short, to have represented either the Zodiack itself, or certain cycles and computations deduced from the study of astronomy. Hence the frequent repetition of twelve, nineteen, thirty, or sixty stones which has been remarked in the circles of these monuments. *Mythology*, 302.

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

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

48. Robertson, in his *Tour through the Isle of Man*, speaking of our great ancestral priests, thus describes them. The Druids were the most venerable of human characters: as priests, they were deemed sacred; as legislators, politic; and as philosophers, enlightened and humane; while the nation cheerfully paid them the veneration due to the ministers of God, and the magistrates of the people. Their government was truly patriarchal: they were the sacred fathers of their country. Amid their umbrageous oaks they sacrificed at the altar, and from the throne of justice gave laws to the nation. To render their civil character more venerable, they concealed from the vulgar several of their rites and ceremonies; and from this mysterious
policy some writers have presumed to condemn their worship as barbarous and inhuman. But their doctrines were pure and sublime, combining the unity of God, the immortality of the soul, and a just distribution of future rewards and punishments. They were also scientific observers of nature and teachers of moral philosophy. Their precepts were never committed to writing, but delivered in verse to their pupils, who, by the intense study of many years, imprinted them on the memory. Residing in woods and caves, they were distinguished by the austerity and simplicity of their manners; and thus by their knowledge, wisdom, and virtue, obtained a sovereign influence over the minds of the people. They decided all public and private controversies. The impious were awed at their frown, and the virtuous rejoiced in their smiles; while from their judgment there was no appeal. No laws were instituted by the princes or assemblies without their advice and approbation: no person was punished with bonds or death without their passing sentence; no plunder taken in war was used by the captor until the Druids determined what part they should select for themselves. Their power, as it sprang from virtue and genius, was not hereditary, but conferred on those whose merit might sanction the choice. "Tour through the Isle of Man." Nor are our Irish brethren less lineally descended from the believers in this sublime religion. Faber observes: It is a curious circumstance, that the ancient Irish should also have a Zaradusht, and that they and the Persians (who in this instance seem to have confounded together the primitive and the later Zaradusht) should have designated his mother by the name of Doghdu or Doghda. The close resemblance
between the religion of Persia and that of the British Isles was observed by Borlase; and the complete identity of the old superstitions of the Druids, the Magi, and the Brahmins, has been since satisfactorily established by Vallancey, Wilford, Maurice, and Davies. Pag. Idol. But why is it a superstition, any more than Petro-Paulism?

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

Saman ..................to...Samanaut.
Bud ......................to...Bood.
Can ......................to...Chandra.
Omti, i.e., he who is...to...Om, or Aum.
And Esar ..................to...Eswara.*

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

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

50. In Ireland and Wales, as well as England, we have repeated instances of twelve pillars of unhewn stones being set up, and also of an altar at the same time. Here is the practice of using unhewn stones, and of plastering them. Now, were they placed in circles, or were they not? Although the writer of the book of Joshua, writing many years after the stones were set up, speaks very familiarly of the place Gilgal as of a place well known; it by no means follows that it was called Gilgal when Joshua set up the stones. It probably had not then this name, but acquired it afterwards from the circumstance of the stones placed there. This I infer from the name Gilgal. Part II., 566; Part III., 327. On which Parkhurst says: Gl, a roundish heap of stones; and Cruden, in his Concordance, calls it a wheel, a revolution. Parkhurst says, in another place, gil denotes a revolution. This is the same as the Celtic Ceal or Cil—the G, the third letter of the Arabic, Hebrew, and Greek, denoting 3, becoming changed for C, the third letter of the Latin, &c., and always in old time pronounced K, as in Cæsar—Kaisar in German. The Mazorites, for the supplied vowel in the word glgl, give the i, then it is
gilgl. This shows the tradition in their day. From these stones the place became called the place of the stone circle. From this came the names of our parishes, which were called from places of Druidical worship Cils or Ceals, thus—Kilpatrick, Kilkenny, Kildare (that is, literally, the Kil of the Grove), &c., &c. Almost always where these towns or parishes have the name of Kil, remains or traditions of the Druids are to be found.

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

"Llwyth lliaws, anuaws ei henwerys, &c."

A numerous race, fierce they are said to have been,
Were thy original colonists, Britain, first of isles,
Natives of a country in Asia, and the country of Gafis;
Said to have been a skilful people, but the district is unknown,
Which was mother to these warlike adventurers on the sea,
Clad in their long dress, who could equal them?
Their skill is celebrated, they were the dread of Europe.
It is observed by Mr. Roberts that there is a Gabis, the capital of Gabaza, a province of Usbek Tartary, of which he says that it is too far to the East of the route of the Cimmerians to admit of the supposition of its being the place intended by the poet, further than as intimating some place bordering on the Caspian Sea. He then goes on to observe that in a work called the Triads it is stated that Hu the mighty, who first settled in Britain, came from the summer country, which is called Deffrobani, that is, where Constantinople is at present. So we may closely trace the Deities of the Shanscreeet school in the names
of the Druidical gods—thus, one of Godama's names was Teithan (the Titan of the classics), which is well known to be Daitya, from whence Vishnu is called Daityarigh; in one ode he is called by the name of the Indian Beli; in another he is styled Būḍḍ or Būddwas. According to General Vallancey, Krishna is an Irish epithet of the Sun: in all these we may discover Bali, Daitya or Aditya, Buddha and Krishna. Add to these he is denominated Prith, which is the Shanscree of Prithu; but as Prith he is considered to be Rex Awyry, and Rheën Rym Awyry, King of the Air, Sovereign of the Power of Air, probably analogous to Purūhutāh, one of the names of Indra, the Indian god of the firmaments; yet independently of this, the identity is established, because Vishnu is sometimes Indra, and Prithu is a title of Vishnu. The Celtic Ner, evidently the Nereus of the Romans, is the Naros and the Narayana of the Puranas. The nine damsels of Ceridwen, and the corresponding virgins of Runic lore, may be identified with Apollo and the Muses, and Krishna and his Gopya. The Druids venerated the mistletoe; and I have been assured by an officer in Scindias army that an excrescence from the oak has been discovered in India, which the natives regard with the highest honour. In the magic rod of the Druids we discern the sacred staff of the Brahmins; both possessed consecrated beads, both made almost endless lustrations, both wore linen tiaras; and Mr. Maurice remarks that the circle (Brahma's symbol) and the crescent, that of Siva, were both Druidical ornaments. *Class. Journ.*, xviii. 57.

52. The transmigration of the human soul from one body to another, through different stages of existence,
was at one time received by the greatest proportion of mankind. Diodorus Siculus, speaking of the Gauls, says that the opinion of Pythagoras prevails much amongst them, that men's souls are immortal, and that there is a transmigration of them into other bodies, and after a certain time they live again; and therefore in their funerals they write letters to their friends, and throw them into the funeral pile, as if they were to be read by the deceased; and, as in that intermediate state in Virgil, before the waters of Lethe were to be imbibed, the Druids allowed a certain space between each transmigration. All animated beings, say the Triads, originate in the lowest point of existence (Annwn); whence, by a regular gradation, they rise higher and higher in the scale of existence, till they arrive at the highest scale of happiness and perfection that is possible for finite beings. . . .  

Beings, as their souls by passing from ferocious, go to more gentle and harmless animals, approach the scale of humanity. . . .  Man, by attaching himself to evil, falls into such an animal state of existence as corresponds with the turpitude of his soul, which may be so great as to cast him down into the lowest point of existence; whence he shall again return through such a succession of animal existences as are most proper to divest him of his evil propensities. . . .  The sacrifice of animals raises them to a state of humanity. . . .  Man, on arriving at a state above humanity, recovers the perfect recollection of all his former modes of existence, and to eternity retains it. The bard Taliesin asserted that he had been thrice born: that he had been a blue salmon, a dog, a stag, a roebuck on the mountain, the stock of a tree, a spade, an axe in the hand, a pin in a forceps for a year and a half,
a cock variegated with white, a stallion, a buck of yellow hue, a grain, which vegetated on a hill, which the reaper placed on a smoky recess, which the Hen with red fangs (Kêd) received; that nine months he was an infant in her womb; that he was Aedd; that he was an offering before his sovereign; that he died, that he revived, that he had been a leader; and that now he is Taliesin. Hence our bard writes: I require men to be born again, in consideration of those liberal ones, which will be lost. Wherever the Pythagorean philosophy prevailed, these doctrines were found. In Persia, in China, and in Egypt, they were religious fundamentals; and in India they were universally received from time immemorial. The verses quoted by Halhed well elucidate them: As throwing aside his old garments, a man puts on others, that are new; so, our lives quitting the old, go to other newer animals. The reader is referred to Book of God, Part II., 334—348 for a summary of the most ancient and philosophic lore on this abstruse subject, and to the General Index sub verbo, Transmigration.

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

† Diod. Sicul. and Plut. in Anc. Hist. Athen.
somewhat similar nature are mentioned. No ordinary meteors would have been so much noticed by the poet, nor so much dreaded by the people. The Gallic word for lightning is De'l'an, or De'lanach, literally the flash or flame of God; or Drui'lan, or Drui'lanach, the flame or flash of the Druids. And in a well known fragment of Ossian, in which he speaks of some arms fabricated by Suno, the Scandinavian Vulcan, the sword of Oscar is distinguished by this epithet, and compared to the flame of the Druids; which shows that there was such a flame, and that it was abundantly terrible. Dr. Smith says truly: Everything within the circle of Drui'eachd, or Magic, or to speak more properly within the compass of natural experimental philosophy, was the study of the Druids, and the honour of every wonder that lay within that verge was always allowed them. Mr. Maurice states that, in his opinion, the Hindus had the knowledge of gunpowder even from the most remote antiquity, and in this he is supported by Mr. Crawford. Antiqu. ii. 443. As Res. ii. 149. That the art of making gunpowder was known even before the days of the First Messenger may be argued from the language of his Apocalypse, section 48. For the jacinth there spoken of expresses that black and blue smoky colour which arises from the discharge of gunpowder. The jacinth, or hyacinth, of the ancients was a dark colour tinged with cerulean such as we see in violets. Καὶ τὸ ὁλοὶ μελαν έντι, καὶ ἀ γραπτα ἰακινθος. Id. x. 28. And the violet is black and the hyacinth. After which Virgil says: Et nigro violae sunt. Ecl. x. 39. By fire, sulphur, and the blue-black smoke, I think, therefore, that gunpowder of the most destructive quality is meant. If the art was not known in his days, it was
prefigured in the Apocalypse, and having been once suggested its discovery would follow as a matter of course. The reader is referred to Part III, 687.

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

from the Mystical AO; His counterpart is Arthur of England, who is a type of the Messenger. Him, too, we find with a sacred sword, Excalibur; the Sword of the Shining Spirit Cali: under his name of St. George, he has a Magical Sword called As-Kal-On, the Fire of Cali, the Sun, and we learn that he draws another Faërie Sword out of a Cleft in a Rock, an euphemism for the Holy Spirit. Part II, 199; Part III, 115, 116, 474, 476, 504, 516. This was in the Enchanted Garden of Ormandine, as we read in the Seven Champions of Christendom. Part I, chapter 10. In the Cymric legend we read thus of an Arthurian Sword, which is presented from a Lake; another euphemism for the Holy Spirit: the Goddess of Waters. So they departed, and as they rode Arthur said: I have no sword. No matter, said Merlin, hereby is a Sword that shall be yours. So they rode till they came to a Lake which was a fair water and broad. And in the midst of the Lake, Arthur was aware of an Arm, clothed in white samite, that held a fair Sword in the Hand. So said Merlin, yonder is that Sword that I
spake of; it belongeth to the Lady of the Lake, and if she will thou mayst take it; but if she will not, it will not be in thy power to take it. So Arthur and Merlin alighted from their horses and went into a boat. And when they came to the Sword, that the Hand held, Sir Arthur took it by the handle, and took it to him, and the Arm and the Hand went under the water. Then they returned unto the land and rode forth. And Sir Arthur looked on the Sword, and liked it right well. And some say, proceeds the legend, that King Arthur is not dead, but hid away into another place, and men say that he shall come and reign again. And there is on his tomb this verse: Hic jacet Arthurus Rex quondam Rexque futurus. Here Arthur lies, King once, and King to be. And in Gervas of Tilbury we read of Arthur, or rather of Ar-Thor (his Scandinavian name), quem fabuloso Britones post data tempora credunt rediturum in regnum: whom the Britons believe, according to legends, to be about to return again into his kingdom after a given period. So we shall by-and-bye find the same mythos related of Elias, the Fire of God, another Messianic symbol-title. Gerv. Tilb, De Reg. Brit. 48. See Part III, 476. So Imám Mahidi returns, and unites in one, the European and Oriental faiths. He is surnamed Motte Batthen, the Secret, the Concealed. Part II. 471. So the Druses believe that the Tenth Incarnation will appear again, conquering all the earth. Note, that the Rosy Cross, means among other things the Messianic Cross, wielded by the Cabir, and red with the blood of the Infidel; purple red like the Phœnix: a truth of which Mr. Hargraves Jennings, in his learned and interesting volume, The Rosicrucians, does not seem
to have been aware. Note also that in this Arthurian legend, it is a Hand only that is seen, as in the Apocalypse, section 3 (Part I, 505); the Hand of the Central Cities, and the Alhambra. See Part III, 304, 488, 504. God, says Nimrod, i. 55, has no Peace for men at present; he has brought none into the world, but a Sword, of which the last days of the gentiles will witness the most awful ravages. **Think not,** says the Ninth Messenger, *that I am come to send peace on earth.* *I came not to send peace but the sword.* Matt. x. 34. In this the reader will see in the change of tense, *I come,* and *I came,* a singular allusion to his present as a Messiah, and to his past career as a Cabir, and he may feel assured that this was not unintentional; for no man ever appeared on earth who was more subtle in the use of language than Jesus, or whose words require a deeper investigation. He often speaks as if to conceal his thoughts. And in this remarkable avowal, he not only alluded to his former appearance as the Cabir Amosis, but he also referred to the coming of his successor, the Tenth Messenger, whom he knew the Apocalypse had foreshown to be the Second Cabir. Part III, 588, 595. The Keys of Death, which the symbolic Messenger in the Apocalypse, section 2, holds in his hands, probably alludes to the Cabiric Sword. Part I, 505. Part III, 302. The Jews figuratively denominated these the Messiah of Peace, and the Kabir of War, as the Two Hands of God, and called them Binah, or the Two Menus or Messengers; the two Inas; while they designated the Holy Spirit, Imma, or the Mother of the Universe. These things may be found in Zohar, and in the Rabbi Menachem; but they are hardly worth the search amid the
heap of chaff. See the account of the Trimourti Image: Part III, 404.

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

There are twelve symbols graven on it. That nearest to the Serpent's head represents the Sun and Oannes, the Greek and Assyrian name for the First Messenger. The cross signifies Enoch: the Snake is a Chinese hieroglyphic for Fo-hi, the Dragon-man. The three points in triangular shape symbolize Brigoo. This is followed by
the Sol-Ipse sign for Zaratusht. The monad in the parallelogram is Thoth. The lines that follow signify Amosis: the square is Lao-Tseu; at the present day this square is in the centre of Chinese coins; Jesus is represented by lines also, indicating that he was the same as the Seventh Messenger. The three symbols that succeed represent respectively the Tenth, Eleventh and Twelfth Messengers. This Sword-Sceptre is an analogue of the Twelfth Messenger's Rod, as I have said.

The hieroglyph at the point signifies Adam, who is denoted by the triple-tau: after him is Enoch or Ænoch, whose initial letter is given with the triune sign. The third is a pure Chinese symbol, but also a triple-tau, signifying Fo-hi; the fourth indicates Brigoo with the triple-tau; the fifth and sixth are Zaratusht and Thoth, each with the triple-tau; the seventh is Amosis also with the triple-tau; his creed is symbolized by the triangle. See Part II, 204. But this triangle is surmounted by a cross or triple-tau to show the re-appearance of the Seventh Messenger as the Ninth. In the eighth symbol we have another Chinese primitive also with the triple-tau indicating Lao-Tseu. Ahmed is signified by the ninth symbol, representing six lines, or the Naros, and also triple-tau; while in the tenth, or Z, with a double cross, we see Zengis, or Chengiz Khan, with the triple-tau, in both appearances, as a conquering Cabir, and a humble wayfaring Messiah with the same cross as the Seventh Messenger to signify a re-appearance. Part I, 187. The Sword-Deity Aci-
nacies, or the Fire-Snake, which is only another form of Azonaces, the Great Angel, who taught the Fifth Messenger (Part III, 514, 515), was one of the highest objects of pure Scythistic adoration. If it be asked how was that, since Fire and Light was the only visible form of the Deity among the Magi, the answer is; 1, that the Fire burning around and before the Cherubim was one source among others of Fire Worship, and this Fire had the shape and appearance of a Sword; 2, that the Cabiric Sword was imaged as Acinaces and Ares, the Lion, the fire-red-light Mars. By others the Sword was symbolized as a Spear-head; the Persians called it Acinaces, and the Spear-head is the lily of Susa of the gods, and of the Franks. The Tlassalan gateway was formed on the model of the Serpent-Sword. See Squier's *Aboriginal Monuments*, 18. Note that these two Swords were mystically alluded to by the Ninth Messenger in a part of the evangel which passes under the name of Luke xxii. 38, but which has evidently been cut to pieces by the priestly forgers and interpolators and castrators. Part III, 596. 614. It was but a short time before this that Jesus had spoken of the Pericleyte Ahmed, who he knew would avenge his death on the Sons of Darkness; John xiv. 16; but the whole has been altered by the Church. In the Eleusinian lodge, to which the Ninth Messenger belonged, types or images of these very Swords were represented, and they were thus referred to either by himself or by one of his trusted confidants. There was once a Mazonic body called the Grand Kaiheber, who probably knew of the Cabiric Sword, but the petro-paulite element is gradually corroding, poisoning, and destroying whatever of truth was to be found in
English masonry. Dermot, in Ahiman Rezon, says: There is now in Wapping a large piece of scrollwork ornamented with foliage, painted and gilt, the whole at an incredible expense, and placed before the master's chair with a gigantic Sword fixed thereon. Sometimes the Sword is under the Serpent symbol; the latter, however, is the ancient Ophite type of Wisdom, Virginity, and the Eternal. It has nothing to do with the Genesis serpent, as so many of the Mazons hold. Note, the mythos of the Book (the Rod) and the Sword in the mystical story given, Part II, 75, and be assured that there is not a single one of these wild, and apparently foolish, legends of mythology, which does not breathe some sacred truth. Note likewise that, in the so-called prophecies of a Messiah, in the Old Testament, he is spoken of as Conqueror and King, as often as he is as Judge and Preacher. This proves that these Hebrew writers had some vague glimpse of the great truth, and knew of the difference between the Messiah of Peace and the Kabir of War. Neither Philo, nor Josephus, however, had the least particle of this knowledge; by neither is the advent of a Messenger mentioned. The omission is of slight consequence, as Philo was only an antiquary and a very poor creature; and Josephus—if there ever was such a Jew—is a writer of whom every true Hebrew may well be ashamed. Note also that the Masonic symbol of Two Swords crossed, commemorates these swords. The restorers of that ancient order must have had some inkling of truth, though I fear it was but slight. It is matter of the deepest import to observe that the Apocalyptic Hand, mentioned in Part III, 304, 488, 504, is a common emblem through the vast South American ruins,
where it is exhibited on the rocks, and in the temples, as a Red Hand, or a Hand of Fire; sometimes outstretched towards the human figure (the First Messenger) as if about to raise him to the Empyrean; sometimes pointing upwards with Fingers of Light like the Idæi Dagtuli, mentioned in Part II, 543, 610. The natives call it Kabah, a primitive word: implying that it was the Sacred Hand of the Holy Spirit. Hence, perhaps, the confession of one of our most orthodox clergymen; many a tenet, says Archdeacon Hardwick, in the general creed of Anahuac, bears no small resemblance to the dreams of Eastern Asia, and the cosmogonic theories of other ancient nations. It was held, for instance, quite as firmly in the New World as in the Old, that the material globe had passed through a limited number of chronological cycles, each concluded by a grand catastrophe. To quote the language of Humboldt, we find the same traditions reaching from Etruria to Tibet, and forward to the ridge of the Mexican Cordilleras. Christ and other Masters, ii. 162. This learned priest offers no explanation of this universality of creed.

55. When the missionary priests of Enoch or Anach established either a colony or a church, they called it Cadr Anak, יִנְאָל, which is the same as the Welsh Cadr Idris. Book of God, Part III., 374, 435—6. So Caer Sidi was a mystic title for Stonehenge. Part II., 145. Caer signifies a Throne, an Oracle. Archæolog. i. 317. These sons of Anak, says Gale, were the most noble and renowned amongst all. Philo-Biblius, the interpreter of Sanchoniathon, speaks of XNA (Chna), which was a name for Enoch. This Chna was afterwards called XHNA (Chena), which, according to hieratic usage, is N
by anagram, Enach. Chna again is really Chen, חן, a Priest or Pontiff. See Part I., 112, for an account of this primitive radical: also pp. 10, 21, 46, 303, and Part III., pp. 10, 173, 180, 418, 460, 508, 607, 667, 695. This Chna, or Chen, or Chena, also enters into the name of the Mexican god Cwenila, given in the Plate; and when conjoined with HELIOS, makes Chen-Elios, or Pontiff of the Sun, the very name of that Deity. He is the Khan-Oulos, or King of the Earth. Part III., 675. The name Elias is a form of the Greek Helios or the Sun. Those who waited for the coming of Elias, or Mahidi, or the Sun-Messenger, were called Heliadæ, expectants of the days when the Artifex should come. Part III., 666;—Sæcla ubi sælitus Elias Artista rehibit, atque patefaciet quæ huc usque occulta fuerunt. Chna, according to Gale, is the same as Phœnix, which we know was a Messianic symbol and Tree. Book i., ch. 6. Note that Apollodorus tells us that Cadmus, who is Chadâm, Gaudama and Adîm, is the son of Phœnix—that is, the Son of the Cycle. Gale, in his Court of the Gentiles, mentions a tradition that Cadmus, when he landed at a certain place, made a more than ordinary impression with his foot in the mud. Book i. chap. 6. See, in the General Index, Part III., Sri-pud, and 240, 252, 430. The mythi there alluded to connect Cadmus indisputably with the Chadamic footprint in Ceylon, and with Ceres or Sri, the Holy Spirit. The old Hindu invocation to Sri or Ceres, the Goddess of Arts, of Eloquence, and Nature, before whom they bow with offerings of rich perfumes, flowers and rice, may be cited here, as illustrative of the various qualities which have been assigned by this people to the Holy Spirit, of which
Sri is the symbolic name. May the Goddess of Speech [the Spirit of Tongues] enable us to attain all possible felicity: she who wears on her locks a young moon; who shines with exquisite lustre; whose body bends with the weight of her full breasts [Dea Multimammia]; who sits reclined on a white lotos, and from the crimson lotos of her hands pours radiance on the instruments of writing, and on the Books produced by her favour. *As. Res.* iii., 272. The Druid hymns to Ceridwen bear a striking resemblance in many points to this.

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

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

* See the works of Gräter, Vonder Hagen, Ruhs, the Grimms, Stuhr, Mone, Magnusen, &c.
† Picart, v. iii., p. 476, records, that the inhabitants of South Cafraria worshipped a being depicted like a wrisk or satyr.
‡ Goddesses inhabiting Vingolf, by some supposed to be analogous to the Amazons.
counter-parts in Hindû and classical mythology, that, were other evidences wanting, these particulars would suffice to establish a primitive connexion between these different people. But, in the classical pages, the proofs of an Asiatic origin are still more forcible, and the separate, as well as collective, examples are still more conclusive: the verbal forms, the style of language, and the allusions in the Iliad and the Odyssey afford to the Orientalist convictions not to be shaken by any minor difficulties or objections, that, in the age of Homer, traces of the connexion, on which we insist, not to be mistaken, must have existed, at least in the poetic, and probably still more so in every colloquial dialect of Greece. Some mutual similarity of phraseology we likewise occasionally notice in the writings of the Persians and Arabs.

57. If we discover the same fables and the same spiritual agents dressed in the proper garb of the country in which they have been naturalized, we shall not be arrogating to ourselves any undue authority in referring the pantheon of nations to the East. The fates, the muses, and the nymphs, whether oreads, dryads, naiads, or nereids, the satyrs and the fauns meet us in every research: demigods or mortals, offsprings of a heavenly and earthly parent, ἄλεκτρακόα, portents, auguries, and the whole machinery of a priesthood working upon popular superstitions, and veiling their hidden knowledge in symbols and phantoms of the imagination, everywhere are presented to our view. Here we see Amphitryon doubtful whether Hercules was his son, or the offspring of Jupiter; there Sam Neriman, whether Zal was the son of a Dev or Pari, or could possibly be his own.
Here, the horses of Achilles speak with a human voice; there the golden-winged goose in the episode of *Nalaih* possesses the powers of speech. One part of the globe presents us with Zal and the Simorgh, another with Achilles and Chiron: one* exhibits Zal fostered by a lioness, another Romulus and Remus by a she-wolf: in this Sam Neriman, in that Hercules, slays the hydra which devastated the circumjacent country. The *Ægis* of Minerva becomes the *Ægis-hialmr* of the *Edda*. India, Greece, and Rome represent to us Cupid with his bow and arrows, who was so depicted by the pagan Arabs. Sir Wm. Ouseley† even traces a resemblance to the caduceus of Mercury in the silver wands of the Turkish Chiaouses. The Chinese‡ likewise have a fable answering to that of Salmoneus: their Shin-hwan are the *Diē locorum*; the European witch is the Indian d'hakan; the Scotch sien-sluai, the Persian paristān. Hesiod's *Φύλακες θνήτων ἄνθρωπων* are the Furuher of the *Zand-avesta,—a doctrine believed by the Chaldees and Egyptians, and asserted by the philosopher Julian, in his work *περὶ Δαιμόνων*. Burckhardt even suspects Briareus to have been a Bedúin chief conquered by some king of Egypt; but his authority merely rests on an Arabic proverb still applied to the Bedúins,

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

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

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* Some copies of the *Shāhnāme*h represent Zal as fostered by a lion.
† V. iii., p. 462.
supposed to have been intended by the *Sirim*, דִּירִים of Isaiah. The fatidical Brazen Head, one of which, according to William of Malmesbury, Gerbert fabricated, was a superstition common to Jews, Arabs, Celts, and Goths: of it a description is given in the Targum of Jonathan Ben Uzziel and in *Don Quixote*. The ceremonies of the new year were, in like manner, similar in many parts of the globe, and those of the ancient Saxons, according to Olaus Wormius, Scheffer and Polydore Virgil, exhibited close analogies to the Nauruz of the Persians. The sword-dance of the northern nations had decidedly an Asiatic origin, and even on the shores of the Mississippi, traces of the Indian Kurmavatara may be detected, together with traces of the ancient tradition of the gods assuming the forms of animals to escape the fury of Typhon, in their wild legend,* that the world after the deluge was restored by animals, and that the scum of the sea, collecting itself around the tortoise, became a vast expanse of ground.

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

* Picart, v. iii. p. 74.
parts of Sampson's life, Nisus, Theseus, Ajax, Achilles, and Hercules, whose pillars some have not scrupled to identify with those in Dagon's temple; with Dalilah's treachery, that of the daughter of Nisus; with the history of Jephthah's daughter,* those of Iphigenia, Polyxena, and the daughter of Idomeneus; and with the madness of Saul, that of Bellerophon and Hercules, have been compared by writers in no way deficient in erudition. It is still more singular, that coincidences with the history of David and Uriah, intermixed with that of Ahab and Naboth,† together with allusions to a famine corresponding to that in the time of Ahab,‡ are to be found in the Cingalese history of Ceylon. That famine also, which was the consequence of the slaughter of the Gibeonites, has been contrasted with that in the time of Ægeus, on account of the death of Androgeos. Different parts of Elijah's§ life have been in like manner compared

* Ludovicus Capellus traces the analogy from a hypothesis, that Iphigenia is a corruption of 'Ιεφτυγεια !
† See the Annals of Oriental Literature, pt. iii. 427, 428.
‡ Ib., p. 432.
§ His division of the waters has been compared to Georgic. iv. 360; Livy, xxvi. 45; Zend-Avesta, iii. 15; his sustenance by Oribim, מֵרְבִּי, to Livy l. 4; Diod. Sic. ii. 4; Justin l. 4; Philostr. in vit. Apoll. i. 5; Zend-Avesta, ii. 30. About these מְרְבִּי, however, there is no small dispute. Some by changing the vowels, understand merchants moving from place to place, some Arabs, others the inhabitants of Arabah, against which last idea Michaelis has urged very powerful arguments. Cf. Bochart Hieroz. ii. 14. Peykert de מְרְבִי Eliam Prophetam alentibus, Petzold de hominibus à Bestiis enutritis. Other analogies to his life have been drawn from Philost. vit. Apollon. iv. 45; Plin. ii. 54; II. β' 305; Od. β' 143; Æn. ii. 203. With some in Elishah's, Apollodorus, ii. 7; Mela, iii. 9; Pausan. iv. 32; Herod. i. 67, ii. 14; Soph. Æd. Colon. 1518, have been identified.
with the legends of Semiramis and Glaucus, and the
apotheosis of Romulus, &c. Hercules with the κόροχαρος
κύων, called κύητος by the scholiast, has also been identified
with Jonah,* to whom some have not hesitated to refer
his adventure with Hesione, and that of Perseus with
Andromeda. The custom of throwing a guilty person
overboard in a storm (which fate Oderic of Porsenuau
relates, that he nearly encountered from the Saracens),
being one of the most ancient superstitions, we can have
but little difficulty in imagining a similar legend to have
been current in different countries, and as those with
whom Jonah undertook his voyage were Phoenicians,
their maritime connexion with most parts of the then
known world would still further favour its extension.

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

* Father Antonio Ruiz de Montoya mentions fishes of a vast
size near that cataract of the Paraguay which is named El
Salto Grande, coupled with the tradition of an Indian having
been swallowed whole by one of them, and afterwards ejected
on earth. See Dobrizhoffer, Abip. v. i. 185, 186.
† Plutarch de Iside et Osiride, p. 388, ed. Reiske, interprets the
Ισειον as the γνώσεις καὶ εἴδησις τοῦ ὄντος.
bers three, seven, and forty. Jacob served seven years for each of his wives, and the Arabs of ancient times frequently did the same. Hence the Moors transmitted the custom to the Spaniards, as we perceive in the Spanish ballads. Thus, in that of Calainos,

Por vos le servi siete años,
Sin interés ni soldada;
Ni el tampoco me la dió,
Ni yo la demandaría.

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

Siete veces echan suerte,
Quien le volverá buscar.

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

Siete años, la Condessa,
Siete años me esperad;
Si a los ocho no vinierá,
A los nueve vos casad.
The universality of religious ablutions in the east is not so surprising, on account of the climate. To different rivers, however, different degrees of sanctity were ascribed, the cause of which either consisted in the salubrity of their waters, or in some mythological legend attached to them. Naaman preferred the Aban and the Pharpar to the waters of Israel; and the oracle of Trophonius could not be consulted until the inquirer had several times bathed himself in the river Hercyna. Parallels might indeed be continued to an unlimited length. As the priestly and prophetic offices were combined in Samuel and Elijah, so they were in the ancient Persian kings, in Amphiaraus and Chalcas: as the Levitical priest was under restrictions concerning the ascent of the altar, so was the Flamen Dialis for the very reason detailed in Ex. xx. 26. Respect to seniors, and the desire of a numerous progeny, were also general characteristics of various nations, and to some of the Jewish festivals and rites, counterparts have been cited by antiquaries among the Ægyptians, the Hindus, the Persians, and the Chinese. The ass of Balaam has also been compared to that of Silenus, to the horses of Achilles and Adrastus, the ram of Phryxus, the bull of Europa, the lamb in Ægypt during the reign of Boccoris, and the elephant of Porus, according to the fancy of different writers. The rod of Moses, educing water from the rock, has been assimilated to the hoof of Pegasus producing Hippocrene, and the storm of hailstones, recorded in Joshua, to that in the history of Hercules (Strabo l. iv., p. 183. Dion. Hal. l. 41) and to that commemorated by Diodorus Siculus, which fell on the army of Xerxes, as they attempted to plunder the temple at Delhi. See Livy, l. i. 31, xxii. 1,
and Ilgen de imbre lapideo. Jena, 1793. With Agamemnon's prayer in Il. β' 412, and the fable of Jupiter and Alcmena, the phenomenon of the sun and moon in the days of Joshua has been contrasted, and even Nebuchadnezzar has been made the counterpart of the Minotaur! The most extraordinary analogy, however, exists between the words of the scholiast on Aristoph. Acharn. v. 242, and the biblical description of the disease, which the Philistines suffered on account of the ark: μηνίσαντος τοῦ Θεοῦ, νόσος κατέκηψεν εἰς τὰ αἴδοια τῶν ἀνδρῶν, καὶ τὸ δεῖνον ἀνήκεστον ἦν· ὄφθαλμον πρὸς τὴν νόσον κρέασιν γενομένην πάσης τέχνης, ἀπεστάλκας ἑωροὶ μὲτα σπούδης· οἱ δὲ ἐπανέλθοντες ἔφασαν, ἰδοὺ εἰναι μόνην τάνταν, εἰ δὲ πάσης τίμης ἀγοεῖν τὸν Θεόν. Πείσθεντες οὖν τοὺς ἡγεμόνες οἱ Ἀθηναῖοι φάλλουσιν ἰδιότερα καὶ δημοσία κατεσκεύασαν, καὶ τὸν ἡγέραν σαν τὸν Θεόν, ὑπὸνας οἰκομένοι τῷ παθῶι.

60. Enoch in course of time became a Messianic name. It will be seen, says Murray, that the same ancient writer is alluded to under the various appellations of Hermes, Amon, or Thamus, Thoyth, Mercurius, Zoroaster, Osiris, Idris, or Adris, and Enoch. That various appellations, or various actions and writings, should have been ascribed in the long course of ages to the same original is not, indeed, to be wondered at; for each successive generation, interpreting in their own way the traditions which had been handed down to them, and combining the testimony of history with the contents of such books as might be within their reach, would hardly fail to add somewhat of perplexity or error to the difficulties which might already exist; and thus truth and falsehood gradually mingled together, would produce at
once a diversity and a consent of opinion: a diversity as to later additions, and a consent as to the more ancient truths which still survived. Hence that knowledge which, though common to all, appears to have been derived through separate channels of tradition, must have had a foundation in facts so early, or in books so old, that they might have become the sources of tradition to nations who have had little affinity of customs, or of language, since the earliest ages. All these considerations may probably show, how it was that the learned author of *The Cambridge Key* came to the opinion that Enoch was one of the Hindu Buddhas. The object of this writer, who had lived long in the East, was to win the Hindus to petro-paulism by identifying one of the supposed Hebrew prophets with one of their own sacred men. It is consonant to reason, says he, that a race of men eminently pious, and tenacious of the divine origin of their religion, should be gratified in finding that Europeans equally with themselves believe the will of God to have been promulgated by those persons whom they figuratively term the "Mouths of God." Hitherto their great luminary Buddha, the son of May-a, whom one sect worship as an Incarnation of the Deity, from his having been exempt from death, hath been represented by Europeans as an impostor. The time is arrived when the natives of India shall learn from the orthodox ministers of our church, by identifying their prophet with Enoch, that every Christian considers Buddha as a type of that Blessed Spirit to whose religion they are desirous of converting them. It must be obvious to every unprejudiced mind, that the propagation of the gospel in foreign parts will be furthered in proportion to the
tolerance with which it is recommended; and that we should always endeavour to convince others, that while we contend for the purity of our own religion, we by no means deny the divine origin of theirs. In lieu, then, of condemning the religion and ridiculing the Prophets of the Hindus, if we would convert them, we should compare their religion and their Prophets with our own. How gratifying to a Brahmin must it be to read in our scriptures recorded, that their divine Buddha under the name of Enoch walked with God, and was translated to heaven in the eighty-eighth year of the Cali age. St. Jude did not despise the doctrine of the Hindu prophet, when he spake of the Revelations of Enoch as a book of undoubted authority in his time. The learned author adds that his observations were the result of a long and intimate knowledge of the character, religion, and manners of the Hindus, and that chronologically speaking, according to the most ancient and sacred Institutes of the Brahmins, Enoch was one of the Prophets whom the Hindus call Buddha; but his views were too broad and too enlightened for his time (1820), and the priests of the European propaganda through the East never ventured to enter on the course which he advised; though his volume is one of great interest, and contains the profound truth that Enoch was, in fact, one of these sacred Avatars whom the Brahmins reverence as Buddha. The second Buddha, he says, could have been no other than Enoch. For it is recorded that, in consequence of the Vedas* being stolen, and idolatry being introduced, the deity actually

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

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

* The doctrine of the renewal of worlds, which forms so prominent a feature in all the primeval theology of China and India, is thought to be hinted at by one of the Hebrew or Hindu tractsarians; where, speaking of the providence of God to all things, he says, "That thou givest them they gather: thou openest thine hand; they are filled with good. Thou hidest thy face; they are troubled: thou takest away their breath: they die and return to the dust. Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth." Ps. civ. 28—30.
first word that signified Incarnation or Messenger. He was a Buddha, meant, He was a Messiah. Enoch is called Edris in the Korân, Surat 19. But the Arabians, says Sir W. Drummond, also hold that Edris, or Enoch, was the same with Elijah. See Hottinger de Muhammedis Genealogia. Again, the Arabians and Jews had the tradition that Phinehas, the son of Eleazer, revived in Elijah. Thus the Jewish and Arab traditions unite Enoch and Elijah, and Elijah and Phinehas, and Arthur and Saint George. Part I, 229. Now, how came the Cabbalists to think of Phinehas? Enoch and Elijah are the only men that have lived on this earth, and that are said to have escaped death. The Egyptians appear to have built the fable of the Phœnix on the true history of Enoch, whom they would call Phenoch; and when the mythical translation of Elijah took place, his disappearance, like that of Phaëthon, in a fiery chariot, probably induced the orientalists to consider him as the same with Enoch, and further to improve on the story of the Phœnix by making that bird revive amidst the flames. It seems plain that the Jews and Arabians had gotten possession of some tradition which connected the fabulous Phœnix with Enoch and Elijah, and no doubt they fancied that the name of Phoenix was to be traced to Phinehas. This, therefore, seems to be the evident reason why they fabled that Phinehas, and perhaps Enoch, was revived in the person of Elijah. I have already shown that Elijah was a secret Hebrew name for Lao-Tseu, the Eighth Messenger. Part II. 543; Part III, 558. The apha-

* So the Roman poet Ennius always declared that he had once been Homer.
nism of the Messenger is, in fact, commemorated in the mystical words: *Cujus pater est Sol, mater vero Luna, portavit eum Ventus in ventre suo*: The whirlwind hath carried off in its embrace that One, whose Father is the Sun, whose Mother is the Moon; words which the Initiated (like Ovid) well understood as applying to Enoch, and which the poet divulged under the Phæthonic mythos. The Arabians likewise tell us that Elijah, who was the same with Enoch and Phinehas, was also Al Choder, or Kidder, who flourished in the days of Aphridûn, the Phœnix, an Oriental word for this symbol, which reminds us of his Mother Aphrodite, the Holy Spirit; thus indicating the belief among these that the Messiah and his Mother was one. This Phinehas, as well Phen, Phenosh, and Phenoch, are forms also of Faunus, which is the Indian Shal-Vahân, or the God Bearer, and the Cymric, Vau-Nus, or Vau-Han. I believe, indeed, that Vau-Nush is but Phenoch softly pronounced, and that it truly represents the Second Messiah. Note that Elijah and Elisha, are as purely imaginary and mythical characters as St. George of England, St. Denis of France, King Arthur, or any of the Pagan divinities; the names are symbolical of the Messenger only; the one in his Cabiric, the other in his Messianic development. On the Hindu name of Enoch, Herames, the Hebrew Horam, הָרָם, was founded. Hutchinson had no doubt that it was synonimous with Hermes. So Hermon in Hebrew, הָרֶמן, signifies great heat, in allusion to the affinity between the Messenger and the Sun. In the Cahermâr Nameh we read that Burage, Meherage, and other philosophers and astronomers, having consulted all sorts of writings, treating of astronomy and geometry, for the
purpose of casting the horoscope of Sam Souvar, the son of Neriman, finally resorted to the Book of Enoch, to guide them in those parts of knowledge the most sublime and mystic which it contained. See ante, section 6. But this must have been the forged wizard volume. The Mussulmans still speak of Enoch's embassy to the Kainites, by which they mean the Night-Watchers, who were on earth, and the apostate spirits who were in prison, to whom our Prophet went. The reader will remember that Jesus is said to have preached after his death to the imprisoned spirits. 1 Peter, iii., 19.

61. In the Cosmodromium of Doctor Gobelin Persona, the following curious narrative occurs in his account of Alexander the Great when in India. It probably comes from the same source which so generally connected this great Messenger with magic and alchemy. And now Alexander marched into other quarters equally dangerous; at one time over the tops of mountains, at another through dark valleys, in which his army was attacked by serpents and wild beasts, until after three hundred days he came into a most pleasant mountain, on whose sides hung chains or ropes of gold. This mountain had two thousand and fifty steps all of purest sapphire, by which one could ascend to the summit, and near this Alexander encamped. And on a day, Alexander with his Twelve Princes, ascended by the aforesaid steps to the top of the Mountain, and found there a Palace marvellously beautiful, having Twelve Gates, and seventy windows of the purest gold, and it was called the Palace of the Sun, and there was in it a Temple all of gold, before whose gates were vine trees bearing bunches of carbuncles and pearls, and Alexander and his Princes having entered the
Palace, found there a Man lying on a golden bedstead; he was very stately and beautiful in appearance, and his head and beard were white as snow. Then Alexander and his princes bent the knee to the Sage who spake thus: Alexander thou shalt now see what no earthly man hath ever before seen or heard. To whom Alexander made answer: O Sage most happy, how dost thou know me? He replied: Before the wave of the Deluge covered the face of the earth I knew thy works; He added: wouldst thou behold the most hallowed Trees* of the Sun and Moon, which announce all future things? Alexander made answer: It is well, my lord; greatly do we long to see them; to which the Sage: If ye be pure from all conversation with women, then, indeed, it is lawful for ye to see those Trees. Alexander answered, We be pure. Then the Sage said: Put away your rings and ornaments, and take off your shoes (Part II, 323, 354), and follow me. Alexander did so, and choosing out three from the Princes, and leaving the rest to await his return, he followed the Sage, and came to the Trees of the Sun and Moon. The Tree of the Sun has leaves of red gold, the Tree of the Moon has leaves of silver, and they are very great, and Alexander, at the suggestion of the Sage questioned the Trees, asking if he should return in triumph to Macedon? to which the Trees gave answer, No; but that he should live yet another year and eight months, after which he should die by a poisoned cup. And when he inquired, Who was he who should give him that poison? he received no reply, and the Tree of the Moon said to him, that his Mother, after a most shameful and unhappy death, should lie long unburied, but that happi-

* See Part I, 247-8; Part II, 75.
ness was in store for his sisters. Alexander was much
grieved at this; but the Sage commanding him, he went
back with his Princes, and returned by the way that he
had come, whereupon the Sage lying down again on the
couch said to Alexander: Get thee back, for unto no
one is it permitted to advance farther. Of that Sage,
a letter from Alexander to Aristotle says that he
would not allow him to offer incense to these
Trees, or to sacrifice any animal, but only to kiss
the trunk of each Tree, and to think while he kissed
what question he would have answered. And from these
things, I am of opinion, that this Sage must have been
Enoch, who, before the Deluge, was translated by God,
and is reported to be yet alive on earth, 104, 105.
The Palace of the Sun here mentioned was a Temple of
God, in which the Apocalypse and the Book of Enoch
(the Trees of the Sun and Moon) were consulted in olden
times as Oracles by those who sought to obtain knowledge
of the Future. It appears to me, as well to be an ana-
logue of the Palace of the Sun, mentioned in the story of
Phæthon by Ovid. The reader may compare with this
the singular narrative of Harpocratis given in Part I,
258. I quote these mythical legends because a silver
current of truth runs through each; the wise reader will
separate it from the Fable; the unwise will laugh, like the
student in Gil Blas, who made himself so merry over the
tomb-inscription: *Here lies buried the soul of the licentiate
Peter Garcias*, and went his way mocking, while his sagac-
cious comrade found and pocketed the hidden treasure.

62. The first, who according to oriental tradition bore
the name of Hermes, was he who appeared next after
Adam, at the commencement of the second Solar Cycle
(the Naros), and him they call Edris or Enoch: by the Chaldeans he is surnamed Ouriaï, or Douvanai, the divine Enos; and this title means likewise the Grand Master and the Teacher of the World. This alludes to the Ma-Zonic Lodge. He is also called Hermes Al-aophal: the phallic energy of God, AO. Herbelot is not positive whether Ouriaï is not the same as Egyptian Orus, which we know was a Messianic symbol-name. The Book of Hermes says that he was born in the conjunction of the Sun with Mercury, or in the great Naronic Cycle. He is called King, Sage, Philosopher, and Prophet. The Arabs hold that Douvanai means, Saviour of Men. His followers, says the legend, revered him so highly, that after his death they made images of him, and worshipped them, which led them eventually to idolatry. This epithet of the Saviour, as may be inferred from Proclus on the Cratylus, was given by the ancients to certain gods in common. For, speaking of the Christians of his time, he observes: Men of the present day do not believe that the Sun and Moon are Divinities, nor do they worship the other Celestial Natures, who are our Saviours and Governors, leading back immortal souls, and being those that fabricate and give subsistence to mortal souls. I should, however, say that men of this kind who dare to entertain such an irrational opinion respecting the Celestials, are hastening to Tartarus. See General Index to Part III., s. v., Saviour. I need not remind my classical reader of Juno Sospita, or the Holy Spirit, in her salutiferous character, nor is it necessary for me to repeat that the brothers Castor and Pollux were called The Saviours. Nimrod iii. 264. See Part III., 558, 560, 565 (8).
63. Fabricius gives, on the authority of Abulpharagius, a tradition that Enoch (a missionary priest of his religion) went into Ethiopia, that is, Asiatic Ethiopia, and taught; and Kessæus says that the Tsabeans boasted themselves to be the heirs and possessors of the Book of Enoch. By the priests of the Enochian faith also, who carried into Southern America the Hindu creed in Maya, was founded the magnificent hierarchy of Maya, of which the sole remnant are the mighty ruins of Mayapan, or Pan, the All, and Maia, or Maya, the Hindu name for the Holy Spirit of Heaven. This magnificent city was constructed by those Mayan builders who, already in the dawn of history, erected towns and palaces and pyramid temples rivalling those of Egypt in area and magnificence. Christ and other Masters, ii. 136. Note that the sovereign and sacred title of Ynca, which the Pontiff-King bare, was an analogue of Enoch. Part III., 411, 412, 434. Squiers, in his Aboriginal Monuments of the Mississippi Valley, writing of their Sacred Works, and their magnitude, says: It is difficult to comprehend the existence of religious works extending with their attendant avenues like those near Newark in Ohio, over an area of little less than four square miles. We can find their parallels only in the great Temples of Abury and Stonehenge in England, and Carnac in Brittany, and associate them with a mysterious worship of the Sun, or an equally mysterious Sabianism. 27. Of this Ethiopia, which may mean South America, for it was nomen generale, Herbert writes: The word ᾠθης is of doubtful signification, but those are entirely wide of the mark who would understand it of the swarthiness of the skin; because οφ signifies voice and voice only, and it has only been con-
founded with ωψ, *visible form*, by the ignorance of interpreters. The best opinion I can form of this word is to suppose that in the ancient holy language, or that of the gods, it was equivalent to ἀερός, *having the Voice of the Eagle* (that is, of one of the Cherubic or Heavenly Manifestations). The gods were born on the banks of the river Nilus Oceanus, and the first name (except Oceanus) which that river bore was Ἀέρος the Eagle. The same bird was not only the Messenger and Armour-bearer of the God Jupiter, but he was the power that conferred upon the man Jupiter his godhead and universal monarchy. *Nimrod* ii. 45. In another place, he says: ἀερός, an Eagle, is a noun formed from ἀω, ἀοι, flu, I blow; and although it is a bird, it is that cherubic bird by which the Holy Spirit is typified. ii. 21. But the Holy Spirit was sometimes called A.O. Davies, in his Mythology, has many allusions to the Eagle of Gwydion, Adama, the Hermes of the British Druids, which dwelt in an *Æthereal Temple*, and which he identifies with the Eagle of Br-Ynach (the creative Enoch). He distinguishes this noble bird from the two dusky eagles of Gwendo-leu, which guarded his treasure, wearing a yoke of gold, and which were in the daily habit of consuming two persons for their dinner, and the like number for their supper. Such, he says, is the language of the Triads; and if this does not imply the sacrificing of human victims to some divinity who acknowledged these birds for his symbols or his attributes, I know not what to make of it. 462. See in the General Index to Part III. *s. v.*, Eagle. These myths show that the Eagle in Wales, as elsewhere, was sometimes a symbol of the Holy Spirit; and that, as in some
places, she was honoured by bloodless sacrifices, so in others, as to Indian Kali, or Thuggee, she was appeased by blood offerings. The treasure-guarding dusky Eagles were probably the Griffins of the East. The Scythian or Hyperborean doctrines and mythology, says Sir W. Jones, may also be traced in every part of those Eastern regions; nor can we doubt that Wod or Odin, whose religion, as the Northern historians admit, was introduced into Scandinavia by a foreign race, was the same with Buddh, whose rites were probably imported into India at the same time, though received much later by the Chinese, who soften his name to Fo. The architecture we call Gothic, says Lord Valentia, existed in Arabia long before it was known in Europe. The Welsh Divinity Hu-On, or the Supreme God, is the same as the Arabic Hou, of whom Chardin makes mention. Hu and Odin, says Dr. Wait, was one and the same character, worshipped under different titles. He was called Bûddwas, as appears from the Myvyrian archæology, and we have shown Odin to be in like manner resolved into this mythological personage. Clas. Journ. xviii. 53. The truth is, they all had occult reference to the First, Second, and Third Messengers.

64. Enosh, or Anosch, son of Seth, son of Adam, though said to be of another race, means Enoch. He was Sovereign Prince and Grand Pontiff; and first distributed alms among the poor. He established also public tribunals for the administration of justice throughout the lands subject to his pontificate. He is also said to have been the first who planted Palms and distributed dates; but this must have symbolic reference to his Messianic character, as Palms are mentioned by his predecessor in
the Apocalypse. There is a most curious passage in Philo Judaeus referring to this name, which the student of the Mysteries will understand: He who places all his hope in God as in the Author of his existence, shall obtain for the prize of his victory in the game of life that living person who is a compound of the Mortal and Immortal, being neither the same with, nor yet different from him by whom the prize is obtained. This living person the Chaldees denominate Enos. On Rewards and Punishments. Part III., 743. I have used Nimrod's version, which is different from and better than the common one. It alludes occultly to the finding of the Messiah by the truth-seeking spirit; that Messiah who, Mortal (as man), and Immortal (as an archangel), is yet not different from the lowliest, who is also a Son of God. The author of Nimrod deeply studied the Book of Enoch; but had not comprehended its divine nature. What shall we say or think of the following? The prophecy of Enoch, he says (iv. 44), of which the memory was never extinct even among the heathens, was handed down to the days of St. Jude, and from them down to ours. It is comprised in the six first chapters of the Æthiopian Book of Enoch; and I shall presently show that it is the genuine effusion of the Prophet who hath not seen death. Immediately after the conclusion of that holy song, the disgusting and heretical history begins abruptly in these words. The reverend author then cites Chapter 9 of this edition, and thus continues: That doctrine is the basis of the Sabian superstition, and of more than half the crimes and extravagancies of the Cabalists and Rosycrucians. But Nimrod, strange to say, takes the narrative in its literal sense, as if it implied a physical
connexion between spirits and mortals, whereas it only asserts an alliance between the Sons of the Faithful and the Daughters of the Infidel; and as nearly all his objections to the authenticity of the Book are founded on this mistake, they are of no value. He then indulges in some wild dreams that Enoch is still alive in Paradise, the terrestrial heaven, of which the fiery Cherubim barred the ingress to all men besides; and there he says that Enoch and Elias both are, and the latter will reappear in his due Cycle like Imam Mahidi. He quotes an author who calls St. George Hidjir Ilias, i.e., Elias the Flourishing, Kidder-Elias, and the commentator says he was so called because he had the same spirit as Elias by metempsychosis. The emperor John Cantacuzene says that the Mussulmans call St. George Chetar (Kidder) Eliaz. I have cited this passage for its eccentricities. It is marvellous that so accomplished a man as Herbert could have drivelled so. He really did not understand the book which he presumed thus to criticise. There is a great deal of nonsense in Laurence's edition, but hardly any so bad as to justify this criticism. In a subsequent page (iv. 93) Nimrod says that the first six chapters before spoken of are "antediluvian"; and in a part still later he appears to think that the sons of God were not angels, but men.

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

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

66. The primary meaning of the Hebrew Jonech _primitive_ or the Phœnix, is to encircle. This, I think, has relation interior of Western India, mentioned by Colonel Tod. Pheniusa Pharsæ, or the Phœnix of Brightness, was an Irish name for Phenoch or Enoch.
to the Hindu Yoni, and Yoneg, delight. Book of God, Part III., xxvi. 391. Sir W. Drummond says: It is out of the traditions which remained to the Egyptians of the history of Henoch, confounded with that of Anak, that I conceive the fables told of Phœnix, the son or grandson of Neptune (the Holy Spirit) to have been formed. The Palm-tree having been chosen as a solar symbol, was named פַּרְעָד; onech, or Phœnix, after Enoch, or Phenoch, in whom the priests of Egypt recognized the [Naronic] Year personified; and the fabulous bird received on the same account the same appellation. The primary meaning of Henoch, עֵיתָנ, in Hebrew is Initiation. Part II., 56, 65, 572. Phœnix, the symbol of the Messenger, and more especially of the Sixth, the offspring of Phen, is thus delineated in a medal of Constantine, who affected to be a Messiah. Part III., 789. T. R. S. means פִּל, with S. for Saviour. I think it may be the mystic Ababil or ABA-BEL, a bird mentioned in the Koran, and which also signifies a Tree.

The reader will remember that the Eighth and Ninth Messengers in the Apocalypse are symbolized by Trees. Bryant has shown that Phœnix was not the name of a country only, but was also a term of honour applied to many places. He also observes that it was the name of a Tree, which was always held in the highest honour, and was thought to be immortal, as, if it died, it obtained a second life by renewal. Hence it was an emblem of immortality among
all nations. It is probably to its renovating property that the Psalmist alludes when he says, *the righteous shall flourish like the Palm tree.* Its name in Hebrew is רָּעֶל, Tmr. In John xii. 13, we find the expression, τὰ βασιλεία τῶν φοινκῶν—branches of Palm trees. It is mentioned in the Maccabees that the Jews entered the temple upon a solemn occasion, Μετὰ αὐτοίς καὶ βασιλεία. It was called βασιλεία or Bai in Egypt, and from its supposed immortality the Egyptians gave the name Bai to the Soul. Ἐστι μὲν γὰρ ὁ βασιλεία, ψυχή. This word Bai is formed from the Tuba trees which are mentioned by Mohammed (Part III., 777), every leaf of which was a living Soul. Tzetzes, in his Methomeraica, says Nimrod, either makes Phœnix a colleague of the Son of the Morning, or, as I rather think, puts Phœnix in apposition to Mem-n-On (the Six hundred of the Sun). Memnon, when dead, was transformed into a Bird, incomparable for beauty and sagacity, the Ori-On [or Orus of the Sun] of the Indians, and Phœnix of the classical writers. Memnon was the Son of Aurora (the Holy Spirit). Now Phœnix was the Bird of the Morning and also of Paradise; his dwelling was in the very East, at the Gate of Heaven, in the Land of the Spring, and in the Grove of the Sun, upon a plain of unalloyed delights, lying twelve cubits higher than the highest of Mountains, and which alone of all the earth was unhurt by the Fire of Phaëton and the Water of Deucalion. But with all this, Phœnix was likewise a Tree, sacred to the glory of conquerors. *Oue gratum Phœnix ex ave nomen habet.* Upon the highest umbo of the Achillean Shield stood a Palm or Phœnix Tree, and upon the summit of that again sate Martial Virtue [or the Cabir emblem] with her hands uplifted to
heaven. The Palm is therefore another God Tree. iii. 339. See Part III., General Index, Matutinus. Aurora, the Goddess of Morning, is a name for the Holy Spirit; it is Aur-aur-Ra, Fire, the Ray or Emanation of Fire; in other words, the Fire that is emaned from God. Pallas, another of her names, was Flame issuing from Zeus. Probably one reason for this vast variety of different names being given to the Messenger is that mentioned in the Apocalypse. Part III., 611. The mythologist Apollodorus occultly alludes to it as the Keuthonymus or Name-Concealer. ii. 201.

67. Atlas, or Atla, was the son of Iapetus and Clymene: the Moon-Voice. He had a great number of flocks of every kind, that is, he was a Shepherd-Prince or a Good Shepherd; and to him also belonged the beautiful Gardens so celebrated in antiquity, which contained the Golden Apples, and abounded with every species of fruit, the care of which he entrusted to a Dragon. The meaning of this is, that he possessed his own and Gaudama’s Apocalypse, and that he watched his Mysteries with the care of a Dragon. It alludes also to the secrets contained in the Revelation of the First Messenger, and which Revelation was known by the name of The Mystic Dragon: so called for one reason, as commemorating the defeat of the Fire-breathing Dragon without a name, whom Hercules, the Messiah, slew to prevent his destroying Juno, the Holy Spirit. Ptol. Heph. ap Phot., p. 147. See Apocalypse, section 8, and Part III., 376. Note what Nimrod says, that there were two Holy Gardens, in each of which was a Serpent-Guarded Tree; and on one of them Golden Apples, and on the other the Fleece of a Golden Sheep; but the Apple
and the Sheep are one and the same, for μηλον is the Greek name for both alike. Atlas having been informed by an Oracle that a Son of Jupiter (a Son of God) would dethrone (that is, succeed) him, he refused to Perseus (or Brightness) the rites of hospitality, and even offered him violence. Perseus showed him the Head of Medusa (the Apocalypse), intimating to him that he was only one of the Messengers, and must without envy give way to his successor (Part I., 100, 116); on which Atlas was changed into a mountain (see Apocalypse, section 13), which the ancients said supported heaven. Atl-Az is Fire Stone, Jupiter Lapis, the Magnet. The meaning of this mythos is clear. In analogy to this word, Perses, we have the sect of Parsees, who represent in a measure the fire-bright truths of Zaratusht, though in a very diminished form. They are a body, however, animated by most noble views of religion. A similar mythos is related of Phen, Phani, Phenoch, or Phineus, but in a distorted form. Ovid tells us that in a contest with Perseus, the latter, by showing him Medusa’s head, transformed him to stone. lib. v. 233. Other mythologists relate that he was carried off by the Fire-Winds to the land of the Milk-Eaters—that is, to the Garden of Paradise, where the food only was fruits and milk, and where the learned author of Nimrod thinks that he still remains, though others say that he has again appeared, and, like Hesiod, Pythagoras, Taliesin, Ennius, and Jesus animated a new form (9). These legends evidently relate to the same person; they strangely connect Pheneus, Enos, Phenoch, and Atlas, who were in reality the same person. Note that Iapetus, the father of Atlas, was the same as Chadâm, and was the son of Heaven and Earth, and that his mother, Cly-
Mene, is Cali-Mena and Cl-Meni, names for the Holy Spirit; the name, too, of the mother of Phaëton. In another mythos connected with Enoch under his name of Atlas, the Heaven-bearer we read that the Hesper-Id Gardens, kept by the daughters or disciples of Atlas, contained the Golden Apples which Yuno, or Yoni (the Holy Spirit), presented to them on the day of her marriage with Jupiter (God, or Jid). These were Apocalyptic and mystical secrets contained in the Books of Chadâm and Enoch. Hercules (a Messiah) entered the Garden, and carried off those apples to Argos. This was the eleventh labour of a life employed in doing good, after which followed his conquest over Hell, typified by his chaining Kerberos, when he received a complete suit of armour from the Gods, and ascended to heaven. All these myths are clear to those who study my Book of God. The last labour of Jesus was his descent into Hell; then, like Hercules, he went to Heaven. In the following, which is copied from a drawing by Colonel Coombes of a carving
in one of the Cave-Temples of southern India, we see The Serpent of Eternity embracing the Tree of Life, or the Phœnix Tree, and contemplating with delighted eye the happiness of His creatures, while the lion-clothed Messenger leads Sin, personified as a Dog of Hell, captive in his leash. Note that it was after Hercules obtained the Golden Apples that he passed the river Evenus and slew Nepus. Evenus, as Court de Gebelin observes, is literally Water of the Sun. So it was after Jesus said, I leave the world and go to the Father (John xvi. 28), that he crossed the brook Cedron, or the Receptacle of the Sun, in imitation, as John puts it, both of Hercules and of the Angel who, in the Apocalypse, passed the Water of Liberation. See Part I., 609; Part III., 776.

68. Enoch, or the sacred congregation of the Seven Pagodas, who inherited his Book and doctrines, sent priests and missionaries over the earth, but principally to the great Central American plains, where the remnants of his religion and his name Anahuac are still found. The Egyptians, says Nimrod, commemorated the magnificence of Enochia, or Enoch's land, in their legend of Atlantis. iv. 302. This I regard as a most wonderful guess by this learned priest. We find one of his legates or representatives in Africa. In Windhus's Journey to Meguenez, a tradition is mentioned that Idris founded the city of Fez, or Fire, and was the first Arab Prince who reigned in Barbary: he was sainted, and his tomb is a sanctuary. There is a city, he adds, which takes its name from this Saint, which stands close under the high mountain Zar-On (the Rock of the Sun), which they say runs as far as the great mountain Atlas. But the Idris here mentioned was only a high priest of the Enochian
faith. The reader will do well to bear this in mind, regarding not only the Second but indeed all the more ancient Messengers. Many foolish and false things are related of them, which have reference only to priests, to colonizing missionaries, and professors of their faith, and to preachers from their sacred writings. To colonizing priests of this kind may probably be referred ruins such as those described by a writer in the *Natal Mercury*, under date of February 2, 1869, when treating of the ruins of a place named Simbae:—A day's march from Andowa, between two hills, at the end of a vast and fertile valley, are the ruins of Axum. Incredible flights of stone steps conduct the traveller up the summits of the hills, in one of which are found deep grottoes and vast halls, cut out of the rock and ornamented with columns. The adjoining valley, shaded by majestic trees, is filled by the remains of the city, consisting of huge blocks of stone. Very little of the debris reveal their former purpose. There may, however, be distinguished two groups of fourteen or fifteen obelisks thrown down. Seven of them are covered with ornaments, and are not less than thirty-six feet in length. *These masterpieces of ancient architecture reveal to us the fact of an ancient civilization in the heart of Africa, which has disappeared again, thousands of years since.* Niebuhr tells us of a mighty Abyssinian empire existing here, and says it was so powerful that even the Roman and Parthian strength could not prevail against it. This last statement was taken from a Greek inscription found among the ruins engraved in stone. On the reverse side is another engraving in some ancient language, which has not yet been deciphered. The savage tribes guard these ruins
with jealous care. No living animal is allowed to be killed in them, no tree permitted to be destroyed, everything connected with them being held sacred, as belonging either to a good or evil power. The Basutos often tell us, when asked if they acknowledge God, about the big stones in the Banyai, where all created things are to be seen, even sphinxes, pyramidal-shaped buildings, and catacombs.

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

70. In the golden age of Anahuac (see Part III., 78, 434, 455) we are told that the corn sprang up with such
luxuriance that one ear became a burden for a man; cotton grew of all colours so as to supersede the art of dyeing; other products of the soil were so abundant that the life of the community might be described as one perpetual feast. The palaces were constructed of gold, of silver, and of precious stones; the air was laden with rich perfumes, while the birds in brilliant plumage gladdened every heart with their enchanting music. All this points to an era, when the Enochian religion reviving the Chadamic, brought peace and purity and earnest industry in its train, from Asia into the mighty Kingdom of Atlantis, from which it diffused itself in time throughout the vast regions of Central America, until it grew corrupt and hideous in the hands of the priests, who seem to have been invented for hardly any other purpose than to poison and pollute the Revelations of God. The wild man of America, says Archdeacon Hardwick, alluding to the Red Man, who is at present the true representative of the race whom the Enochian colonizing pontiffs taught, and who have filled the Central continent with their mystical and stupendous buildings, is in fact a worshipper of all above him and all around him. As the skies, the woods, the waters are his books, they also form his oracles and his divinities. Pervaded by some Spiritual Essence, every leaf that rustles in the forest, quite as much as the great orbs that move in silent majesty across the firmament, conveys to him a message from the Unseen World. The threatening cloud, the genial shower, the lightning, thunder, and the northern aurora, flowers of every hue, and animals of every shape and species, are alike regarded as instinct with supernatural virtue, and as fitted to enkindle in the human heart the
sentiments of awe or love, of adoration or of deprecation. Christ and other Masters, ii., 128. The archdeacon sees in this sublime confraternity between all living things, between the flower, the moon and the star, only that dreaded thing Pantheism: but who will deny that in thus bringing the soul and spirit into direct communication with all the beautiful existent works of the Supreme, the religion which achieves so great a result is far superior to that stolid, sensual, chaw-bacon Petro-Paulism now prevalent, which reduces its believers to a condition of hardened and idiotic selfishness, akin to that of swine. The mountain tribes of Armenia, according to Layard, still worship venerable oaks, great trees, huge solitary rocks, and other grand features of Nature. Compare a common Red Indian, or Armenian mountaineer pantheist, as described above, with a common English protestant in the rural districts, and how infinitely superior is the first. The one communes with Nature in her silent grandeur, in her glorious features; the other thinks but of his belly; his sumnum bonum is pork, or cheese and beer. But even this divine sympathy with life universal, which thus so exquisitely exists in these untutored Children of the Forest, as it does through Hindostan, is subordinated, as Prescott says, to the sublime conception of One Great Spirit, the Creator of the Universe. Conquest of Peru Part III., 354, 370, 371, 372.

71. There are but few of the Burmas, says Dr. Buchanan, writing 80 years ago in the Asiatic Researches, who do not read and write; almost every man carries with him a parawaik in which he keeps his accounts till he can repeat them from memory, and takes memorandums of anything curious, vi. 307. Would that this could be said
of England, where not one person in every ten can read and write, and where the most appalling ignorance seems almost universal. Yet Bull looks down with great contempt upon the Burman, who is as far above him in every particular as a civilized man is above a savage.

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

73. In Greece, Enoch was known at a very early period as Inachus (son of Oceanus and Tethys, or Tit-Is) (see General Index, s. v. Teat) the founder of Arg, or Argos; hence the Hellenes were called Inachians and Inachidae; that is, of the Enochian creed. Cush, the Son,
says Nimrod, i. 11, was also known as Ina-Chus, and the Institutes of Cush, or of some other divine Lawgiver, were revered by the Saxons as the Laws of Ina. These Institutes were in reality the Books of Enoch which the Saxons received from the old Britons. Ina, as the reader of the former volumes knows, was part of the mystic Shek-Ina, and Chus, or Cush, is Darkness. Part III, xiii. Ina-Chus is, therefore, the Dark or Concealed One of Ina, the Holy Spirit; Yuno, or Juno. Io, or Isis, the Holy Spirit, was called Inachia Bos. Horace calls Enoch priscus Inachus (Od. ii. 3, 21). Arg, Argi, or Arichi, is the Lion of the Naros. Part III, 442. Ionosh, or Anius, the first king of Thessaly, was a son of the Sun, and was the first who coined gold and silver. See Book of God, Part III, 437, 443. At Iconium, says Nimrod, there lived for more than three hundred years, one Annachus, concerning whom it was foretold that when he died all men would perish. Suidas mentions that he was a king who reigned before Deucalion, and prophesied the flood, and made supplications together with the whole assembly of the people in order to avert the same. The sojourn of Enoch was 365 years, and it is impossible to harbour a doubt that he is here described. ii. 481—3. This, Iconium, was so called because it contained the Icon, or Image of God, set up there in the Apocalypse, perhaps also in the Book of Enoch. Other places have been identified with his name, such as Anuchta in Susiana, and the Heniochi in the Caucasus. Buttman, in his Mythology (and in this all our Petro-Paulite priests follow him), identifies Enoch with Annachus, who was distinguished for his piety, lived 300 years, and predicted the deluge of Deucalion—i.e., the destruction of Atlantis. Indeed
there is hardly any land which does not contain legends of this illustrious Pontiff.

74. This great Messenger was more than any other connected with the prophecy of the Atlantean Deluge: hence a reason why the symbolic Phœnix, which was an analogue, or an anagram of his name, was so generally unified with him. True it is that it was to Chadâm in the Apocalypse this great catastrophe was first shown; but it was in the Mysteries as perfected by the Second Messenger that its advent was more decidedly discussed. It overshadowed them with a species of supernatural awe, which could not but deeply impress the mind with religious reverence; with such a purpose in view the Great Judge allowed it to be occultly shown to his people in the Oannian semi-civilised age. In these mystic assemblies it was symbolized as Phœnix. Horapollo says: That the Egyptians depicted this Bird, to denote—1, The soul or spirit dwelling for a long period here; 2, An inundation; 3, A traveller returning to his native country after a long absence. 4, Any lasting re-establishment or period renewed. The word Phœnix, therefore, may be in reality a corruption, as we have shown, of Phenoch or Enoch, and the four emblems enumerated above, all have relation to this Messenger, or rather to all of the Messianic rank. The reader who has studied the preceding Parts of the Book of God, will know to what these allusions relate. He will know also why the very soul of ancient religion was enwrapped in secrecy and mystery. Philo, of Alexandria, acquainted with the philosophical opinions of the Orientals, and those of the Greeks, endeavoured some time before the Christian era, to convince his people of the excellence
and superiority of a secret system of knowledge, which had been long since founded in the bosom of the Jewish religion. Like the Baudhha system it taught that the ethereal region was peopled with inhabitants of an immortal nature; some of kindred with the earth, and addicted to its pleasures, descended to attach themselves to other spirits, for which they had a worldly desire; but that others of them, disgusted with the vanities of life, considering the body as a prison, fled on light wings to Heaven, where they passed the remainder of their existence. Others of them yet more pure and excellent, disdaining all the temptations that earth could offer, became the Ministers of the Supreme God, and the agents of the Great King, seeing all and understanding all. Similar opinions are entertained by the Baudhhas regarding the origin of mankind; and Mr. Hodgson's account of this subject seems but a version of what is related in Genesis about the association of the Nephilim with the daughters of men; by which mankind, falling from their state of original purity, came under the dominion of the passions, and a spirit of discord. The Nepaul statement of the same history is, that the half male and female beings inhabiting in light and purity the Abhaswara Bhuvana, and who had never yet in their minds conceived the sexual desire, or known the distinction of sex, having eaten of the earth lost the power of flying back to their Bhuvana, and were obliged to remain on earth, where they lived on its fruits, and associated with each other. All this identifies Chadám and Enoch with Tibet and Hindostan, and the Jews, with their leader Deu-Cali-On, under whom was their true Exodus from Asia. See Part III.
75. The fiery aphanism of Enoch, when he was wrapt in vision to the Empyrean, is disguised but commemorated by Ovid under the mythos of Phaëthon. This youth is the child of the Sun by Cl-Mena, or the Moon-Voice, the Holy Spirit; he is taunted with being an impostor, and with his mother's consent he finds his way through Æthiopia and India to the Palace of the Sun. This was raised high on stately columns, bright with radiant gold and carbuncle that rivals the flames; polished ivory covered its highest top, and double folding doors shone with the brightness of silver. The workmanship even exceeded the material; for there Mulciber had carved the sea circling round the encompassed earth, and the orb of the earth, and the heavens which hung over that orb. The earth has upon it men and cities, and woods, and wild beasts, and rivers. Over these is placed the figure of the shining Heaven, and there are six signs of the Zodiac on the right door, and as many on the left. Soon as the son of Clymene had arrived thither by an ascending path, and entered the house of his parent, he immediately turned his steps to the presence of his father, and stood at a distance for he could not bear the refulgence nearer. Arrayed in a purple garment Phoebus was seated on a throne sparkling with brilliant emeralds. On his right hand, and on his left, the Days, the Months, the Years, the Ages, and the Hours, were arranged at corresponding distances, and the fresh Spring was standing crowned with a chaplet of blossoms; Summer was standing naked and wearing garlands made of ears of corn. The classical reader knows how the Sun made oath by Styx to grant the desire of Phaëthon: how the youth begged permission to
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drive the Horses of the Sun for one day; how his father
dissuaded him in vain. And now the watchful Aurora
opened her purple doors in the ruddy east, and her halls
filled with roses. The stars disappear; Titan orders the
swift Hours to yoke the horses; the goddesses lead forth
the steeds snorting flames and filled with the juice of
ambrosia. Phœthon leaps into the chariot, while the
fiery horses fill the air with neighings, sending forth
flames, and beat the barriers with their feet. The result
is known. Phœthon disappears in flame, stricken by the
hands of God himself, for so the disguised mythos ran.
Every scholar who has made mythology his study admits
that Phœthon is a name for Enoch; an Eleusinian name
in all probability; let the reader now compare the Apo-
calypse, section 13, with the description of the Man on
the fire-red horse, and he will ask himself in vain how a
poor illiterate Jew, like the fabulous John, who is sup-
posed to have composed this great and most profound
work, the Apocalypse, could have known anything—even
a thousandth part of the mythologies of all nations and
peoples which are contained in it. To make the mythos
complete, Phœthon, when fallen, is received in Heri-
danush, the Garden of Juno, or of the Saviour (Part
III, 21, 76, 139). Phœthon means the Gleaming On,
or Sun, and is a name given to the Messenger, whose
grand desire to illuminate the earth with sunlight leads
so often to a sudden and ignominious death. The Tsæ-
bæans called Phœthon Auriga, or Heniochus, which we
know was the Star of Enoch; thus they were identified
by that wise race. The impregnation of the Divine
Virgin by the Sun, is curiously shown in the following
print, of which the learned Inman (Ancient Faiths, ii,
648), writes thus: If I had been able to search through the once celebrated Alexandrian Library, it is doubtful whether I could have found any pictorial representation more illustrative. The Holy Virgin, the mother of the Messiah, is seen here in front of an altar, the altar of the Apocalypse, section 20. God in his solar aspect is surrounded by Eleven glorious Spirits or Archangels; the Twelfth is infused into the Immaculate Womb, and is represented in the picture, which is copied from a Rosary of the Blessed Virgin Mary, printed at Venice, 1582, under the license of the Inquisition. It seems clear that the ecclesiastics who sanctioned this publication, were, like Steheln (Part III, 291), Mazons of a
high degree, who well understood the true meaning of the true Apocalypse of the First.

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

* It was the Circle of Inchoation which is represented in the folding plate, and which typified the wanderings of the lapsed Spirit in search of its centre, the Sun, which gave their origin to these labyrinthine Cave-Temples, of which we every day have some new discovery. They are said to have been first invented by Tubal-Kain, or Vulcan, at Enochia. In the centre is the Heaven of God, symbolized as a Shining Sun. The manner in which entrance is to be accomplished is not without some certain significance. The great feature of the puzzle is to avoid that path which is the most tempting. Having once been put on the track, though the traveller's object is to get into the centre, he must, nevertheless, avoid every opening that, apparently, leads him nearer to the
never fails to attract the notice of travellers are two colossal Statues, which are seen at a great distance. They are erect, and adhere to the mountain from which they are cut out. They are in a sort of niches, the depth of centre. Another feature is, after passing from the first circle into the second, to work on continually to the left. Outer, means towards the circumference; inner, means towards the centre; circle, means the space between the lines. With these general directions on starting, the track may be followed up with comparative ease. 1. Enter at the foot, and turn to the right, following the outer circle as far as you can, till you enter the second circle. 2. Now proceed to the left, and continue till you meet with a shoulder; passing round this, you encounter two openings; select the outer one. 3. Following up this circle and still continuing ever afterwards to keep to the left, you will be conducted to a similar shoulder, which must be passed round, and the outer opening taken. 4. Still continuing to the left, we reach an inner circle; the first opening to the right must be passed unheeded (this is a trap), and by pressing on we make another advance; two openings are observable; take the outer one, and again avoid the adjoining opening to the right. 5. Pass round the left shoulder of the T, and continuing the road, you arrive at the foot of the same T, pointing to the centre. There are two roads open to the traveller; choose that to the left, which will lead to a shoulder. 6. At this point you had better pause to view your position, and know it again in case of losing your way. There you find four openings, and by following the rule at first laid down, you must take the least tempting, and pass up to the outermost turning. 7. Follow this road; pass round a shoulder; avoid the first turning on the right; pass along until introduced to the tenth circle. Still continue to the left; pass the two openings on the right, and you arrive at a small perpendicular line pointing to the centre, and a number of openings; avoid all these; pass round the line to the left; turn the corner; take the opening on the left, which, followed up, advances us two circles. 8. On entering the next circle turn sharp round to the left, and you will advance rapidly. 9. Here two openings to the right lead apparently to the centre (these are traps); therefore continue till you meet with a shoulder with two openings; take the outer one; pass on to the left, and you are immediately at the end of your difficulty.
which is equal to the thickness of the statues. It is said in the Ayeen Akbery, that the largest is eighty ells high, and the other only fifty. According to the author of the Pharang Jehanghir, cited by T. Hyde (De Vet. Ret. Per., 132), they are said to be only fifty cubits high; which appears to be the true dimensions. At some distance from these Two Statues is another [the Messenger] of a smaller size, being about fifteen cubits high. Natives and Persian authors who have mentioned them agree neither about their sex nor their names. The few Hindus who live in these countries say that they represent Bhim [God] and his Consort; the followers of Buddha, that they are the statues of Shah-Ama [King Aum, i.e., God], and Sal'sala [Issa, the Saviour Goddess.] In another place Wilford calls her Sa-Ras-Ala, which is Issa, the Wisdom of God. As. Res. vi. 527. Ras in the Arabic is a title for a Ruler, who is supposed to be an impersonation of wisdom—the sovereign, as we in England say, can do no wrong. It is the Hindu Rajah and the Latin Rex. The Musselmans insist that they are the statues of Kay-Umruz and his Consort—that is to say, Adam and Eve—and that the third is intended for Seish, or Seth, their son; whose tomb, or at least the place where it stood formerly, is shewn near Bahac. This is in some measure confirmed by the author of the Pharang Jehanghir, who says that these statues existed in the time of Noah [that is, were immeasurably ancient]; though he gives them different names, and supposes the third to represent an old woman called Nesr, more generally represented with the countenance of a Vulture. See Part II, 415, 535. Part III, Primitive Roots. Racham, xxii. Rach-Aum is the Spirit of God. It is but
another form of Ruach Aleim. Part II, 271, 427, 433. Part III, 135, 320, and the Sikh, or Sak, word Rahim, or the Merciful: each from the same roots. The word is preserved in the Arabic *Bismillah rahmani rahimi*; in the Name of the most Merciful God. This Sacred Symbol-Bird is seen on the head of the Egyptian Holy Spirit in the engraving, *ante*, 176: Isis with the youthful Messenger Orus in her arms. On her head is the Sun. In allusion to this Heavenly Vulture Racham, or the Holy Spirit, we read that Twelve Vultures were shewn to the founder of Rome—that is, that he was a Pontiff who was acquainted with the mystery of her Twelve Sons, the Messengers. The Messiah sometimes assumes this form with his Mother. Thus at the left hand gate of Troy, where stood the shrine of Apollo, the Tree of God was planted, upon which Minerva (the Holy Spirit) and Apollo (the Messenger) were seen to sit in the form of Vultures. *Il. vi. 237; vii. 60.* Some interpreters, says Nimrod, iii. 496, were disposed to construe the Twelve Vultures as of *Twelve Men who should reign successively in the divine empire.* This was the correct interpretation. Note, that Racham, means Ray or Sunbeam from God (Light, Gen. i. 3), a beautiful emblem of the Holy Spirit. These statues, continues Wilford, are so much defaced that I believe it is difficult to ascertain their sex. Travellers do, however, agree that one of them at least is a beardless youth [the Messenger; beardless like Hermes, Jesus, Pythagoras, or Apollo], some more particularly insist that the swelling of the breasts is remarkably obvious, and that both look towards the East; so that when the Sun rises they seem to smile, but look gloomy in the evening. Their
dress, as described to me, is much the same with that of the two figures half buried near Tuct Rustum, near Istacar, in Persia: with this difference, that the female figure has no head dress, but the male has such a tiara as is worn by the supposed female figure at Tuct Rustum. These statues were visited at least ten or twelve different times by a famous traveller called Me' Yan Asod Shah, who is a man highly respected, both on account of his descent from Mohammed, and his personal character. He informed me lately that these Two Statues are in two different niches, and about forty paces distant from each other. That the drapery is covered with embroidery and figured work, which formerly was painted of different colours, traces of which are still visible. The one seems to have been painted of a red colour [Fire], and the other either retains the original colour of the stone, or was painted gray [Air or Water]. That one certainly represents a female from the beauty and smoothness of her features and the swelling of her breasts; the head being so much elevated is secure from insult below, and is also protected from the weather by the projection above. The statue of their supposed son is nearly half a mile distant, and about twenty feet high. * * * In this place they show to this day the Samach in which the famous Vyasa composed the Vedas, and others where divers holy men gave themselves up to meditation and the contemplation of the Supreme Being. vi. 464. This latter passage shows that Bamiyan was probably the site of one of the primeval colleges, contemporary with the days of the Seven Churches.

77. These Hindu statues were the same as those which
the primeval Arabs venerated under the names of Al-Lâtt, God, and Al-Uza, Issa; though their descendants have now eradicated all mention of the latter, the Holy Spirit, out of their creed. The following is the account of them in Hyde, to which Wilford refers. These immense Images, he says, were called by the Persians the Red God and Gray God, symbols of Fire and Water. They are two remarkably great Statues carved out of the rocks into the height and magnitude of towers, hollow inside, so that any one entering by the sole of the foot might pass through the entire inside even to the ends of the feet and hands. This indicated to the symbolists that out of these Two proceeded all things; even as all things might be absorbed into them. These images, says a learned writer, are thought by some to be those which the Arabs called Yaguth and Yauk in the age of Noah. Note, that Yaug is translated by Colonel Wilford Dominus Lunus, our Lord the Moon; that is, the Male-Female. As. Res. vi. 487. By others these deities are called Manât [Mah-Naut, the Great God], and Lâtt [the Holy Spirit, the Latona, the Concealed]. And not far from these is said to be another Idol somewhat smaller called Nesres, or Nesr, or Nesâr, which seems to be a Statue placed in a grove, because Nesr, in Persian, signifies a shade formed by leafy branches, a recess in the mountains which the sun's rays cannot penetrate; for such places being protected from his beams, seemed to be most suited for the religious. Hyde then goes on to say that the first people of Arabia worshipped Wodd, or God, in the likeness of a Man, and Sowa in the form of a Woman (ante, 234), and that Yaguth was figured as a Lion, Yauk as a Mare, or Ceres Hippa, and Nesr as a Vulture. The Hawk and Vulture,
as we know, were Egyptian types of the Menu and of the All-protecting Spirit of God. The natives, says Colonel Wilford, look upon Bamiyan [Balkh], and the adjacent countries as the place of abode of the progenitors of mankind. By Bamiyan and the adjacent countries they understand all the country from Siston to Samarcand reaching towards the east as far as the Ganges. This, as may be seen, ante, section 28, 211, is the region of Enoch. And this tradition is of great antiquity, for it is countenanced equally by Persian authors and by the sacred books of the Hindus. The first heroes of Persian history lived and performed there innumerable achievements. Their sacred history places also in that country their holy instructors, and the first temples that ever were erected. The climate is the same as in Greece.

78. The city of Bamiyan, says the same learned writer [Wilford], being represented as the fountain of purity and holiness, it was called with propriety Para-Bam-yan, or Bamiyan, the pure and holy; for the same reason the district of Bam-yan might be called Para-desa, the pure and holy country. This district is now barren and without a single tree. The sacred books of the Hindus, and of the Buddhists, do, however, declare most positively that it was otherwise formerly. Tradition informs us also that the number of inhabitants was at one period so prodigious that the trees, underwood, grass, and plants, were destroyed. The vegetable soil being no longer protected, was, in the course of ages, washed away by the rains; certain it is that the soil in the valleys is most fertile, and the whole district, such as it now is, is still most enchant-
ing and delightful. The country to the eastward of Bami-
yan, as far as the Indus, is the native country of the vine, and of almost all the fruit trees we have in Europe: there they grow spontaneously, and to a great degree of per-
fection. When the natives find a vine, an apple tree, &c., in the forests, they clear all the wood about it, dig the ground, and by these means the fruit comes to perfect maturity. As. Res. vi. 494.

79. After the Seven Pagodas had received and acknowledg-ed the Apocalypse as a Divine Revelation, they adopted the custom of sending sevens out of each reli-
gious community, with copies of the work into foreign lands, and those missionaries, chosen from among the most learned, pious, and energetic, of this Sacred Col-
lege, were the preachers of the true Chadamic faith whithersoever they went. Nor was there any danger of disunion among them; for all coming from the same venerable repository of religious truth and knowledge, and each one being specially chosen for some distinguishing qualification, they acted as guides to, and checks upon, each other. The old mythos of Seven Sages, Seven Doctors, Seven Champions, Seven Wise Men, &c., &c., is founded upon a recollection of this custom. There is still pre-
served near Shirauz, in Persia, a memorial of this ancient ordinance. It is called by the people Heft Tun, or the Seven Bodies, on account, says Francklin, of Seven Dervishes, or religious men, who coming from a great distance to reside in this country, took up their abode on the spot where the above building is erected, and there remained until they all died, each burying the other suc-
cessively until the only survivor, who was interred by the neighbours upon this spot, and in memory of which
event Kerim Khan has erected a beautiful hall with adjoining apartments; this hall is 27 feet by 18, and 40 feet high; one-third of the height of the hall is lined with white marble from Tauris, and the rest and the ceiling are ornamented with blue and gold enamel; it is built on the same plan as those of Hafiz and the Dewan Khana, and is really a noble building. Tour. 95. This modern structure covers the site of a very ancient one which had fallen into ruin; it has been disfigured, however, by some paintings of fabulous scenes and legends; as most indeed of the Hindu ancient caves and temples have been, by symbols and statues of a time far more recent than that of their original builders and designers.

80. I have already intimated that Uranus (which in Celtic is Uur, En; that is, Ur, the Fire, En, of Heaven) was one of the names of Enoch. Part III, 434. By him, or by some of his priests, was founded the republic of Panchæa, a synonym of Maya-Pan, or the Holy Island, and perhaps All the Earth, of which Diodorus Siculus has given a description, *lib.* v., chap. 3. In this island, he writes, there is a famous city called Pan-Ara, not inferior to any for wealth or grandeur. The citizens are called the suppliants of Threefold Zeus, and are governed by a democracy without a monarch. They choose every year the Presidents that have all matters under their cognizance, but what concerns life and death, and to most weighty affairs they return to the College of their priests. The Temple of Zeus Tryphilius [the Triadic] is about 60 furlongs from the city in a champagne plain; it is held in great veneration because of its antiquity, and the stateliness of the structure and the fertility of the soil. The
fields round about the Temple are planted with all sorts of trees, not only for fruit, but for pleasure and delight; for they abound with tall cypresses, plane trees, laurels, and myrtles, the place abounding with fountains of running water; for near the Temple there is such a mighty spring of sweet water, rushing out of the earth, that it becomes a navigable river; thence it divides itself into several currents and streams, and waters all the fields thereabouts, and produces thick groves of tall and shady trees, amongst which in summer abundance of people spend their time, and a multitude of birds of all sorts build their nests, which create great delight both by affecting the eye with the variety of their colours, and taking the ear with the sweetness of their notes. Here are many gardens, sweet and pleasant meadows, decked with all sorts of herbs and flowers, and so glorious is the prospect that it seems to be a Paradise worthy of the habitation of the gods themselves. The Temple was built of white marble most artificially joined and cemented, two hundred yards in length, and as many in breadth (that is, a perfect square like the city seen in the Apocalypse), supported with great and thick pillars curiously adorned with carved work. In this Temple are placed huge statues of the gods, of admirable workmanship, and amazing grandeur. Round the Temple are built apartments for the priests that attend divine service, by whom every thing in that sacred place is performed. All along from the Temple is an even course of ground, four furlongs in length, and a hundred yards in breadth, on either side of which are erected vast brazen statues (Sphinxes) with four square pedestals. At the end of the course breaks forth the river from the
fountains before mentioned, from whence flows most clear and sweet water, the drinking of which conduces much to the health of the body. This river is called the Water of the Sun. The whole fountain is lined on both sides, and flagged at the bottom with stone at a vast expense, and runs out on both sides for the space of four furlongs. Beyond is a high Mountain dedicated to the gods, which they call the Throne of Celus (Keylas) and Three-fold Zeus (Keylas and God), for they report that Uranus (Enoch), when he governed the earth employed himself in this place, and from the top of the mountain observed the motion of the Heaven and Stars (10). The priests every year solemnize a sacred festival on this mountain with great devotion. These priests for delicacy, state, and purity of life far exceed all the rest of the inhabitants; their robes are of white linen, and sometimes of pure soft wool. They wear likewise mitres embroidered with gold. They attend chiefly upon the services of the gods, singing melodious songs of praise; the altar of the god is six cubits long and four broad; in the middle is placed a great Golden Pillar, whereon are letters inscribed, called by the Egyptians Sacred Writing, expressing the famous actions of Uranus. So far Diodorus. There are many things in this account of a fabulous or legendary nature, which can hardly be wondered at, as he wrote only from hearsay, or probably from the written narrative of others; but I think no reasonable doubt can exist that the mountain from which Uranus, or Enoch, made his observations, was an analogue of Cadr Idris in Wales, Kedar Nauth in India, and Chadâms peak in Ceylon, and generally of those high places in various countries which
are associated with the Messianic name, and from whose peaks they so often saw their marvellous visions (11). See Part I, 259.

81. Nimrod, not knowing that the Enos, or Enoch, who is said untruly to have belonged to the line of Kain, was in reality Enoch, the Prophet-Messenger, thus speaks of his kingdom, which, by a wonderful guess at truth, he identifies with Atlantis. The Egyptians, he says, commemorated the magnificence of Enochia in their legend of Atlantis. That settlement was founded before the great deluge by Euanor (the man of Hou or God), and his wife Leucippa (the luminous Mare), iv. 302. Enoch was afterwards called Neptune by the ignorant, because he was not only the Prophet of the Flood, but was superstitionally regarded as the author of it. He was the Ganymede whom God took to heaven, and who after his translation became the flood-star Aquarius, by whose influences the submersion of Atlantis was supposed to have been occasioned, and who causes the inundations of the Nile by the motion of his gigantic feet. (Pindar fragments.) He was Og, the Giant, who waded through the waters of the flood, and closed the windows of the firmament with his hand, and the doors of the great deep with his foot. The last syllable of Enoch's name is Og, or Ochus, and is the same as the first syllable of ωκενος, and ωγγενος, meaning Water, as ogha does in Shanscrit. The temple of the chief city was fabled to have been built of gold and silver; the walls of the outermost circumference were cased in brass, the next to them with tin, and the next again with fiery-coloured orichalchum. Such are some of the great mythologic fantasies connected
with the name of Enoch;* they are of the same nature as these related of Chadâm, the First Messenger, and of which the reader has seen glimpses in the preceding parts; Indian in their conception; certainly Oriental. I know not whether the engraving, which I subjoin (taken from Bryant by Dr. Inman), has reference to Enoch, as the Olive Branch, conveyed by the Dove on the waters; but the Holy Spirit is undoubtedly signified; 1. as the Crescent floating above the Ocean: 2. by the Rainbow

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

* The allusions to Waters connect him with the Fish Avatar, mentioned ante, section 46; with the Fish, which is emaned from AO, and with the Saphari, or Saviour Fish, mentioned Part III, 61, though the latter may allude as well to Fo-hi, the Third Messenger.
if for the purpose of depositing it in the immaculate bosom of the Virgin Mother, the floating Ark. Upon this symbolism was founded the mythos of Moses floating in the Ark on the Nile, which was sometimes synonymous with the Oceanic Waters. Mount Meru is shown on the right of the engraving. Nimrod attributes the deluge of Atlantis to the vices of its people. *Human wisdom was arrived at its height. The greatest kingdom perhaps ever seen upon earth was from one end to the other illuminated in the highest degree; the most recondite lodges could not excogitate anything farther, and they could not remedy what they had already done, and the end of all flesh came.* The citizens of Atlantis, as we read, lost sight of everything which was divine in their nature and origin; mortal affections, and laws of human contrivance, prevailed among them, and their glory was changed into turpitude, which so offended the eyes of the God of gods, that He summoned all the deities to attend a Council at his palace in the Centre of the World. The proceedings of that Council were unhappily lost with the concluding portion of the Critias of Plato. But we read the result of it in the Timaeus—viz., that a sudden earthquake and deluge swallowed up the warriors of Atlantis, and buried that kingdom under the sea. iv. 305*

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

* Nimrod makes a most remarkable observation on this, with which compare Part III, 468. The earthquake and cataclysm, he says, did not kill the Atlantidæ, but sent them under the ground: εδώ κατά γῆς. *Plat. Timæus.*
made no small progress; a progress far greater than the wandering fugitives whom it sent forth were for long ages able to re-attain; even allowing to the advocates of the moderns the questionable superiority they assert. The antiquity of human wisdom, such as it is, was illustrated by M. Dutens, in his *Origine des Descouvertes attribuées aux Modernes*. Babylon is the limbo of lost origins, and wherever a science or fine art is found to walk the earth, but hide its head in the clouds, you may with some safety refer it to the ambitious ages of the Nephilim and Re-phaim; all literature,metrical and prosaic, the wonderful game of chess, the secrets of magnetism and of gunpowder, and the embalming of the dead. The moderns may have slender reason to assert a superiority in Mechanics, Hydraulics, or Metallurgy. Daedalus was the inventor of certain statues to which he could impart vision, locomotion, and most of the attributes of living creatures. Vulcan made for Zeus a Dog of brass called Lailaps, animated and charmed with such a spell that the prey which it pursued could never escape. When Thetis visited his brazen starry palace, she found there twenty tripods upon golden wheels, which came and went by their own living motion, and divers golden statues which followed the lame god and ministered to him. These things are not to be taken literally, but they point to a high state of mechanical art in the earliest ages of the earth. Part III., 650.

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

armour, feeding the Cabir Serpent, who is her War-Messenger. See Part II, 571, 579. The figure of the Holy Spirit mystically represents A, and round her body is O. Under the like symbolism the spots on the skin of the Crocodile indicated the starry heavens; his want of tongue signified that the Creator has no need of that organ to make known His will. Hence he was a symbol of God. See Part III. Let the reader now consider in what mystery the Apocalypse was wrapped, and what a secret of mighty power also was contained within its pages, and I think he will see the origin of this weird, wild story. The mythos of the many-coloured serpent skin was a wizard and satanical perversion of the clothing with the Rainbow, which from the beginning was a Messianic allusion (Part II, 204, 213, 353, 436, 439), and of the Stellar Serpent in the Heavens, which typified the
Supreme. The Messenger was clothed with the Holy Spirit, the Splendid One of Rainbow light; hence the Initiated were called Scarabæii and Salmons, and Panthers with the parti-coloured star-like covering. But the magicians and witches of the olden time not knowing the real secret of the allusion, but having got a hint of it, changed it into the serpent-skin of Satanas, which also was said to be many-coloured, and thus the heavenly clothing of the heaven-descended Spirit became in their detested orgies the symbol of the child and representative of darkness. But though Cham was not an Enochian name, I am quite certain that Dardanus was. We are told by Pliny that Dard-Anus wrote books of magic that were deposited in his sepulchre, and it was therefore called the Dardanian art; the same was also the Inventor of the Mysteries. He was honoured as the first founder of the mysterious Il-Yon; God and the Holy Spirit, or God the Sun. Æneas, like Anch-Isa, one of the priests of Enoch, was called Dardanus. The same day of the week that we signalise as Thor’s day, and the Romans as Dies Jovis, is called by the Irish Dia Dardain, or the day of Dardanus. These Anachim, or Enochian, priests, Beni-Anak, or Sons of the Giant Atlas, are called in the old Phœnician-Irish, Feineag, which some of the best antiquaries of Eire think is the same as Beni-Anak.

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

84. No inconsiderable proofs, says Dr. Wait, of the eastern origin of both Druids and Goths, may be adduced from a consideration of their languages. The more we inspect the remains of Druidical faith, the more shall we be induced to believe that they adopted some private mode of transmitting their tenets to posterity, and it is probable that, like Buddhists and Brahmins, they chose for that private way a sacerdotal language. Mr. Davies, in his Celtic Researches, admirably exhibits the structure of the Bardic letters, and from his researches into the subject, confirms the conjecture; in fact, the Bardic alphabet seems to have the same philosophical arrangement as the Devanagari. Sir W. Jones in like manner remarks, many of the Runic letters appear to have been formed of similar elements, and it has been observed that the writing at Persepolis, bears a strong resemblance to that which the Irish call Ogham; the word, Agam, in Sanskrit, means mysterious knowledge, but I dare not affirm that the two words had a common origin, and only mean to suggest that, if the characters be really alphabetical, they were probably secret and sacerdotal, or a mere cypher of which the priests only had the key. Davies has found in the Asiatic Researches words evidently Celtic; hence it is inferrible that the ancestors of both Druids and Indians resided in a country where one parent language was in use. Sir W. Jones pronounces that the first race of Persians and Indians, to whom we may add the Romans and Greeks, the Goths and old Egyptians, or Ethiops, originally spoke the same language and professed
the same popular faith. Both Diogenes Laertius and Aristotle were correct in classing the Druids with the Babylonish Chaldeans, the Persian magi, and the Indians; in which they are followed by other writers. Meyrick supposes that Hugadarn brought the religion of Britain from Asia, and Maurice conceives the Druids to be descendants of a tribe of Brahmins situated in a high northern latitude bordering on the vast range of Caucasus, which, when the Indian empire was most extended, mingled with the Celto-Scythian tribes which were in the deserts of Grand Tartary, with whom they were gradually incorporated though not confounded, introducing the Brahminical rites, but occasionally adopting those of the Scythian. *Classical Journal*, xi. 3. Mr. Faber says, 'The close resemblance of the whole Levitical ceremonial to the ceremonial in use among the Gentiles has often been observed, and has differently been accounted for. This resemblance is so close and so perfect that it is alike absurd to deny its existence, and to ascribe it to mere accident. The thing itself is an incontrovertible matter of fact, and it is a fact which might at first seem to be of so extraordinary a nature that we are imperiously called on to account for it. Again, he says, Spencer has shown at full length that there is scarcely a single outward ordinance of the Mosiacal law which does not minutely correspond with a parallel outward ordinance of Gentilism. If persons will only reflect a little they will perceive that, if every ordinance of the Jews is the same as the ordinances of the Gentiles, the Mythoses must necessarily be the same—that is, that the religions in their chief part must be the same. Mr. Maurice says, After all we must own, with Calmet, that the temple of
the great Jehovah had many decorations similar to those in the hallowed temples of Asia. He was served there, says the last cited author, with all the pomp and splendour of an Eastern monarch. He had his table, his perfumes, his throne, his bed chamber, his offices, his singing men, and his singing women. Mr. Faber states three ways of accounting for these facts. The first is, that the Gentiles copied from the Jews. This he easily refutes. The second is, that the Jews copied from the Gentiles. Of this, he says, The second theory, which is precisely the reverse of the first, and which supposes the Levitical Ark to be a copy of the ark of Osiris, is wholly unincumbered, indeed, with chronological difficulties; but it is attended by others which perhaps are scarcely less formidable. Its original author was, I believe, the Jew Maimonides; the learned Spencer has drawn it out at full length; he has discussed it with wonderful ingenuity, and the mighty Warburton, without descending to particulars, has given it the honourable sanction of his entire approbation. Pag. Idol., iii. 628. He then satisfactorily shews that neither of these schemes is defensible, and undertakes to prove that all the ceremonial and ritual in principle originated from an old patriarchal religion. And in this I quite concur with him; though I cannot allow that religion to have consisted in an adoration of Noah, his ark, and his family; the idea of which is to me altogether ridiculous; too ridiculous to deserve a serious refutation. Anacalypsis, i. 275. This patriarchal religion was that which the Twenty-Four Ancients, or Pre-adamite Pontiffs, preached, and which was renewed and reformed by the First and Second Messengers.

85. I conclude with a few remarks on a subject which
is deeply connected with the successive Epiphanies, or Appearances, of the several Messengers, and which cannot be too often impressed on the generality. The following observations, says Higgins, of the very celebrated astronomer Cassini, made more than a hundred years ago, and extracted from Loubere's History of Siam, will enable me to elicit several conclusions respecting the famous Naros of the greatest importance. As an astronomer, M. Cassini is in the first rank. No one will deny that his calculations, upon acknowledged or admitted facts, are entitled to the highest respect. I think they will enable me to point out the origin of many of the difficulties respecting Buddha and Christian, and to explain them. They will also enable me to show the mode which was adopted by the early Popes and other priests in fixing the times of several of the most important Christian epochs, as well as to exhibit the mode in which the gods Buddha and Cristna have been regenerated. These circumstances have either been unobserved or they have been concealed from Europeans. After a long discussion on the formation of the Siamese astronomical and civil epochs, in which, with profound learning, Cassini explains the process by which they have been formed, he says: The first lunisolar period composed of all ages is that of 600 years, which is also composed of 31 periods of 9, and one of 11 years. Though thechronologists speak not of this period, yet it is one of the most ancient that have been invented. Josephus, speaking of the patriarchs that lived before the deluge, says, that 'God prolonged their life as well by reason of their virtue as to afford them the means to perfect the sciences of geometry and astronomy which they had
invented; which they could not possibly do if they had lived less than 600 years, because that it is not till after the revolution of 6 ages that the great year is accomplished. This great year, which is accomplished after 6 ages, whereof not any other author makes mention, can only be a period of lunisolar years like to that which the Jews always used, and to that which the Indians do still make use of. Wherefore we have thought necessary to examine what this great year must be according to the Indian rules. By the rules of the first section it is found then that in 600 years there are 7,200 solar months, 7,421 lunar months, and $\frac{12}{28}$. Here this little fraction must be neglected, because that the lunisolar years do end with the lunar months, being composed of entire lunar months. It is found by the rules of section 2, that 7,421 lunar months do comprehend 219,146 days, 11 hours, 51 minutes, 52 seconds; if, therefore, we compose this period of whole days it must consist of 219,146 days. 600 Gregorian years are alternatively of 219,145 days and 219,146 days, they agree then to half a day with a soli-lunar period of 600 years calculated according to the Indian rules. The second lunisolar period composed of ages is that of 2,300 years, which, being joined to one of 600, makes a more exact period of 2,900 years, and two periods of 2,300 years, joined to a period of 600 years, do make a lunisolar period of 5,200 years, which is the interval of the time which is reckoned according to Eusebius's chronology from the creation of the world to the vulgar Epocha of the years of Jesus Christ. These lunisolar periods, and the two epochas of the Indians which we have examined, do point unto us, as with the finger, the admirable epocha of the years of
Jesus Christ, which is removed from the first of these two Indian Epochas, a period of 600 years, wanting a period of 19 years, and which precedes the second by a period of 600 years and two of 19 years. Thus the year of Jesus Christ (which is that of his incarnation and birth according to the tradition of the church, and as Father Grandamy justifies it in his Christian chronology, and Father Ricciolus in his reformed astronomy) is also an astronomical Epocha, in which, according to the modern tables, the middle conjunction of the moon with the sun happened the 24th of March according to the Julian form, re-established a little after by Augustus at one o'clock and a half in the morning at the meridian of Jerusalem, the very day of the middle Equinox, a Wednesday, which is the day of the creation of these two planets. The day following, March 25th, according to the ancient tradition of the church, reported by St. Augustine, was the day of our Lord's incarnation, was likewise the day of the first phasis of the moon; consequently it was the first day of the month according to the usage of the Hebrews, and the first day of the Sacred Year, which by the divine institution must begin with the first month of the Spring, and the first day of a great year, the natural epocha of which is the concourse of the middle equinox, and of the middle conjunction of the Moon with the Sun. This concourse terminates, therefore, the lunisolar periods of the preceding age, and was an epocha from whence began a new order of ages according to the oracle of the Sibyl, related by Virgil in these words (Eclog. iv):

Magnus ab integro saeclorum nascitur ordo;
Jam nova progenies caelo dimititur alto.

This oracle seems to answer the prophecy of Isaiah,
Parvulus natus est nobis (ch. ix., 6 and 7); where this new born is called God and father of future ages, Deus fortis, pater futuri saeculi. The interpreters do remark on this prophecy, as a thing mysterious, the extraordinary situation of a Mem final (which is the numerical character of 600) in this word לֶמֶרֶב, lmrbe, signifying ad multiplicandum (the increase), where this Mem final is in the second place, there being no other example in the whole text of the Holy Scripture wherever a final letter is placed only at the ends of the words. This numerical character of 600 in this situation might allude to the periods of 600 years of the Patriarchs, which were to terminate at the accomplishment of the prophecy, which is the epoch from whence we do at present compute the years of Jesus Christ. Loubere Hist. Siam, Tome, II. ss. xxii. xxiii., cited in Higgins's Anacalypsis, i. 166. After citing in the same place Virgil's 4th Eclogue, verses 3—52, Higgins adds: Many of our divines have been much astonished at the coincidence between the prophecy of the heathen Sibyl and that of Isaiah; the difficulty I flatter myself I shall now be able to remove by showing that it related to the system of cycles which Cassini detected in the Siamese manuscript. A few pages farther, he continues, The case of the Mem final in the Hebrew word לֶמֶרֶב, lmrbe, the sign of 600 noticed by Cassini, leaves little room to doubt of the allusion. Secrets of this kind constitute sacred mysteries, cabala. I am by no means certain that there is not a secret religion in St. Peter's not known perhaps to any persons but the Pope and the Cardinals. I believe I am at this moment letting out their secrets (12). I beg leave to ask them if
they have not in some of the Adyta of St. Peter's Church a column, or lithos, of very peculiar shape [a lingam] on which are inscribed the words Zeus Soter, [the Saviour God], or some words of nearly similar meaning. I have not seen it, but I have it on authority which I cannot doubt. [The Duke of Sussex, Grand Master of the Freemasons.] This Mem was understood by Picus, of Mirandula, who maintained that the closed M, Mem, in Isaiah, taught us the reasons of the Paraclete coming after the Messiah. He evidently understood that there was a secret concealed under this word of Isaiah. He was a man much celebrated for his learning in the antiquities of the Jews, and thus it appears that my idea taken from Cassini, is no modern thought, but that a similar opinion respecting this word was held 400 years ago by a man who, of all others in modern times, was the most likely to understand it. Anacalypsis, i. 172. Niebhrur notices the tradition of the Alban and Latin states being formed of 600 families, and also that some of the very heavy and oldest coins called ases without inscriptions have the head of a young man on one side wearing a Phrygian bonnet, and on the reverse a wheel with six spokes, which indicated the Naros.
These secrets are indicated in the Mystic Cross, which I take from Rubenius and Beger. It consists of Olive Leaves and Lotus-Rays of Light blended; six of each to indicate the Naros; Twelve to signify the Messianic appearances. The Circle, with a point in the centre, indicates Sol-Ipse, God, the Universe, or Yoni-verse, and the Holy Spirit. One of the ecclesiastical ornaments of the Papal Church represents many of the mystic secrets of the Apocalypse and of the Higher Mysteries. It is in the
shape of the shield of David, or double triangle, the emblem of God the Creator, and the Holy Spirit, or Passive Power. It is a Star of six points which we know symbolized the Naros. It contains Rimmon, or the Pomegranate, a type of the fruitful Womb of Nature; this occupies the centre; within it is the Starry Universe, still further illustrated by the two crescents or New Moons, in which the old peoples adored the Spirit of God. There are ten fleur-de-lys heads to signify the Ten Indian Incarnations (13).
NOTES TO BOOK III.

Note 1 (page 181).—But the apocryphal books were not those only on which destruction fell. Those also were made away with which diminished the power or the profits of the priests and Levites. This object began to shew itself first in the burning of books at Antioch as described in the Acts of the Apostles, and was continued by a succession of councils, till the last canon of the Council of Trent against heathen learning. Anacalypsis, i. 565. The Chronicles of the Kings of Israel (see Part I., 409), says Nimrod, are no longer extant, having been for some reason or other omitted from the Canon by the restorers of the Temple. iii. 362. Josephus, in his Antiquit., lib. 8, writes, That Solomon composed Books of Songs, 1005; of Parables and Similitudes, 3000 books; and that he disputed of every kind of plant, as in like manner of beasts, fishes, and all other living creatures, &c., for he was not ignorant of, neither did he leave unexamined any being or nature, but philosophized of all things, eminently expounding their nature and properties, &c. And Eusebius writes, that these Books of Solomon's proverbs and songs wherein he discoursed of the nature of plants and of all kinds of animals, as also of medicine or the curing of diseases, were removed out of the way by Hezekiah, because the people did thence seek the curing of their diseases without recourse to God (that is, to the priests) for the same: so that it was a matter of almost equal indifference to a Hebrew whether he forged or destroyed one of the Books called sacred. It is a matter of wonder, however, that they left so much in the Old Testament as proves that it cannot be an inspired work, and that its writers generally had only the lowest notions of the Supreme. Take, for instance, that miserable account of the entertainment of the Trinity by Abraham given in Gen. xviii. 8, on which the Bishop of Ely, in the Speaker's Commentary, is obliged thus to write: That spiritual visitants, though in human form, should eat, has been a puzzle to many commentators. Josephus and Philo say, it was in appearance only. If the Angels had assumed human bodies though but for a time, there would
have been nothing strange in their eating. In any case the food may have been consumed miraculously or not; and the eating of it was a proof that the visit of the angels to Abraham was no mere vision, but a true manifestation of heavenly beings!! The reverend Bishop does not tell us where the Angels, or the Trinity rather, found these bodies which they assumed, or what they did with them when their mission was completed; nor does he say why they assumed three hungry bodies at all. He does not seem to be in the least aware that to connect ideas of eating and drinking and digestion with the Celestial, is ignorance if not blasphemy; and he asks us to swallow down the whole fable of abomination as if it were really true. Part I., 103, 443. Let us now hear what is said by the reverend Dr. Chalmers as to the majesty of the Universe whereof this mighty Spirit is Lord and Maker. After expatiating on the heights and depths explored, and the wonders unfolded by the telescope and microscope, he observes that the splendour and variety of the Universe would suffer as little by the annihilation of a world like ours, and all that inherit it, as the verdure and sublime magnitude of the forest would suffer by the destruction of a single leaf, and the myriads which inhabit its surface. And he continues: Now, on the grand scale of the Universe, we the occupiers of this ball, which performs its little round among the suns and systems which astronomy has unfolded, may feel the same littleness and the same insecurity as the meanest of those insects. We differ from the leaf only in this circumstance, that we require the operation of greater elements to destroy us—and these elements exist. And yet it is for this contemptible atom in Infinite Space that the God who made this almost boundless Universe, with its millions of spheres, filled with countless myriads of living and glorious Spirits, is supposed to have assumed human shape, to have digested veal with Abraham, and broiled fish with Peter, to have spent many years mending chairs and tables for the Jew furniture brokers of Jerusalem, and finally to have died a death of shame and agony on the cross, between a couple of thieves! Those who believe with Darwin, that they are really but apes and monkeys, may have this degraded view of God—no others can. Upon this man, I insert the following observations, taken from the Commentary, and which are about the only valuable ones which it contains: On the question of man's direct creation, it says, in distinction to the hypothesis of development, and on his original position as a civilized being, not as a wild barbarian, we may remark, firstly, it is admitted, even by the theorists themselves, that in the pre-
sent state of the evidence the records beneath the earth's surface
give no support to the hypothesis, that every species grew out of
some species less perfect before it. **There is not an unbroken chain
of continuity.** At times, new and strange forms suddenly appear
upon the stage of life, with no previous intimation of their
coming. Secondly; In those creatures, in which instinct seems
most fully developed, it is impossible that it should have grown
by cultivation and successive inheritance. In no animal is it
more observable than in the bee; but the working bee only has
the remarkable instinct of building and honey-making so peculiar
to its race; it does not inherit that instinct from its parents, for
neither the drone nor the queen-bee builds or works; it does not
hand it down to its posterity, for itself is sterile and childless.
Mr. Darwin has not succeeded in replying to this argument.
Thirdly. **Civilization, as far as all experience goes, has always
been learned from without.** No extremely barbarous nation has
ever yet been found capable of initiating civilization. Retrospec-
tion is rapid, but progress unknown, until the first steps have
been taught. (See A. Bp. Whately, 'Origin of Civilization,' the
argument of which has not been refuted by Sir John Lubbock,
'Prehistoric Man.') Moreover, almost all barbarous races, if not
wholly without tradition, believe themselves to have been once in a
more civilized state, to have come from a more favoured land, to
have descended from ancestors more enlightened and powerful
than themselves. Fourthly. Though it has been asserted without
any proof that man, when greatly degenerate, reverts to the type
of the monkey, just as domesticated animals revert to the wild
type; yet the analogy is imperfect and untrue. Man undoubtedly,
apt from ennobling influences, degenerates, and losing more and
more of the image of his Maker, becomes more closely assimilated
to the brute creation, the earthly nature overpowering the spiri-
tual. But that this is not natural to him is shewn by the fact,
that under such conditions of degeneracy, the race gradually be-
comes enfeebled, and at length dies out; whereas the domesticated
animal, which reverts to the type of the wild animal, instead of
fading away, becomes only the more powerful and the more pro-
ific. **The wild state is natural to the brutes, but the civilized is
natural to man.** Even if the other parts of the Darwinian hypo-
thesis were demonstrable, there is not a vestige of evidence that
there ever existed any beast intermediate between apes and men.
Apes too are by no means the nearest to us in intelligence or
moral sense, or in their food or other habits. It also deserves to
be borne in mind, that even if it could be made probable that
man is only an improved ape, no physiological reason can touch the question, whether God did not, when the improvement reached its right point, breathe into him "a living soul," a spirit which goeth upward, when bodily life ceases. This at least would have constituted Adam a new creature, and the fountain-head of a new race. Vol. I., 43. "The Speaker's Commentary" has been reviewed in a recent number of the Gott. Gel. Anzeigen, by Professor Ewald. I subjoin some extracts from his article:—"We have in these volumes general introductions to the Pentateuch, and in particular to Genesis, then to Exodus, and Leviticus, and so on. But there is no trace of any exact knowledge of the extent and value of the investigations and results of our modern science on this difficult ground. Nay, what is worse, the plan and character, as here exhibited, of the inquiry into so complicated a subject, are destitute of all scientific impulse and elevation. Thus, the question whether Moses is the author of the Pentateuch or not plants itself before the authors at the very threshold of the investigation, like a monster which guards the door with furious gestures, and threatens to swallow up any one who will move a foot over the entrance with the view of penetrating into the house. Our science has long recognized that, in an historical point of view, nothing can be more groundless, and, at the same time, nothing in the matter itself more prejudicial to our certain knowledge of things, than to propound, in so coarse and rough a fashion, and so stiffly to set up, this question whether Moses composed the Pentateuch as it stands during his lifetime, and then to make the credit of this book, and, by consequence, of the Bible also, dependent on the answer to this question. . . . It is also in pursuance of such an unscientific science that the entire dissertation on the Pentateuch is in this work reduced to three heads—(1) an attempt on the author's part to show that Moses could have written the Pentateuch (but what could not Moses have done, and what can not every one do even now, according to the unfounded presuppositions which have been entertained of him?); and then a collection of (2) external and (3) internal testimonies to prove that he actually composed it, which is added without any serious reflection that not one of these desiderated testimonies actually establishes what it is brought to prove." Afterwards the critic proceeds:—"We can, in conclusion, only sincerely lament that the great majority of the clergymen of the English Episcopal Church in our day are so little disposed to comprehend what is their fairst task and their best duty"—i.e., to understand the Bible more correctly, and apply it as the
Reformers did. Many excellent clergymen, he says, understood this. "But until the great majority of the clergy rise to a better spirit, all must proceed in these dark and unfruitful paths, without any security that sooner or later a sudden and all-destroying storm shall not burst forth, and overtake both the spiritual leaders and those whom they guide on these desolate paths, and hopelessly overwhelm them."

Note 2 (page 182).—The beauty and clearness with which the celestial polity is laid open in both the APOCALYPSE and the Book of Enoch, are beyond all praise; by these qualities no less than by their especial grandeur, their divine origin is established. If God, says Lardner, make a Revelation, intended for the general benefit of mankind, one would expect it should be clear. Letter to Lord Barrington. Who can doubt that this is true? Yet who would venture to assert that the common Apocalypse or the fictitious Book of Enoch, with their thrice-involved perplexities, and still more wild explanations of those perplexities, could ever be made clear to any! The first has received at least a thousand explications, each one different from all the rest; the second bids fair to have a hundred. This necessarily followed from the jumble into which they had got. But in their true and perfect form they are not susceptible of any other explication but that which I have given. This alone and of itself would demonstrate their truth. The APOCALYPSE, says De Wette, is the only prophetical book which is executed on the plan of a progressive and continually expanding whole. How true this is when applied to my republication of it; but how inapplicable if addressed to the vulgar edition. How true also is it if this Book of Enoch be compared with that of Dr. Laurence.

Note 3 (page 205).—There is a note in Nimrod iv. 458, which shews how we should interpret these arcane allusions. The earliest magic (says Iamblichus of Babylon) was ἡ τῶν μυστών, that of the Mice, and so the Mysteries are called from the Mice. Some people are fabled to have been hunted down, or devoured by rats or mice; such as Popel II., King of Poland, with his whole family; Herbutus de Fulstin; Hatto, the second archbishop of Mentz; Wilderolf, Bishop of Strasburg, arcano Dei consilio ac judicio a muribus devouratus; a certain nobleman whose name I have not met with belonging to the Court of Emperor Henry II., and divers others. I understand these people to have been condemned to death in the assassin tribunals, and pursued to destruction by the μυστήρια, or mice of the Mysteries. The same
system of disguise is said to be pursued by the Mormons of Utah, who call their assassins Destroying Angels.

Note 4 (page 216).—In the Epistle of Saint Clement to the Corinthians, he thus alludes to the Phoenix. Let us consider, beloved, how the Lord does continually shew us, that there shall be a future resurrection, of which he has made our Lord Jesus Christ the First-fruits, raising him from the dead. Let us contemplate, beloved, the resurrection that is continually made before our eyes. Day and night manifest a resurrection to us. The night lies down, and the day arises; again the day departs, and the night comes on. Let us behold the fruits of the earth. Everyone sees how the seed is sown. The sower goes forth and casts it upon the earth; and the seed which when it was sown fell upon the earth dry and naked, in time dissolves; and from the dissolution, the great power of the providence of the Lord raises it again, and of one seed many arise, and bring forth fruit. Let us consider that wonderful type of the resurrection which is seen in the Eastern Countries, that is to say, in Arabia. There is a certain bird called a Phoenix; of this there is never but one at a time, and that lives six hundred years. And when the time of its dissolution draws near, that it must die, it makes itself a nest of Frankincense and Myrrh, and other spices, and which, when its time is fulfilled, it enters and dies. But its flesh putrifying, breeds a certain worm, which being nourished with the juice of the dead bird, brings forth feathers; and when it is grown to a perfect state, it takes up the nest in which the bones of its parent lie, and carries it from Arabia into Egypt, to a city called Heliopolis, and flying in open day in the sight of all men, lays it upon the altar of the sun, and so returns from whence it came. The priests then search into the records of the time, and find that it returns precisely at the end of six hundred years. And shall we then think it to be any very great and strange thing for the Lord of all to raise up those that religiously serve Him in the assurance of a good faith, when even by a bird he shews us the greatness of his power to fulfil his promise? For he says in a certain place, Thou shalt raise me up, and I will confess unto thee. And again, I laid me down and slept and awaked, because thou art with me. And again Job says, Thou shalt raise up this flesh of mine, that has suffered all these things. See Part III., General Index, s. v. Phoenix. Note that the Paulite institution of the Feast of Palms and Palm Sunday is founded on the Apocalypse and Enoc-Numa instituted the festival of the Invincible Sun, Natalis Solis Invicti, which was celebrated on the 25th of December, whence our Christmas Day.
Note 5 (page 221).—Ogham, which is a secret character, like that which Enoch learned, is pronounced Oum, and is the Hindu Om, and A-um, or Ineffable Name. Higgins says: If a person will think deeply, he will have no difficulty in forming an idea how, when the art of writing was secret, a written word would be magical. A few lines scrawled in the presence of a person on a bit of leaf or bark, might be given to him, and he might be told whoever is a magician or initiated, on seeing that scrawl, will know your name or any other desired fact. A person must think deeply on this, or he will not see the force of the argument, which arises from the dupe having no idea of the nature or power of conveying knowledge by symbols. As the Chaldean priests were the only people who understood the secret of writing, it followed that they were all magi or magicians; and, when the secret did begin to creep out, all letters were magical or supernatural. This and some other secrets—the telescope, astronomy, the loadstone, made the Chaldeans masters of the world, and they became Moguls. Mogul is but Al Mog, The Mage. On this account all the princes of India desire to be invested with the pallium by the old Mogul of Delhi, successor of Gengis Khan of Tartary, the last Incarnation of Divine Wisdom. The mythos at last always reverts to its birth place, Indian Tartary—the Mount Soluria, the snow capped Meru, where the Gods sit on the sides of the North. How the Mogul comes to be Lord paramount of the world I shall explain in a future book. Anacalypsis, ii. 175. He afterwards adds: It is a fact not hitherto explained that the native Hindoo princes formerly solicited (and even yet, if the British did not prevent it, would solicit) investiture in their dominions by the hand of the Mogul at Delhi, though he is a Mohammedan and they are followers of Christna or of the Brahmins. The reason is found in his being supposed to be a descendant of Gengis Khan, who was believed to be an Avatar a Vicrama ditya; and, as such, entitled to universal dominion—a right to which dominion is believed still to exist in his lineal descendant. The fact of the Hindoo princes soliciting investiture by the hand of the Mahomedan Mogul may be accounted for by the theory which I advocate, that Mohamed also is considered by them to have been an Avatar, as he was certainly considered by the Afghans. * * * On this rests their claim or title of Son of the Sun and Moon, which at first appears to us so monstrously ridiculous. The Empire of Gengis Khan was called the Wise Government, or The Government of Wisdom, and his name was Zin. Respecting this prince see in the Ency. Brit. art. Mogul,
299, &c., the pedigree from Japhet, the romantic account of his ancestors for 400 years, his inauguration by a prophet, the change of his name from Temujin, and the belief of his subjects that he was entitled to possess the whole world. This inauguration of Gengis took place in the 13th century, when in Europe the Millennium was expected, when all men were looking out for some one to come. Gengis Khan marched into China in A.D. 1211, ii. 352-3.

Note 6 (page 228).—The Hebrew year was shorter than the solar year by eleven days—after three years they insert a thirteenth month, which they call Ve-Adar, or a second Adar. How far the Jewish computation by lunar years, their ignorance of astronomy, and want of exact tables, may have increased their difficulties we need not say. But these, and many more reasons, which we willingly omit, have induced a great number of learned chronologers, ancient and modern, such as St. Jerom, Scaliger, Vossius, Gerebrand, and others, to think it next to impossible to adjust the Jewish chronology by those few books of theirs that are extant. Ancient Universal History, ii. 226. We have seen that the year in Adam's time consisted, or was thought to consist, of 360 days only. The sudden alteration in the Earth's course around the Sun, which produced the Deluge of Atlantis, doubtless was the cause of its being lengthened to its present number of days. But this change was known only to the most scientific of the pontiffs of the true Church, and many centuries passed before it was known even to the learned. It is said by Syncellus that the year of 365 days was established by Asis, or Aseth, who began to reign over Egypt about 1772 years before Christ, and who sat about fifty years on the throne. From this statement we might infer that the year of 360 days had been in use before the time of Asis; but from the accounts of Plutarch and Diodorus Siculus, it would appear that the five days had been intercalated even previously to the birth of Osiris and Isis—that is, in ages which we now call prehistoric. I therefore conclude that Asis had only reformed the calendar, or had changed the thoth, or commencement of the year. Asis, as we know, was a Messianic name; it is Azez, and Hesus, and Jesus. The Asis here alluded to was probably Brigoo, or Zaratusht. When Diodorus mentions a thing as done in the days of Osiris and Iris, he means in days of primeval antiquity: unless, indeed, the word "earthly" is prefixed to Osiris, it always signifies either God or the Sun: when so prefixed it means one of the Heavenly Messengers. See Part III, vii. The profoundly learned Higgins says: That the work called the Apocalypse of St.
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John is of very great antiquity is clearly proved by the fact that it makes the year only 360 days long; the same length that it is made in the third book of Genesis, as Bailli has proved, and Dr. Hales admitted. It assigns 1260 days to three years and a half (cap. ix. 2, 3; xii. 6, 14; xiii. 5, and Calmet in voce, year). The pious get over these matters by saying that this was the prophetic year. It is impossible to help smiling at the credulity of these good people. No reason can be too absurd to be received by them. Anacalypsis, i. 577.

Note 7 (page 261).—About the year 1780 great excitement was produced in the south of France by the extraordinary power of discovering, or divining, subterranean springs and waters, manifested by a poor herdsman of Bouvantes in the province of Dauphiny, named Antoine Bleton. These marvellous talents were soon put into requisition, and Bleton speedily acquired great fame by his numerous discoveries of water, by which the many who employed him were enriched. He shortly attracted the notice of a well-known savant, M. Thouvenel, who devoted a pamphlet to a relation and investigation of the facts which had come beneath his notice. Three years later M. Thouvenel, whose adherence to Bletonisme had drawn upon him a host of antagonists, published a second pamphlet replete with interesting and important matter, among which will be found a summary of the discussion, the affidavits by which the alleged discoveries of Bleton were authenticated, and a most curious narrative of the excursions made by M. Thouvenel, with Bleton and another person similarly endowed, as his assistants, in pursuance of a commission from the king, to analyse the mineral and medicinal waters of France. About the year 1690, a power was attributed to the divining rod, which till then it had not been held to possess. A poor mason of Saint Vecan, also in Dauphiny, asserted that with a wand he could not only discover water and metals, but also the misdeeds of robbers and assassins. The fullest narrative of his proceedings will be found in a pamphlet by a M. de Vagny, procureur du roi, at Grenoble. This is entitled (the title being translated) "Marvellous History of a Mason, who, guided by the divining rod, followed a murderer during forty-five hours upon land, and more than thirty hours upon water!" Billingsley, in his "Agricultural Survey of the County of Somerset," (Bath, 8vo, 1797), speaks of the faith held in that county by the Mendip miners in the efficacy of the divining rod:—"The general method of discovering the situation and direction of these seams of ore (which lie at various depths, from five to twenty fathoms, in a chasm between two benches of
solid rock) is by the help of the divining rod, vulgarly called josing; and a variety of strong testimonies are adduced in supporting this doctrine. Most rational people, however, give but little credit to it, and consider the whole as a trick. Should the fact be allowed, it is difficult to account for it; and the influence of the mines on the hazel rod seems to partake so much of the marvellous, as almost entirely to exclude the operation of known and natural agents. So confident, however, are the common miners of the efficacy, that they scarcely ever sink a shaft but by its direction; and those who are dexterous in the use of it will mark on the surface the course and breadth of the vein; and after that, with the assistance of the rod, will follow the same course twenty times following, blindfolded." M. Thouvenel arrived at the conviction that the phenomena of the divining rod were attributable to magnetism or electricity; a similar opinion is also formed by M. Formey, secretary of the Academy of Berlin, in his article on the subject in the Dictionnaire Encyclopedique. It appears that Bleton became aware of the presence of water, &c., by an internal "commotion," as he termed it, and was in no way dependent for the discovery upon the hazel rod, which from the time of Moses and the Chaldean soothsayers, to that of Sidrophel, cuts so important a figure in the operation. So also the Zahories of Spain, to whom is ascribed the same faculty of discovering hidden water without the agency of the rod; together with a keenness of preciopiency not possessed by others. Upon this the Quarterly Review remarks:—"Rejecting, however, the supernatural powers of vision which have been ascribed to them, and in which children born on Good Friday are also believed to share, it is not unlikely that by long experience, and attending to indications which escape the less experienced eye, they may be able to give a tolerable guess at the existence of subterranean waters. Something similar is told of the Arabs of the Desert by a modern traveller, who says that they have an uncommon facility in discovering different wells by atmospheric or other signs, which do not affect the senses of an European." It would seem, on the other hand, that the rod itself has been held to possess independent powers, and to be able to make the discovery without the intervention of the human operator.

Note 8 (page 286).—A female Pantheic figure in silver, with the borders of the drapery plated with gold, and the whole finished in a manner surpassing almost anything extant, was among the things found at Macon on Saone in 1764, and published by Count Caylus. (Tom. vii., pl. lxxi.) It represents the Universal
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Mother, with the mural crown on her head, and the wings of pervasion growing from her shoulders, mixing the productive elements of heat and moisture, by making a libation upon the flames of an altar from a golden patera, with the usual knob in the centre of it, representing probably the lingam. On each side of her head is one of the Dioscuri, and upon a crescent, supported by the tips of her wings, are the first Seven Messengers, signified each by a bust resting on a globe. In her left hand she holds two cornucopias, with busts of Apollo and Diana; the Sun and Moon, signifying the conjunction in the Naronic Cycle. The reader will see the Dioscuri, or two Lions of Jid, that is, the Eighth and Ninth Messengers, in one of the prints in the folding plate. Note that the Disa or Isa of the North was represented by a conic figure in a net. This goddess is the Isis whom the ancient Suevi, according to Tacitus, worshipped; for the initial letter of the first name appears to be an article or prefix joined to it; and the Egyptian Isis was occasionally represented, as in the Isiac Table, and in Olaus Rudbeck (Atl. ii. 209), enveloped in a net, exactly as the Scandinavian goddess was at Upsal. This goddess is delineated on the sacred drums of the Laplanders accompanied by a Child, or a Messiah, similar to Egyptian Orus in the lap of Isis; ante 176.

Note 9 (page 296).—Hesiod, says Nimrod, ii. 529, was regarded as one of the mystically regenerated, or twice-born; and Pindar wrote an inscription for him:

> Farewell, thou wisest teacher of mankind,
> Hesiod, twice born and twice to death consigned.

*My original country*, says Taliesin, a mystic name for the Messenger with the Cymric Druids, *is the region of Cherubim*. Gunn's Nennius, p. 41. And he boasts of having associated with Enoch and Elias. Even Herod the Tetrarch believed in this metempsychosis, for he said of Jesus, *This is John the Baptist, who is risen from the dead*. Matt. xvi. 14. Origen affirmed that the soul of Saint John was sent from heaven, paradise, or some other place to assume the body, and that his soul was more ancient than his body, and previously subsisting, and he insinuated that his body contained the soul of Elijah. In Evang. Johan. ii., p. 180. Hesiod's age and history are altogether mythical, and his obscure poem, which has come down to us with several interpolations, is one of the oldest works in existence. I have shewn in Part II., 472, that Hesiod had the Apocalypse. He was probably an Enochian priest. His name is an analogue, as Nimrod says, of Hesus. The Talmudists maintain that the soul of Esau revolved into Hesus or Jesus of
Nazareth. *Nimrod* iv. 596. So the soul of Cain passed in three divisions into three cotemporary men, Korah the Israelite, Jethro the Midianite, and the Egyptian whom Moses slew; *quae omnes tres tamen sunt homo unus omnino*, as Rabbi Jezschak writes.

Note 10 (page 320).—The Mythologists gave out that Atlas supported heaven: one reason for this notion was that upon Mount Atlas stood a Temple to Coelus [Cali or Koila, the Holy Spirit]. It is mentioned by Maximus Tyrius in one of his dissertations, and is here, as in many other instances, changed to *κολάω*, hollow. The temple, says Bryant, was undoubtedly a cavern [like Elora or Elephanta]; but the name is to be understood in its original acceptation as Coel, the house of God, to which the natives paid their adoration. This mode of worship among the Atlanteans betrays a great antiquity, as the temple seems to have been merely a vast hollow in the side of the mountain, and to have had in it neither image, nor pillar, nor stone, nor any material object of adoration. This Atlas (of which I have been speaking) is a mountain, and of a tolerable height, which the natives esteem both as a Temple and a Deity; and it is the great object by which they swear, and to which they pay their devotions. The cave in the mountain was certainly named Coel, the house of God, equivalent to Coelus of the Romans. To this the people made their offerings; and this was the heaven which Atlas was supposed to support. It seems to have been no uncommon term among the Africans. There was a city in Libya named Coël, which the Romans rendered Coelû. There are plenty of people who, taking it literally, laugh at the notion of Atlas supporting the heavens, and who pity the Gentiles for their belief. But it is not more incredible than some of the things which we read in a book circulated by millions, as if to diffuse a knowledge of our credulity over all the earth. It would be difficult, says Drummond in his *Œdipus Judaicus*, to imagine a more singular history than that which relates to the construction of the Tabernacle and of the Temple, contained in the Old Testament. The Deity is represented as giving the pattern of both, as ordering the whole furniture, and as descending to the most minute details concerning the arrangement. Nothing is left unnoticed by the Divine Architect, who condescends to speak with amazing precision and familiarity, both of the ornaments and of the utensils: of lintels, curtains, fringes, rings, tongs, tables, dishes, bowls, spoons, and candlesticks. This, however, is not all. The Tabernacle and the Temple were inhabited by the Deity. The God of Nature and of the Universe, the Creator and Preserver of all things, the
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Ineffable and Primordial Being who called into existence all those Suns and Planets which roll through the boundless regions of Space—the sole God, fixed his residence in a box made of shittim wood, and overlaid and lined with gold. Upon this box too the Deity was carried about by a barbarous horde of robbers. The whole of this history, if literally taken, is surely very strange and astonishing. There can be no doubt, however, that it obtains implicit credit among the generality of Christians, who, without enquiring into the spirit and character of the ancient Oriental writings, are firmly persuaded that facts only are recorded in the book of the Old Testament. . . . I confess myself to be one of those who find it impossible to reconcile the histories related in the Old Testament, if literally taken, to my notions either of the goodness or greatness of God. Who indeed that has any just notions of the Supreme Being can believe that the Deity did in fact either sit down to breakfast with Abraham, or talk to Moses about pangs and shovels, and fleshhooks and firepans? Who can believe that the Eternal and Unchangeable God did that in anger one day for which He was sorry the next. If these things be taken literally, there can be nothing more inconsistent with true theology; and most surely we should be the first to laugh if an Indian were to tell us that his God was so very apt to change his mind. This extract from Drummond's learned work may be supplemented by a theses on a cardinal point of petro-paulite belief, viz., the Resurrection of Jesus from the dead.

I propose to state, says my author, a few problems that have arisen in my mind, in investigating for myself the Biblical history of the resurrection of Christ. I assume that the gospels of Matthew, Mark, Luke, and John, were written by known persons, whose names they bear, and that they were all eye-witnesses of facts recorded by each; that their written testimony has come down to us with absolute certainty of being in their own words, without interpolation, or alteration, or suppression. I assume a great deal. It might be difficult to substantiate all these points, which yet are absolutely necessary to prove the fact of Christ's resurrection.

I propose to look at the recorded facts, so as to view the resurrection, not as a simple article of belief, but as a number of particulars. I wish to make my creed on this subject more minute:—

1st. Who came first to the sepulchre?

Matthew says, Mary Magdalene and the other Mary. Mark says, Mary Magdalene and Mary the mother of James (the other
Mary of Matthew), and Salome. Luke says, Mary Magdalene and Mary the mother of James, and Joanna and other women. John says, Mary Magdalene.

Here I discover that none but John wrote from personal knowledge. He, who personally investigated this wonderful and central fact, says Mary Magdalene came, and told him and Peter.

Well, who was first at the sepulchre?

I can't tell, I am sure. They all agree that Mary Magdalene was there, but differ as to the others. I do not think my first question can be positively answered.

How would Mary Magdalene compare with certain persons who testify to modern miracles, as to moral character, sanity, general credibility?

She had once seven devils cast out of her; so once she must have been a very poor witness before a court of Jewish saints, the Pharisees—or if the actual devils were denied, she must have been quite deranged; in either case, she is a poor witness in such a momentous case, when compared with the moral and mental character of thousands who testify to certain strange facts they declare they have witnessed now-a-days, and who yet are utterly disbelieved, and charitably pronounced insane.

2nd. At what precise time did these women visit the sepulchre?

Matthew says, 'As it began to dawn.' Mark says, 'Very early in the morning, at the rising of the sun;' in the Greek, \textit{Anateil antos tou heliou};' the sun having arisen. Luke says, 'Very early in the morning.' John says, 'Early, when it was yet dark.'

Well, at what precise time did these women visit the sepulchre?

Why, it was clearly very early in the morning, while it was yet dark, after sunrise!

I am afraid these witnesses, testifying to such a very wonderful and strange thing, if cross-questioned by our modern scribes and lawyers in our Sanhedrin, would not precisely agree here. I fear the creeds would not be uniform. Sunrise and dark are not precisely the same to the eyes of sceptics of the nineteenth century, who are decidedly of opinion that Swedenborg was a lunatic.

3rd. What did these women, or this woman see, when they came so early to the sepulchre, while it was yet dark, the sun being up?

Matthew says they saw an angel, whose raiment was white as snow, and whose countenance was like lightning, sitting upon the stone which he, the angel, had rolled away from the mouth of the
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seulchre. Mark says, they saw, within the seuulchre, a 'young man, sitting on the right side, clothed in a long white garment.' He mentions that the stone was 'very great.' Luke says, they found the stone rolled away from the seuulchre, and they entered in, and found not the body of the Lord Jesus. 'And it came to pass, as they were much perplexed thereabout, behold, two men stood beside them in shining garments.'

John says:—'Mary Magdalene came early, when it was yet dark, unto the seuulchre, and seeth the stone taken away from the seuulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the seuulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the seuulchre. So they both ran together; and the other disciple did outrun Peter, and came first to the seuulchre. And he, stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the seuulchre and seeth the linen clothes lie; and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the seuulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the seuulchre, weeping; and, as she wept, she stooped down and looked into the seuulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.'

Here we have the testimonies of the four witnesses. Let us imagine it occurred last week in New York City, and now, for the first time, spread before the learned and pious world. Let us try and imagine the rigid cross-examination they would be subjected to by the Church and Mechanic Institutes! What harmony would they demand! How microscopic the eyes which would scrutinise every item of the story!

The stone was 'very large.' It is quite probable, then, these modern good men would argue, that it was not rolled into the seuulchre, but was quite conspicuous outside of it. Matthew asserts that the woman saw an angel sitting on this stone with a shining face and garments. Here a modern savant would ask if angels (ethereal, mental abstractions and breaths) could roll heavy rocks that were real and no shadows, when he would sneer at the idea of angels having a part of the body necessary for sitting
down: in a word, that they have no —— basis for the rest of the body, and implying so many other corresponding human organs. For a given basis for a body and a face, you would not suppose it was all skin and surface, but would include lungs, and hearts, and stomachs, and livers, and bowels, and kidneys, and what not. A pretty story this of an angel sitting on a big rock! I dare not say how foolish and insane these poor women would be thought to-day by our Churches and Academies of Science!

Matthew seems, then, to assert one angel sitting on this very large rock out of the tomb.

Mark says, they saw a young man sitting in the tomb on the right side, in a long white garment.

A young man sitting inside! Not exactly the same as Matthew, I fear our modern sceptics would decidedly hint. Who was this young man in such a peculiar garment? Was it a man at all? Do you suppose it was the same person Matthew called an angel? And are angels men? Men are human bodies, and angels are shining, empty abstractions! Here is a pretty story for these women to bring us Rabbis of the people.

Luke says, two men stood there, inside, with shining garments.

Here our modern critics would remind us of Falstaff’s ‘men in buckram.’ First, an angel sitting outside on the rock; next, a young man sitting inside the tomb; now, two men, standing inside, with shining garments! How would a pious Mattison; learned and yet unsophisticated doctors of medicine at Buffalo; high priests, too, and rulers in our synagogues; how would they curl their knowing lips at these trivialities, upon which was based the most stupendous fact the earth has witnessed! A modern critical savant even now whispers in my ear, what kind of stuff I suppose their garments were made of; and who cut and made them up? ‘Clothes don’t grow, you know, in any climes we know of. Clothes imply matter, tailors, washerwomen, and soap; clothes’-lines, clothes’-presses, bureaus, and drawers, and needles, and other things that our synagogue and our institute know nothing about.’

An angel sitting upon the rock. A young man sitting inside, in white clothes. Two men standing inside, in white also.

John, who was an eye-witness, says Mary saw nobody and nobody: that she ran and told Peter and John; that they ran; they saw the stone rolled away (did not see the angel sitting on it with his lightning-like face); went into the tomb one after the other; did not see the young man sitting there, nor the two men
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standing there, both in conspicuous white dresses; they went home; and after they were gone, Mary, stooping down, and looking in, saw two angels sitting inside, one at the head, and the other at the feet, where the body had lain, and clothed in white.

Not one angel sitting upon the rock; not one young man sitting inside; not two men standing inside; but Mary saw nobody at first; neither did Peter nor John; but afterwards she saw two angels sitting inside.

Our learned critic says he is willing to let this go to a jury without a word. He says, 'If one out of the twelve can believe the physical resurrection of a dead man upon such testimony as this, the other eleven would petition the court for a writ de lunatico inquirendo, and they would take care of the poor fellow in Doctor Bell's Asylum.'

4th. What did the men or angels say?

Matthew says, the angels told them not to fear, that Jesus was risen and not there; that he would go before, and show himself unto his disciples in Galilee.

Mark says the same thing.

Luke says, the two men told them he was not there; that he had risen, as he had before told them, while in Galilee, it would happen to him.

John says, that the two angels asked Mary why she wept?

The same ingenious as well as ingenuous critic asks me here again about this angel; this glittering phantasm; this intangible, shining abstraction, sitting on the rock, so large and so solid, with his white garments made nowhere, out of moonshine, by nobody: 'How could he speak, and make these women hear the words? You don't suppose he has a real, substantial body, do you, with tongue, and teeth, and palate, and glottis, and epiglottis, and chorda vocalis, and trachea, and lungs, and midriff, and muscles over his ribs? Do you suppose any of his teeth were decayed, and that said abstraction ever had the toothache? Was this his regular, every-day body, or only his Sunday one, assumed for the occasion? And if so, where did he drop it, and what became of it when he disappeared? Did anybody find one? Our museums are empty of any such curiosities, and I have never seen in any orthodox anatomy the dissection of any such corpus direlict.' Another friend, a shrewd lawyer, points out that, according to the first two witnesses, the disciples were commanded to go to Galilee, and that there Jesus promised to show himself unto them; while Luke says they were commanded to 'tarry in Jerusalem,' and that there alone, and in its close vicinity, he appeared to them;
and that the fourth witness says the angels said nothing about this; 'I am afraid your four witnesses will not command much credit with our modern authorities, who do not like to give full credence to persons who directly contradict each other.'

'Go into Galilee: there shall ye see him.'

'Tarry at Jerusalem,' there alone they saw him.'

5th. When, where, and by whom was Jesus seen? Matthew says, as the two Marys were going to tell the disciples what they had seen and heard from the angel on the rock. 'Behold, Jesus met them, saying, All hail! And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; go, tell my brethren that they go into Galilee, and there they shall see me. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted.'

Mark says, 'Jesus first appeared to Mary Magdalene, out of whom he had cast seven devils. She went and told them that she had been with him, as they mourned and wept.' But they did not believe her. Afterwards, he appeared in another form unto two of them as they walked, and went into the country. And they went and told it unto the residue; neither believed they them.

'Afterward, he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, 'Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptised, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover. So, then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.'

Luke has a different account. He says, the women 'returned from the sepulchre, and told all these things unto the eleven, and to all the rest.' They had only seen and heard the two men, 'and their words seemed to them as idle tales, and they believed them not;' that Peter then saw and looked into the sepulchre, and saw nobody, and nothing but the grave clothes; that Jesus appeared and walked with two of the disciples that same day, on the road to a little village about three score
furlongs from Jerusalem; that he talked with them about these
events, that and they did not recognise him: that—it being late, and
near evening—they pressed him to tarry with them.

'And it came to pass, as he sat at meat with them, he took
bread, and blessed it, and brake, and gave to them. And their
eyes were opened, and they knew him; and he vanished out of
their sight.' That these two rose up the same hour of that
Sunday, and 'returned to Jerusalem, and found the eleven
gathered together, and them that were with them, saying, The
Lord is risen indeed, and hath appeared to Simon. And they
told what things were done in the way, and how he was known
of them in the breaking of bread. And as they thus spake,
Jesus stood in the midst of them, and saith unto them, Peace be
unto you. But they were terrified and affrighted, and supposed
that they had seen a spirit. And he said unto them, Why are ye
troubled, and why do thoughts arise in your hearts? Behold my
hands and my feet, that it is I myself; handle me, and see; for a
spirit hath not flesh and bones, as ye see me have. And when he
had thus spoken, he showed them his hands and his feet. And
while they yet believed not for joy, and wondered, he said unto
them, Have ye here any meat? And they gave him a piece of
broiled fish, and of a honeycomb. And he took it and did eat before
them.' That he then proceeded to expound the Scriptures to them
as to their mission. 'But tarry ye in the city of Jerusalem, until
ye be endued with power from on high. And he led them out as
far as Bethany; and he lifted up his hands, and blessed them.
And it came to pass while he blessed them, he was parted from
them, and carried up to heaven.' That they then returned to
Jerusalem.

John says, Jesus first appeared to Mary Magdalene at the tomb
itself; that she at first did not recognise him; but afterwards did,
when he addressed her, bidding her not to touch him, but to go
and tell his disciples that he would ascend to his Father and their
Father—to his God and their God: that Mary Magdalene came
and told his disciples these things: that when they were assem-
bled that same evening, and the door was shut, 'Jesus came and
stood in their midst, and said to them, Peace be unto you;' that
he showed them his wounds, and that they were glad when they
saw him; that Thomas doubted all these things; and that,
being again together with closed doors, eight days after, he
came again and stood in their midst, and convinced Thomas of
his real existence; that he again appeared to his disciples at
the sea of Tiberias, and conversed with them, and gave them bread and fish; and that this was the third time he appeared to his disciples after his resurrection from the dead.

Luke, or the unknown author of the Acts, states that Jesus did not ascend into heaven till after forty days from his resurrection; and that he commanded them not to depart from Jerusalem till they had received the Holy Ghost. According to Matthew, Jesus met the two Marys as they were going to tell his disciples.

Mark says he appeared to Mary Magdalene first. Luke says he first appeared to Simon and another disciple, as they were walking to Emmaus. John says he first appeared to Mary Magdalene. Matthew, Mark, and John, nearly agree. Luke differs from them all.

Now, as to time, and the circumstances when he met those who first saw him.

Matthew says it was when the two Marys were running to tell his disciples.

Mark says nothing of the circumstances, but that he afterwards appeared to two of his disciples as they walked; and after that to the eleven, when he was received up into heaven.

Luke says the women came and told of seeing the tomb empty and the angels, but not that they saw Jesus: that he appeared that day first to the two disciples walking to Emmaus; next, that evening, to the eleven in Jerusalem, and that was all: for the same night he was received up into heaven. (See chap. 24, v. 13, 36—50.)

John says it was by the tomb in the garden; next, that evening, to the disciples in Jerusalem; next, about eight days after, to the same with Thomas; and fourthly, to them all by the sea of Tiberias.

Luke, or the author of the Acts, says he was seen of his disciples for forty days before he was received up into heaven.

Paul, lastly, in 1st Cor. 15; 5, 6, 7, 8, says he was first seen of Peter or Cephas; next of the twelve (as Judas was gone, there were only the eleven): next of five hundred at once (of which wonderful thing there is nothing said by any one else); next of James (mentioned in the last 'Gospel of the Hebrews'); and finally of all the apostles; in all five times; and not having said of the appearance to the woman or Mary, which, added, makes six in all.

Matthew says, to the women as they were going to tell the disciples, and again to the eleven in Galilee.
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Mark says, to Mary Magdalene, to the two, and finally to the eleven at meat.

Luke says, to the two, then to the eleven; and that, finally, he ascended to heaven the same night; while he says in Acts he continued to be seen for forty days.

John says, to Mary Magdalene; then, to the eleven in the city; eight days after, to the same with Thomas; and fourthly and finally, to them all by the sea of Tiberias. Paul differs from them all, as to where he was seen by the disciples. Matthew makes it alone in the mountain in Galilee. Mark and Luke and John say that it was alone in Jerusalem and its immediate vicinity; except that John says that the third time he was seen by his disciples, was by the sea of Tiberias.

Again as to what he did:

According to Matthew, he went at once to Galilee, where he commanded his disciples to follow him. There he was seen by them, 'though some' even of them 'doubted.' Nothing is said of aught else, or of his ascension.

Here my scientific scribe, a worthy person in high repute in his synagogue, asks, 'Why or how any that knew him should or could doubt, if it was simply his inanimate body raised to life again, and capable of eating and digesting real, material, and broiled fish and honey-comb? Had he changed so much that his intimate friends did not know him? If so, how do we know they were not, after all, mistaken? Did he travel there from the city without clothes, as he had left them in the tomb? If not, where did he get them? I shall refer the excellent scribe to our professors of matter-of-fact science, to satisfy the reasonable questions of my material friend. I am not aware of any material philosophy that solves the peculiar difficulty.

Mark says, read what he says, about his appearing in another form to the two; and then how he upbraided the eleven, because they did not believe Mary Magdalene, 'out of whom he had cast seven devils,' nor the two who had seen him in another form.

My learned and truly respectable friend, the scribe, cannot comprehend why they deserved this severe rebuke. What! Believe that a dead man was alive, and walking about, and even talking, in the face of all our science, founded on the universal experience of all sensible men for ages! And on what scientific testimony and proof? Why, merely on the report of this poor woman, who was notoriously mad, or much worse; or on the witness, beside, of two men, one of whom was Peter, whose cha-
character for truth was not, at that particular time, the most desirable for scientific accuracy with those who wished good testimony to the facts they were called upon to believe! I tell you it is imbecile to believe on the testimony of ten thousand men, no matter what their character for intelligence, virtue, and sanity, facts that contradict all our solid science. I tell you all things are sheer humbugs or silly crazings, that our material philosophy does not explain and make plain as the 'multiplication table.' I have not a word in justification of the 'upbraiding' bestowed by Jesus upon his unbelieving disciples.

Luke mentions his walking some distance, and conversing with his two disciples, though they did not know him; that he vanished out of their sight just as their eyes were opened; that he suddenly came into their midst, and frightened them, as they supposed they saw a spirit or ghost; that he corrected their mistake by making them feel his flesh and bones; and by eating real, substantial, not spiritual, broiled fish and honey-comb, and that the same night he ascended into heaven.

I cannot venture to depict the withering contempt with which my learned and worthy friend asked if I 'had no more proper and philosophical conception of heaven, than a belief of this story would indicate?' Heaven, which has no relation to space or the predicates of gross matter, which is nowhere in space.' That 'flesh and bones' should ascend there, by rising up through the atmosphere, carrying within it that broiled fish and honey-comb! 'My dear sir, the testimony of the world could not convince me of such an absurdity. These witnesses ought to be charitably put under my friend Dr. Bell's care.

I really do not see what the current philosophy can do with these facts. I, too, respectfully refer them to the Doctor's consideration.

John says, he came into the midst of his disciples when the door were shut; spoke to them audibly; showed them his wounds; appeared again, eight days after, to them, with Thomas, through the closed doors, and convinced them of his personal identity by the most tangible and sensuous proof; that he afterwards, at the sea of Tiberias, was seen on the shore by his disciples; spoke to them; gave them fish and bread; and finally, conversed for some time with Peter.

I commend these statements, with those made by Luke of a still more inexplicable character, to our scientific associations and the learned, scrutinising, and sceptical Professors therein. They
can accept this on the single authority of John, and base thereon the hope of immortality; and yet deny, and refuse to witness for themselves, similar phenomena, testified to by thousands of well-known, sane, virtuous, and intelligent men, their neighbours, and complacently pity their silly nonsense and their evidently disordered brains. *Proph Pudor!* What a jewel is consistency!

6th. How long was he seen after his resurrection?

Matthew does not say; neither does Mark. Luke says he ascended to heaven on Sunday night. (See chap. 14, verses 13, 36, 49, 50, and 51.) John does not say, but it was after eight days had passed. The author of Acts says, for forty days. My friend does not think they entirely agree. I am sorry, for I really cannot reconcile these facts, which yet must be all true.

7th. Where did the ascension into heaven finally take place?

Matthew declares, in Galilee. Mark seems to point out Jerusalem. Luke declares it was at Bethany. John says nothing about it. The author of Acts says, from Mount Olivet. (Chap. 1, verses 4, 9, and 12.)

In my attempt thus to be more precise in my creed as to the resurrection of Jesus, I cannot say that these parts that make up the great whole are very harmonious and satisfactory. He ascended in Galilee; he ascended at Jerusalem; he ascended at Bethany; he ascended at Mount Olivet. All these points are well established, and equally to be accommodated in the Credo.

There is yet another witness to the fact that Jesus was alive and seen upon earth, and that his voice was heard for some years after this. In Acts 9, 13—16, is a very remarkable account of the sudden conversion of Paul. The same strong facts are related by Paul himself in chapters 22 and 26. I commend them to the careful consideration of our modern learned, pious sceptics; also chap. 23, ver. 11. I call their particular attention to the remarkable coincidence of testimony in two of these chapters, chap. 9, v. 7: 'And the men which journeyed with him stood speechless, hearing the voice but seeing no one.' Chap. 22, v. 9, 'And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spoke unto me.'

That, my learned and candid friend, the professor, is pleased to call a remarkably happy coincidence of testimony. Both of those statements are infallibly true, and to be cordially believed; but such coincidence in testimony as to any fact that did not happen eighteen centuries ago, but last week, would dissolve the facts so authenticated into the most incredible folly. Let us be consistent.

Thus have I critically gone over the testimony, upon the validity of which are based all the hopes of a life after death to
so large a portion of the civilised world. I have compared Matthew with Luke, and Mark with John. I have not distorted or misrepresented; but, wishing in truth to believe something more particular as to the fact of Christ's resurrection, behold the result! Granting that every word in our common Bibles is to be received as the eternal truth of God, as it appears in the natural sense of the letter, I have, I think, firmly established the following additional articles, to be received into the church creed with implicit faith:

I believe that the two Marys came first to the tomb. I believe that the two Marys, Joanna and other women were the first. I believe that the two Marys and Salome were the first. I believe that Mary Magdalene came there first and alone. I believe it was early in the morning. I believe it was yet dark. I believe that the sun had risen. I believe there was one angel sitting upon the rock outside of the tomb. I believe there was a young man sitting inside. I believe there were two young men standing inside. I believe there were two angels sitting inside. I believe the angel told the disciples to go into Galilee to meet the risen Jesus. I believe the angels commanded them to tarry in Jerusalem to meet him. I believe he ascended into heaven from Galilee. I believe he ascended from Jerusalem. I believe he ascended from Bethany. I believe he ascended from Mount Olivet. I believe he ascended within twenty-four hours after his resurrection. I believe he did not ascend till forty days after his resurrection. I believe he ascended with the same physical body he had on earth, and he took up with him into heaven his flesh and bones, as well as the broiled fish and honey-comb he had just eaten. I believe he had a body that could pass without obstruction through closed doors, and instantly vanish. I believe he was seen once only by his disciples, and once by the women. I believe he was seen once by Mary Magdalene, and twice afterwards by his disciples. I believe he was seen by his disciples, and by no one else. I believe he was seen once by Mary Magdalene, and three times afterwards by his disciples. I believe he was seen five times by his disciples, and several times by Paul, several years afterwards. I believe that, when he first appeared to Paul, the men who were travelling with him heard his voice, but did not see him. I believe that these men did not hear his voice, but that they saw him.

This is the revised creed as to the minutiae of that central event in the world's history, which I earnestly commend to those who are dissatisfied with the loose and vague generalities of the common articles of belief.

I have omitted many things equally true. Space, which I have
already so trespassed upon, is wanting to point them out particularly.

If it is good to read the Bible, then the more carefully and minutely it is read and studied, the better. Protestants know all this truth.

What is proved, then, to the candid mind by the four Gospel histories as to the resurrection of Christ?

For a further elucidation of these and similar difficulties, I refer my reader to the Life of Jesus, written by Dr. Scott of Ramsgate, a work which ought to be in the hand of every person who really cares to investigate the career of the Ninth Messenger, and to examine also into the reasons for the prevalent petro-paulite creed. And I advise him to supplement his studies by a careful perusal of The Prophet of Nazareth, an enquiring Volume of immense power, reasoning, and research, the work of Mr. Meredith, than whom Wales has never produced a man of whom it may be more truly proud. The Border Advertiser, of May 31, 1872, in an able review of Mr. Scott’s volume, thus speaks of it:—We have Strauss engaging the highest rank of scholars; Renan, in less robust but more popular strain, singing to the popular ear; and we have this book before us which discusses the Life of Jesus in a simpler form still—as it is presented to us in the English Testament, and as it may be studied without more than English scholarship and a clear, firm, logical, and candid mind. The book does not question the truth of Christianity nor the reasonableness or unreasonableness of any form of religious belief, but it inquires whether the New Testament be a genuine history, and to what extent it is mixed with the fictitious. The examination is very free, and in following the writer the idea grows on the reader that Mr. Scott has a good deal of candour and a quick eye for contradictions and discrepancies. Whether his reasoning and argument be always sound will be a matter of opinion, but the book is crammed with argument from beginning to end, and goes into greater detail than any work of the kind we have ever seen. Its style is hard and concise, and its spirit is direct and outspoken—just such a style as best fits criticism and the practical genius of his countrymen. Though there is no elaborate learning paraded on the pages the conclusion of scholars—Alford and others—are as narrowly examined as the text itself, and undoubtedly shown to be untenable. It is evident enough that Mr. Scott has no doubt whatever that much of the Testament is the very opposite of historical—nay, purely fictitious and “fabricated,” and the effect of his argument, if left unanswered,
will be to confirm thousands in such views. The method mainly allowed is to bring together all that is said in the Testament on one particular subject, and since, according to his finding, one sacred writer contradicts another he concludes one or other of the statements are untrue, and therefore that the book is not a history. The laborious patience shown in making those collations is something wonderful, and the ingenuity displayed in setting one writer against another, and in extracting the inference, will no doubt by some readers be at once ascribed to diabolic influence—for even in many of our pulpits it is still believed that Satan helps such writers. There is a strong air of honesty on the pages, and they state much more than enough to prove that many of our traditional beliefs and doctrinal inferences deduced from them rest upon very frail foundations. Perhaps we should state what particular topics the book deals with, but that would require much space, and it would be easier to name what portions of the New Testament are left out. But we may say that it begins with the birth and early years of Jesus, the genealogies, the narratives of conception, birth, infancy. From these it passes to the missions of Jesus and John the Baptist, and discusses pretty fully all that is written on the relations of the two missions and on the communications between John and Jesus. The temptation in the wilderness, duration of Christ's ministry, the calling of the Disciples, the discourses of Jesus as referred to in the four respective gospels, the miracles, transfiguration, death, resurrection, appearances after the resurrection, and hundreds of other topics are brought forward and treated as we have said above. It is a book that is certain to be widely read by persons and classes not familiar with Strauss and Renan, and reading it will likely dissipate a great many notions held upon many of the subjects it handles.

Note 11 (page 321).—To do good on the earth, as contradistinguished from talking about it, is the sum and substance of all true faith in God. This is admirably shown in one of Swedenborg's marvellous Visions. I hope I shall not be set down as a Dreamer for citing the Somnia of this Enlightened Sage; but I am quite satisfied that in many cases Swedenborg saw Visions from Heaven, through the medium of Angelic Powers, or of a rapt and elevated soul; and that in many others he saw only the spectacles of his own imagination which painted follies and fallacies in the colours of truth. The following is found in the Apocalypse Revealed, vol. ii. 485. Waking, he says, one morning from sleep, I saw two Angels descending out of heaven, one of them from the southern quarter of heaven, and the other from the eastern
quarter of heaven, both of them in chariots drawn by white horses; the chariot in which the Angel from the south of heaven was conveyed, shone like silver, and the chariot in which the Angel from the east of heaven was conveyed, shone like gold; and the reins which they held in their hands, were refulgent as the flaming light of the morning; thus did these two Angels appear to me at a distance, but when they came nearer they did not appear in chario’s but in their own angelic form, which is human; he who came from the east of heaven in a shining purple garment, and he who came from the south of heaven in a shining garment of hyacinth; as soon as they were below the heavens in the inferior regions, they ran to meet each other, as though they strove which should be first, and mutually embraced and kissed each other. I was informed that these two Angels, during their life in the world, had been united in an interior friendship, but that now one was in the eastern heaven, and the other in the southern; they are in the eastern heaven who are under the influence of love from the Lord, but they are in the southern heaven who are under the influence of wisdom from the Lord. When they had conversed awhile about the magnificence of their respective heavens, their discourse took a turn upon this point, whether heaven in its essence is love, or whether it is wisdom; they immediately agreed that these two were mutually each other’s, but which of them was the origin of the other, was the subject of debate. The Angel who came from the heaven of wisdom, asked the other what is love? to which he replied, that love originating in the Lord as a sun, is the heat of life (or vital heat) in angels and men; consequently it is their life. * * * The angels discoursed on these things spiritually, and spiritual speech comprehends thousands of things which natural speech cannot express, and what is wonderful, which cannot be formed into ideas of natural thought. Remember this, I beseech you, and when you come out of natural light into spiritual light as is the case after death, enquire then what faith is and what charity is, and you will see clearly that faith is charity in form, and therefore that charity is the all of faith, consequently that it is the soul, life, and essence of faith, just as affection is of thought, and as sound is of speech; and if you desire it, you will see the formation of faith from charity, like the formation of speech from sound, because they correspond. After the Angels had had this conversation they departed, and as they returned each to his heaven, there appeared stars about their heads; and when they were at some distance from me, they seemed again to be in chariots, as before. When these two Angels were out of sight, I saw a Garden on the right side, where there were olive trees, vines, fig-trees, laurels,
and palm-trees, placed in order according to correspondence; I looked into it, and saw among the trees Angels and Spirits walking and discoursing; and then a certain Angelic Spirit looked at me (they are called Angelic Spirits who in the World of Spirits are prepared for heaven, and afterwards become Angels); that Spirit came out of the Garden to me, and said, Wilt thou go with me into our Paradise, and thou wilt hear and see wonderful things; and I went with him, and then he said to me, These whom you see, for there are many, are in the affection of truth, and thence in the light of wisdom; moreover, there is here a building, which we call the Temple of Wisdom; but no one seeth it who thinks he is very wise, much less does any one see it who thinks he is wise enough, and still less he who thinks he is wise from himself; the reason is, because such are not in the reception of the light of heaven from the affection of genuine wisdom; genuine wisdom consists in a man seeing from the light of heaven that the things which he knows, understands, and is wise in, are as little in comparison with that which he does not know, nor understand, and which he is not wise in, as a drop is when compared to the ocean; consequently, that what he knows is scarce anything; every one who is in this Paradisiacal Garden, and perceives and acknowledges in himself that his own wisdom is so small comparatively, sees that Temple of Wisdom, for interior light causeth it to be seen, but not exterior light without it; and inasmuch as I had often thought this myself, and had from science, and then from perception, and lastly in consequence of seeing it from interior light, acknowledged that man has so little wisdom, lo, it was given men to see that Temple; the form of it was wonderful, it was elevated above the ground, of a quadrangular shape, the walls were of crystal, the roof of transparent jaspers elegantly arched, and the foundation consisted of precious stones of various kinds; there were steps to go up to it of polished alabaster; at the sides of the steps there was the appearance of lions with their whelps, and then I inquired whether I might go in, and I was told that I might; wherefore I ascended the steps, and when I went in, I saw, as it were, Cherubs flying under the roof but presently vanishing; the floor under our feet was of cedar, and the whole Temple, from the transparency of its roof and walls, seemed to be the form of light. The Angelic Spirit went in with me, to whom I related what I had heard from the two Angels concerning love and wisdom, as also concerning charity and faith, and he said, did they not also mention a third? and I said what third? He replied, Use. Love and wisdom,
without use, are not anything, they are only ideal entities, nor do they become real until they are in use; for love, wisdom, and use, are three things which cannot be separated; if they are separated neither of them is anything; love is not anything without wisdom, but in wisdom it is formed into something, this something into which it is formed is use, wherefore when love through wisdom is in use, then it is something; yea, then, first doth it exist; they are exactly like end, cause, and effect; the end is not anything but through its cause, in its effect; if you destroy any one of these three, you destroy all and it comes to nothing. It is the same with charity, faith, and works; charity without faith is not anything, nor faith without charity, nor charity and faith without works, but in works they become something, and a something of such a nature and quality, as is the use of the works. It is the same with affection, thought, and operation; and the same with will, understanding, and action. That this is the case may be seen clearly in this Temple, because the light in which we are here, is a light illustrating the interiors of the mind. Moreover, the science of geometry teaches that nothing can be complete and perfect except it be for a trine, or a compound of three, for a line is nothing without an area, and an area is nothing without being formed into a solid, for which reason one must be drawn into the other, that they may exist and co-exist in the third. As it is in this, so is it likewise in all and singular the things created, which end in their third. Hence it is, that three in the Word, understood spiritually, signifies what is complete and entire. This being the case, I could not help wondering that some profess faith only, some charity only, and some works only, when, nevertheless, one of them without the others, and one and the other without the third is not anything. But then I asked, may not a man have charity and faith, and yet not have works? May not a man be in the affection and thought of a thing, and yet not in the operation of it? The Angelic Spirit answered no; he can be only so ideally, but not in reality, for he must needs be in the endeavour and will to operate, and will or endeavour in itself is action, because it is a continued striving to act, which becometh exterior action when opportunity occurs to determine it; wherefore endeavour and will, as being interior action, is accepted by every wise man, because it is accepted by God, altogether as though it were exterior action, provided it fail not to operate when opportunity offers.

Note 12 (page 335).—Everything in those days was symbolic. Worship of the Goat, or the common Jewish religion, was origi-
nally worship of God, under the Pan (or All) symbol: the images were made with long beards: men bowed before and touched them: hence they did the same to Sages and Kings. Note, that Cupid on ancient medals wearing the mask of Pan, signifies the Messiah of Love, representing the features of Him who is All. Pan holding a beautiful Vase, from which a blazing light was emitted, was one of the forms of lamp used in the Mysteries. So a human head (the Messenger) emitting flame from the mouth, symbolized the Tongue of Fire, or the Mouth of God, mentioned ante, section 59. Note that the Piscis Australis, which was an astral allusion to the Messenger Oannes, has a brilliant star in its mouth, that is, a Tongue of Light or Fire. This shows how beautiful are all the allusions which the Ancients made to the occult secrets of theology. I should add here an expression of my acknowledgments to Dr. Inman, who has kindly favoured me with the loan of some of the most interesting plates in his great work, Ancient Faiths, and has permitted me to have stereotypes of others which were in hand for his new edition. I am glad to hear that a large demand for it has sprung up among our cousins at the other side of the Atlantic.

Note 13 (page 338).—According to Hippolytus (Hæres. v. 7 97), says Bunsen, the Chaldeans called the man who was born of the earth, but who afterwards became a living soul, Adam. But if it be asked whether this was the name of the first man in their traditions, we must venture to doubt it. Would Berosus not have stated so? Eusebius undoubtedly would not have passed over without notice so marked a resemblance to the Bible narrative. The whole story in Hippolytus is connected with the Gnostic god, Adamas, which, although interpreted as a Greek word, may be suspected of being derived from a Jewish, or post-Christian source. Egypt's Place, iv. 373. He then contends that Adam and Enos are the same person! 385, and finally says: Enos and Adam, the names of the first men, must necessarily be considered as ideal: Havvah the life-giving mother of all living, as betokening woman, and Hebel, the Vanishing, belong to the same category. 388. I cite this, not that I need it, but to show how scholars generally are now inclined to treat the nonsense creeds of the populace and their parsons. Bunsen resolves the hero and heroine of the Genesis tracts into pure ideals; how much wiser would he have written if he had known that Adamas was Indian Chadama and Gaudama, as I have shown already.
ENOCHE

The Second Messenger
of God.

BY

VOL. II.

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BOOK IV.

1. It remains to be seen whether the Visions of Enoch are in accord with the Vision of the First Hermes, Adama. This distinction is to be noted between the two—the vision of the First Hermes was one and complete; the second Hermes had several. Adam, or Adi Buddha, saw in one prophetic, gorgeous, glance the whole history of the earth of man from his own to the Twelfth Cycle, and somewhat beyond. Enoch is not favoured with the same view; but is shown the various and ever-varying splendours of Heaven. His descriptions seem inexhaustible in their richness; nor is there any book which contains more splendid views of the Celestial. As to the
heavenly polity which is detailed by both, there is, of course, no discord between them. The celestial hierarchy, as developed in the Apocalypse, consists—1. Preeminentely of God the Creator; 2. Of Issa, Isis, or the Holy Spirit, called also Archa, or Archi, the Living Fire, and Metathronos, and these constitute the Ao, Oa, or Aleim, of primeval theology. Sometimes they are distinct and separate; God as King, Issa as Queen. Sometimes they appear blended, as Light and Substance are blended in the diamond, or as the Sunbeams mingle with the surrounding Air. This Being, when made manifest to the human eye, is seated on a Throne, and is in magnificence like a diamond and a fiery sard; images that convey the highest possible idea of brightness, purity, and awe-inspiring glory; while round the Throne is perpetually seen the Celestial Rainbow crowning with its mildness the Holy Sovereign—itself an emblem of the Divine. In another form the Holy Spirit, as distinct from the Supreme Lord, is seen in a subsequent part. She is represented as arrayed in the most pure and splendid light; the Sun, the Moon, the Stars, those acknowledged symbols of knowledge and of dignity are employed to adorn her. The lustre of her attire, the elevation of her throne, expressed by the second luminary being her footstool; her crown, not of diamonds or rubies, but of the stars of heaven, all imply the greatness of the personage and her high acceptation with the King of Heaven. The old Hebrews sometimes read AO thus: נא, Ath (Egyptian Tha); the א, Aleph, or Cross, signifying God, or the Male Principle, and the trilithon י or י, signifying the Female. This will be found in Zohar, in Bahir, and the Gates of Justice. And Ath-ene means the Spirit Ath. With N prefixed it
became Nath, or Nauth, a common name for the Divine all over the earth, and the same Essence as Egyptian, or rather African, Neit. So great is the beauty of this Bi-Une Essence, that the First Messenger was unable to behold it until he had previously passed through an ordeal, in which his earthly nature was tried, and had proved itself capable of enduring the reality of that which was prefigured under the semblance of an Apparition, and of the Lord's Glory. For, as in the contemplation of the Sun, the human eye becomes blinded, and after a time sees only Darkness; so also is it even with the Archangelic eye, if it gazes on the dazzling brilliancy of God.

2. Swedenborg saw this supremely Beautiful Spirit—albeit, he did not know it, under the form of a Spirit-Sun, or, as he called it, a Spiritual Sun, of whose brightness the material Sun is but a faint reflection. The Divine Love and the Divine Wisdom, he says, are substance and form, and in Heaven are manifested in a Spirit-Sun, which is not God, but the first and principal Emanation from God. The heat of this Sun is Love, and its light is Wisdom. This Sun appears at a distance from the Angels, and at a moderate altitude, like the Sun of our World.

3. In another place he thus describes Her in the ancient phrase of the House of God—Elis-Beth. One morning, he says, upon awakening, the Spirit-Sun appeared to me. Heaven was beneath, and as far distant from it as the natural sun is from the earth. In the meantime I heard a multitude of heavenly ineffable voices; they were re-united all in one, which articulated distinctly these sacred words: There is only one
God; his habitation is the Spirit-Sun. These words descending from Heaven into the World of Spirits where I was, and being distant from the source, were no longer understood. The sacred idea which they contained of one only God, degenerated into a false idea of three persons in God, which is the idea of three Gods. From the Spirit-Sun, the natural sun derives all its light, splendour, and warmth. Note that the Sphinx, with twelve teats, or breasts, and crowned with the twelve-petalled Rose, which appears in the folding plate prefixed to this volume, represents this Virgin-Mother of the Twelve Messengers. Part III, 383. I have copied this beautiful Symbol-Image from that rare repository of ancient secrets the *Ædipus Egyptiacus* of Father Kircher, iii. 541. Under the like symbolism, her image appears in Montfaucon, in the form of a Lamp, the medium through which Light (Gen. i. 3), the Spirit-Sun, is transmitted. This Lamp belonged to the Grand Duke of Tuscany.

4. This pure Emanation (the Holy Spirit), which the *Ægyptians* called Neith, and the Tsabeans Lehem,* was considered as the Goddess both of Force and Wisdom; the first in rank of those who came from the Supreme, and the only one endowed with some of His mighty attributes; for as Wisdom is the most exalted quality of the Mind, and the Divine Mind is the perfection of Wisdom, all its attributes are the attributes of Wisdom, under whose direction its Power is always exerted. Force and Wisdom, therefore, when considered as attributes of the Deity, are the same, and Bellona and Cybele, Minerva,

* Lehem, the goddess of the Tsabeans, was the same as Ceres: hence the name of her son, the Lama. Bethlehem, therefore, means the Temple of the Holy Spirit; the place where Jesus ought to have been born. See Scott's *Life of Jesus*. 
Diana, Ishtar and Bhavani, Neit, Venus, Ceres, are but different titles for one personification. Both the Greeks and Egyptians considered Her as Male and Female, and upon monuments of art still extant, or accurately recorded, as in the folding plate to Vol. I, she is represented with almost every symbol of almost every attribute, whether of creation, preservation, or destruction. See Vol. I, 23, 27. The reader will not fail to note the crab on the bosom of one of the two Figures—an emblem of the Solar Messenger, who comes out of the Waters like the First Hermes, Oan; he will, in a subsequent page, find it applied by Ovid to the Ninth Messiah. He will observe also that each figure is cruciform—a T. A Nimbus, or Glory, of Apocalyptic figures surrounds the head of one: the Isiac Veil is seen on the other. The Six Roses indicate the Naros. In the print annexed she, as Phrygian Cybele, is delineated with most of the attributes of the Holy Spirit, as detailed in the Apocalypse. Her head is crowned with the turret emblem of the Holy City, and the walls are as separate gems or precious stones. Beneath this diadem she wears the Veil. Her imperial robe is embroidered with flowers of various kinds, which symbolize Spirits born of the Sun. She is seated on a cube, which we know is the form of the New City that descends from Heaven. Her four-wheeled chariot is drawn by two Lions of God—that is, Archangels of the greatest dignity, who are thus typified as supporting this Royal Essence. In her right hand she bears the Red, which she afterwards bestowed on the Twelfth Messenger, as mentioned in the Apocalypse: in her left is the key which opens the Mysteries of Heaven and Earth as they are contained in that sacred work.
See Part III, 669. I supplement this by a copy of another ancient carving, which represents Etruscan
Chadmel, or Chadâm, the Latin Ianus, or Oannes, the Greek Hermes, and the Phœnician Mercury. It is in curious harmony with that wonderful print in Chartarius, which I have described in Part III, 50. He wears the Messianic crown: he symbolizes the First Messenger and the Twelfth: he bears in one hand the measuring Rod which he was seen to receive in the Apocalyptic vision (section 50), and in the other the key of the Holy Spirit herself, which his phantom was seen to hold when it was first revealed in Heaven. See section 43. This Key is encircled by the Serpent of Eternity, who, in this case, symbolizes the Holy Spirit, who has bestowed it on the Twelfth Messenger. And thus we learn also that they
are the two Lions which bear her chariot and diffuse her Truth to mortals.

5. Next in order are the Seven Spirits before the Throne, followed by the Seven Golden Lamp-Bearers; Archangelic Powers and Essences, which for grandeur, light, and beauty, can only be likened to Seven Suns of the most resplendent lustre and majesty. By a figure not inaptly meant for the Oriental mind, each of these Seven Lamp-Bearers, is said to be—that is, to preside over one of the Seven Churches, and no doubt the weal of this Sacred College must have inspired deep interest in all the heavenly hierarchy. What is primarily meant, however, is, that they are chiefs over the Seven Supernal Worlds, in which the high gradations of Spirits live in pure immaterial light: light from the Spirit-Sun. We are to conclude from this, that God governs His various spheres by Vice-Regents, who occupy the same position that the Messengers for a time do in the lower orbs which they visit—namely as Ministers of Divine Truth. Hence also the appropriateness with which a symbol of the Messenger, who descends from time to time upon every wandering sphere that needs his presence and his teaching, is represented in the midst of these latter Seven, as if from their resplendent light and high encouragement he drew the strength and beauty which are essential to his career.

6. This Messenger is represented by a Son of Man; he is the symbol of the Universe in the universality of his character; he is androgynous (spiritually) and of two natures, as almost everything divine is. Hence we find some of the Messengers identifying themselves with the Supreme himself; a boldness founded upon this very
section. He receives a star—that is, a gift—from each one of these sun-like Seven, and this gift eventually grows into a Messenger; he is encompassed around by so much majesty that the Prophet supposes him to be the Divine Father, and offers him homage. He addresses Oannes in words indicative of a sense of great power, and if we consider the influence which the various Messengers have exercised over the destinies of mortals, we shall own that his assumption of extensive sway is not without reason. It must be borne in mind, however, that this was not an actual existence, but only a type or symbol, shadowed forth for the occasion, to communicate through the First Hermes, a vivid notion to mankind of the dignity of his order, as it would be hardly seemly that he should do so in his own proper person. The inherent power and excellence of the Messiahs are further manifested by the gorgeous symbolism of Section IV. They emanate directly from the Cloud—that is, from the bosom of the Holy Spirit—they appear to act entirely under Her guidance and auspices; having fulfilled their mission they become Cherubim. Let the reader figure in fancy the whole scene and the actors in it, as described in that section, and he will own that nothing in the pages of Homer and Dante, or of the Greek tragedians equals, or even approaches it in sublimity and loveliness of imagery. Part III, 337, 367. This allusion to the Cloud is still preserved by the Arabs, who call the Holy Spirit, Water of Heaven, and when they mean to describe a woman as being pre-eminently lovely they so designate her. So she is represented as Water of Heaven in the expressive hieroglyph prefixed to Enoch, Chapter I. If
the reader will turn to the ancient symbol which heads this Book, he will find a beautiful picture of the Messianic Avatar. In the centre of the Zodiacal Signs—emblems of the Twelve Messengers—God is represented as King or Father; his head is encircled by the solar glory; in his right hand the thunders; with his left he leans on the Sceptre of the Universe, which, under the symbol of a globe, supports his feet. The Holy Spirit is on his left; on the right the Messenger is departing on his mission to mankind, symbolized by the winged infant which flies to the Holy Spirit-Mother of all Existences, as it were, for help and protection. The Eagle with expanded wings typifies the Apocalyptic Eagle—the Eagle-headed Daimon of Nemroud—hovering over the earth; an image of the Force, Energy, and Fire of the Supreme, and of the vigilant eye* that watches earnestly the course which the descending Messiah is about to follow. This is one of the most beautiful and significant memorials of ancient art. It is alluded to in Part III, 623.

7. In the plate that follows the Holy Spirit stands the central figure in a Sphere of Fire. With one hand, which holds the rosary, she draws over her the Isiac veil; with the other she appears as if pointing to an adorer, dressed as a Buddhist or Romish priest, with his hands crossed in worship. I believe that this really represents the Incarnation, whom she is sending on his holy mission to mortals. This is copied from a Rosary of the Blessed Virgin Mary, printed at Venice in 1582, with the license of the Inquisition. The ecclesiastics who sanctioned its publi-

* The Eagle is said to be so acute of sight that, when he is so high in the air that man cannot perceive him, the bird can discern the smallest fish under water.
cation must have well known the real meaning of the symbols to which they lent their countenance; though, like the hierarchy of the Phre-Mazons, they gave their brethren no hint of the real Mysteries.

8. After these is another view of the first Septenary; Spirits who are compared to Lamps of Fire, and these are called Seven Spirits of God. They are those who immediately attend the Throne of Thrones, and they constitute that mighty power which by the ancients was called Nemesis, or the Minister of the Lord, section 29. Four of them are seen in section 15; one is seen in section 21; another in section 33; another in section 39; their united Voice appears in sections 48, 53, and 57,
when great events follow. In section 60, Michael completes the first judgment. And it is to this powerful member of the Sacred Seven, whom the Hindus call Maha-Soor, that the execution of their decrees seems ordinarily committed. These Powers are as Envoys of the God of Heaven; they do the will of the King, which they know by a divine instinct, and under a Divine Auspice such as crowns the Hermes of the Spheres. When the children of evil have fulfilled the measure of their sinfulness, and the cup of their crimes is full, then does the hour of retribution come, and justice is pronounced by one of the Seven. God, who is eternally happy, cannot feel resentment; neither can He be biassed unto any by tears or supplications; these are the attributes of weak and frail intellect, and are not consistent with the idea of the Supreme. Nothing that has the faintest tinge of evil in its nature can approach within a million millions of miles of the God of stainless purity, or, if by chance, it should succeed in so doing, the splendour of the Glory of God would become as intolerable as red-hot flame and steel to the guilty essence that came near. Such an approach is therefore called impossible, and it is so in reality for this reason. I am aware that this assertion exposes me to the reproach of having said that God is in place; but I must bear this reproach from those who do not comprehend that God can pervade all space and yet that the evil cannot come near Him. Unto the Seven, therefore, are committed all these things, and out of their hands the guilty shall not flee. For though their sentence may not take effect on earth, and in the sight of their fellow men whom they have cursed; though the moment of their sorrow be deferred, and they may pass
away in seeming peace, yet never can they escape the unerring eye of the Seven, and unto one of these is their case remitted. By them are guilty monarchs hurled from their thrones, and robbers and assassins scrutinized step by step until their evil deeds are punished. This power of inflicting judgment is assigned to each one in his order. Plato, in his Laws, book iv., says, Δίστι κούφων καὶ πτηνων λόγων βαρυτάτη ξημία πᾶσι γάρ ἑπίσκοπος τοῖς περὶ τὰ τοιαῦτα ἐπάχθη Δίκης Νέμεσις ἄγγελος, even for light and careless words, there is a most heavy penalty; for as an Inspector over all with reference to such things, is placed Nemesis, the Messenger of Justice. Matt. xii. 36. So difficult is it for even the best to soar beyond the orb of mortality and suffering; so terrible the ordeal before any man can reach the gods. This Nemesis is described by Hesiod as clothed in white: it means one of the Seven Spirits (Part I., 209; Part III., 340, 518); or the Seven collectively under one name.

9. Four Zoa, full of eyes before and behind, typical of Osiris or God, the All-Seeing, are near these Seven Mighty Ones: with these eyes they watch all that takes place in the boundless Universe; and immediately communicate to the Seven where and how justice may be needed; and by the Seven it is determined whether retribution shall be instant, or in the future. Plato has applied the term Ζώον to God. (Timæus.) So Aristotle: φαμεν δὲ τον Θεον ειναι ΖΩΟΝ, αἰδον, αριστον. We call God the Living One, the Unseen, the Most Excellent. (Metaph. xiv. cap. 8.) The First Hermes, Oannes, or Gaudama, was called Zoön; that is one of the high orders of the Archangelic. Part I., 292. Twenty-four Ancients are seated round on royal chairs; but these do
not represent the ordinary attendants on the Throne, but are introduced into the Vision, because it was more immediately connected with the history of man, of whom they had been primeval pontiffs or patriarchs: Pre-adamite Sultans. These Ancients were by the Hellenics called Daimons, which signified those who partook of a divine nature, and were to some extent revered. Hesiod calls them εὐθλοι, ἐπιχθονικοὶ, φυλακες θνητῶν ἄνθρωπων, brave, terrestrial, guardians of mortals, who were wont to walk the earth, robed in darkness, observing the good and evil deeds of men, and dispensing wealth. Works and Days, v. 121. See Vol. I. 270. So also the Four Living Beings, described in section 4, belong to the Vision, if they are not the Zoas, under a different aspect; and do not constitute an essential or usual portion of the Celestial Court.

10. Seven Eyes of God that look over the whole earth (section 28) are the next in order: they are seven out of the Messengers, who report to the Zoas, or to the Seven Spirits before God, the various deeds of mortals; the Zoas themselves being engaged in vigilant watch over the Universe of Life, material and immaterial. Hence we learn that the Messengers, even in their Cherubic glory, like the Ancients, are interested in the lives and progress of their various followers on the earths. So they are symbolized in the Seven Thunders; and as with the eyes they watch the deeds of their followers, so with their voices they denounce the just sentence which awaits a life of sinfulness. But these celestial Thunders are capable of another interpretation, not dissonant from the first, but in complete harmony with that Spirit of the Apocalypse which makes all its images multiform, even
as God, its Author, is. This interpretation is as follows: Pan, the All, as the name signifies, is the ancient emblem of the whole of things. He represents the Universe, and with the most learned and thoughtful of the Ancients passed for the first and oldest of their Divinities. His figure is a delineation of Nature and that rough face which first it wore. His spotted robe of leopard's or panther's skin expressed the spangled heavens; his person is composed of various and opposite parts, rational and irrational, a man and a goat, as is the World, of an all-governing Mind, and of butting, prolific Elements, Fire and Water, Earth and Air. According to the Egyptians and the most ancient of the Grecian sages, he had neither father nor mother, but sprang a Demogorgon at the same instant with the Fatal Sisters the Parcae: a beautiful way of saying that the Universe sprang from a Power unknown to them. But his most significant symbol, and that which was most elegantly expressive of his divine harmonious constitution, is the wondrous reed on which he plays incessantly, composed of seven pipes, unequal among themselves, but fitted together in so just a proportion as to produce the most perfect and unerring harmony. The orbits in which the seven planets of our solar system move around their centre are all of different diameters, and are described in different times by bodies of different magnitudes; yet from the order of that solemn movement results that celestial music of the spheres, not perceptible indeed by our material organs, but delicious and ravishing to the ear of the mind. The Seven Thunders therefore may represent the whole material creation, consisting of the various combinations, divisions, and multiplications of the Pythagorean number Seven, and are the wondrous
instrument of PAN, from the concord of whose unerring
notes results the Echo, the object of his love; and the
Voice of Seven Thunders may signify the Voice of all
Creation, attesting the existence of the Supreme, and
revealing the unerring and unalterable things that were
in the womb of time. See Part III., 695. The old
Mythologists symbolized the Seven Thunders in their
Messianic aspect as Seven Pilots, sailing in a Ship, in the
centre of which was the figure of the Lion of Jid, exactly
as he is represented in the Apocalypse, in the midst of
the Seven Lamp-bearers. Sect. 2, Part I., 503. Part
III., 293. And the Hyades, which are Seven Stars in
the Bull's (Baal's) head, that is, Seven Luminaries of
God, and which were feigned perpetually to weep, were
placed in the Celestial globe or atlas, to commemorate the
Seven Thunders, whose general tenor is that of sorrow.
So twelve Altars placed at the feet of Ianus, which, like
Hermes, was the symbol-name of a Messenger, indicated
the Twelve Messiahs, with one like unto a Son of Man
in the midst. See also the plate prefixed to this Book.
Note that the heavenly music to which Enoch alludes in
several parts of the Vision, was first explained to Europe
by Pythagoras, who taught that the movement of the
planets produces a divine harmony inaudible to human
ears on account of the distance; which music of the
spheres has been expressly referred to by Virgil:

Vidit et ætherio mundum torquerier axe,
Et septem æternis sonitum dare vocibus orbes.

The same truth was typified by the symbolical flute just
mentioned, formed of seven unequal tubes, the tube of
the Moon being the shortest, and that of Saturn being
the longest. It was placed in the hands of Pan—the All-
ENOCH.

God—who must not be confounded with the rural deity of the satyrs; for Pan in his original character was the representative of the God of the solar system; nay, of the great God himself: the chief in dignity and age of all the gods. The poets following Pythagoras placed a Siren on each of the planets, playing on a reed or singing, to signify the melody which each particular orb made as it rotated in space. This reed prefigured the Twelfth Messenger, whose name signifies the Reed, and Priest of God.

11. Seven trumpet-bearing Angels constitute the next order of divine beings: they announce throughout the Universe the Judgments of the Seven Spirits who constitute Nemesis. These Judgments, though in part executed by these Angels, are more fully completed by the Angels of the seven golden Vials. The Seraphim, whose more immediate duty is to sing the glories of the Supreme, constitute another sacred rank of Beings. Such is the hierarchy of the First Hermes.

12. It is not necessary to analyse those portions of the Apocalypse which relate to the Messenger himself, as they belong exclusively to the Vision; and I confine my remarks in this place solely to what may be termed the uniform appearance of the Court of the Almighty, as presented in that sacred Volume; the back-ground, if it may be so termed, being filled with innumerable Spirits of divine loveliness, who enjoy in the mere aspect of the Throne and its occupant that transcendency of truth and happiness, of delight and love, which constitute the charm and flower of the Beatific Vision. We see therefore in the Palaces of Heaven—1. Seven golden Lamp-Bearers. 2. Seven Lamps of Fire. 3. Seven Eyes of
God. 4. Seven Trumpet-bearing Angels. 5. Seven Angels of the Golden Vials. 6. Seraphim. 7. Cherubim. 8. Four Zoas. And 9. Twenty-four Ancients. In these Septenaries originate all the Hebdomads which have so long appeared in sacred and profane letters. Philo calls Seven τελεσφόρος, that is, the completing number. Gregory Nazianzene, the number that has power. In Masonry no Lodge is complete, unless seven members are present. The reader may compare with these another ancient division of the heavenly hierarchy:—1. Thrones. 2. Powers. 3. Dominations. 4. Principalities. 5. Virtues. 6. Seraphim. 7. Cherubim. 8. Archangels. 9. Angels. See Part II., 457. Note that the Rabbins call the Holy Spirit Sephyrah, or the Zephyr, which they interpret to be Wisdom, the Divine Aflatus; and the Seven Spirits of God they call the Seven Sephrithoth. Nimrod ii. 47. Chephirah, קֵפִיָּה, means a Lion, that is, a Messenger or Archangel. See Part II., 381. Part III., 355.

13. There is a variety in the names of the Angels, says Maimonides, depending upon their degrees; and thence they are called Hărot Hakkodesh (the Holy Living Creatures), which are the highest of all. Ophanim (the Wheels, or Serpents, or Splendent Faces). Erelim (the Ambassadors). Hashmallim (those that are of great brightness). Seraphim (those that are of burning fire). Malachim (the Messengers). Elohim (gods, or those that possess great power). Benay-Elohim (the sons of God). Cherubim (those who have the appearance of little children); and Ishim (angelic men). All these ten names by which the Angels are called are given in respect of their ten degrees; and that degree to which
there is no degree superior but the degree of God, blessed be He, is the degree of that intelligence called Haioth. On this account, it is said that they are immediately under the Throne of Glory. Now all these Intelligences are alive, and can discern the Creator, and they know Him with an exceeding great knowledge: each Intelligence in proportion to its degree, not in proportion to its magnitude. However, even the first degree cannot arrive at the truth of the Creator, just as it is, its knowledge being too contracted to arrive at and to know it; but yet it attains unto, and knows more than the Intelligence beneath it can attain unto and know. And thus also every degree unto the tenth knows the Creator with a knowledge which the power of the sons of men, who are composed of matter and intelligence, cannot attain unto and know; none, however, knows the Creator as perfectly as He knows Himself. Of these orders, the Malachim, the Benay Aleim, and the Ishim played important parts in the pure Pythagorean form of belief, which was founded on that of Chadama and Enoch; they were well known also in the Mazonic Lodges to which Jesus and Ovid, and perhaps Virgil, belonged. They were supposed to be those Spirits of Brightness which took an especial interest in all that related to the worlds and the condition of Man, or Ychim, the animated lower existences throughout the Universe. There are three orders of souls, says Taylor in his notes to Pausanias, which are the perpetual attendants of the Gods. The first of these orders Angels comprise, the second Daimons, and the third Heroes. But as there is no vacuum either in incorporeal or corporeal natures, but, on the contrary, profound union, it is necessary, in order to accomplish this, that the last link
of a superior order should coalesce with the summit of one proximately inferior. Hence, therefore, between *Essential Heroes*, who perpetually attend the gods, and are consequently impassive and pure, and the bulk of human souls who descend with passivity and impurity, it is necessary there should be an order of human souls who descend with impassivity and purity. These souls were called by the ancients, with great propriety, Heroes, on account of their high degree of proximity and alliance to such as are *essentially* Heroes. Hercules, Theseus, Pythagoras, Plato, &c., were souls of this kind, who descended into generation, both to benefit other souls, and in compliance with that *Necessity* by which all natures inferior to the perpetual Attendants of the Gods are at times obliged to descend. The characteristics of these heroic souls are grandeur of action, elevation and magnificence; and Plato, in his Laws, says, that we ought to venerate them and perform funeral sacrifices in honour of their memory. They are, too, of an undefiled nature when compared with other human souls, than whom they are likewise far more intellectual. They have much of an elevated nature, and which is properly liberated from an inclination to matter. Hence they are easily led back to the Intelligible World, in which they live for many periods; while on the contrary, the most irrational kind of souls are either never led back, or this is accomplished with great difficulty or continues for a very inconsiderable period of time. Every deity, beginning from on high, produces his own proper series to the last of things; and this series comprehends in itself many essences differing from each other. Thus, for instance, *the Sun produces Angelical, Dæmoniacal, Heroical, Nymphical, and such*
like powers, each of which subsists according to a solar characteristic; and the same reasoning must be applied to every other divinity. All these Powers are the perpetual Attendants of the Gods. For after Essential Heroes an order of Souls follows, who proximately govern the affairs of men, and are daemoniacal according to habit- tude or alliance, but not essentially. See Book of God, Part II., 175. More concerning the Angelic Essences will be found in a subsequent page, by one who actually saw, rather than speculated upon, them: I mean Swedenborg.

14. The word Ophanim, which is used by Enoch, seems to have been unknown to the Christians. Dionysius, the Areopagite, thus describes the order of the Angels in the presence of God. Our divine priest has divided them into three Triads. The Most Holy Thrones, and the Creatures having many eyes and wings, called by the Hebrews Cherubim and Seraphim; and the next place, the Powers, the Lords and the Dominions occupy; but this is little better than speculation. The Ophanim are of the same order as the Seraphim, but are not so high in rank, or so gorgeous in magnificence. A meteor glittering in splendour may illustrate the Ophanim; lightning, which illuminates the whole hemisphere, may illustrate the Seraphim. Buxtorf quotes from the Rosch Haschana: You shall not make according to the likeness of my ministers who serve before my face on high; such as are the Ophanim, the Seraphim, and the Holy Living Creatures, and the Messengers who go forth. Of the Chasmalim, I find no record among the mere Christians or Petro-Paulites. They are Spirits of the Cherubic order, with wings of flame and sunbeams; but I have
not space in this Volume to describe a thousandth part of the mighty Essences that be in Heaven. Nor shall I here describe the Asarim and Isarim seen by Enoch: I need only refer to them as being new to European theology.

15. The Visions of Enoch, as I have said, contain nothing repugnant to the Adamic views of Heavenly Polity. We find the Second Buddha, when he fled in terror from the Idol prostrated by the tempest, the subject of a Dream or Phantasy, such as so often rises out of the deep and oceanic soul of Enthusiasm; such as are some—not all—of the visions of Swedenborg. A beautiful Virgin, who represents either his own illuminated essence, or an actual descent of the Divine Isis herself into the vortex of his impassioned thoughts, or an apparition of a Celestial Spirit, leads him into a Desert, and tries his nature. He conquers, and is consoled. The records of this Dream belong to the most ancient days of Oriental legend.

16. We do not accurately know whether it was the Virgin of this Dream, who immediately afterwards summoned the Second Messenger, and gave him that dim and indistinct presage of the Ten, which begins in Chapter VI., or whether it was a divine prophetic vision, such as Messengers behold when, encompassed by Celestial Glory, and inspired by Divine Auspice, their thoughts are of, and with the Supreme. But whencesoever the presage came, it is one full of the most mysterious and suggestive wisdom, and as such it is presented to us by this mighty Prophet. The Holy Spirit, as in the Preface to Vol. I., draws aside the Veil, in which She is enwrapped,—the Veil which no mere
mortal can draw aside,—and exhibits but enigmatically a Vision of the Men who were to come. The reader should know that Angels of the high order of Enoch, and the Messengers, are neither Male nor Female, though they assume each form at will; and it is therefore possible that not only the Holy Spirit herself, but one of the Angels who watch, appeared thus in virgin guise to this divine Messiah. God, almost at the very moment of His existence, (if such a phrase can be applied to the Eternal; but what I mean is, almost from the very first,) manifested His own glorious Essence in the Holy Spirit, and became AO; and all his great Archangels have been endowed by Him with similar powers. But I think that the manifestation of the Rainbow points more particularly to the Holy Spirit as being the Star of this Vision (1), albeit there is no reason whatever why a Divine Angel may not appear in all the lustrous colours of the Rainbow; and indeed their wings are often of this resplendent hue. Hence the mythos of the glittering Serpent Robe, mentioned Vol. I., 327, compared with the legend in Part II., 455.

17. From the description of what happened to Enoch in the first chapter, it is evident that he himself was one of the trusted Priests of the Temple: a Night-Watcher, or Astrologue of the highest degree. By the Phœnicians, or followers of Phœnix, these were called Zophesamin, or Contemplators of the Heavens. See Part III., 300. The great eminence to which he rose in astronomical and scientific knowledge entitles us to believe that he was of supreme rank among the wisest men of his era. This view receives confirmation from what follows. Enoch, says the Son of Sirach, c. xlv., v. 16, pleased the Lord,
and was translated, being an example of repentance to all generations. The repentance here mentioned was his flight from the Temple and the Night Watchers. Nimrod says: The extraordinary sanctity of that Patriarch consisted in returning to the true faith, which he had found in a state of corruption (iii. 336): that is, to the faith preached in the Apocalypse of Chadâm. How came the author of Nimrod to know this? Had he gleaned any of the secrets of high Masonry? Was he a Mason? and being a man of rank, had he received a hint from the Grand Master? The learned author of Anacalypsis used to say that the Duke of Sussex and himself were the only persons in England who knew the secrets of Masonry: he might have added a third, who nevertheless is no member of the Order. Herbert had no knowledge of the true Book of Enoch; yet we find what he guessed at, there, and there only. I am often amazed at these strange glimpses of Truth in works where it could not be expected. Of the same nature are this great scholar's guesses about Enoch's connection with Atlantis, which often fill me with wonder, and to which I have made more than one allusion in the first Volume.

18. The sole remnant of Enoch's science, as one of the Zophesamin, apart from his writings, is to be found in the Zodiac, wrongly called Egyptian, which faces this page. There are certain figures in it, it is true, which we now peculiarly associate with Egypt; but from a man of universal knowledge like the Second Buddha, illustrations taken from any part of the earth may be expected. The Hempta or Aum-Ptha in the centre is analogous to AO; but why Kircher has designated it Numen Triforme, I know not, unless he was aware that the two protruding
Serpents typified the whole of Spirit Life which is emanated from AO. I can hardly think he knew this; yet what may not a learned Jesuit like him have learned at the Vatican in those days? Had he been permitted to range the Vatican, and on those shelves prohibited to the layman’s eye or hand had he found the long-lost works of the Messengers of the Past, which existed there, and perhaps still exist? Had he found the works in which Eleusinianism is traced? and where he would have learned what I for the first time have made public? These are questions that cannot be answered now, for I have had but little leisure to examine the works of that great luminary of the Church. Perhaps he knew some of the true Secrets; and if he did, the above allusion would be explained; for it is quite evident that the petro-paulite notion of a Trinity never could have suggested it. Be that as it may, God is seen in his solar aspect with the wings of the Dove, and the Serpent emblem of Active Life. This is in the most exact conformity to Swedenborg’s Vision of God in the Spirit-Sun; and it is a reason why we should not rashly reject aught he says; for I very much doubt whether he had ever studied mythology; and he must have got his ideas either thence or from Celestial Manifestations.

19. Abenephi writes as follows: But Adris, who is Hermes (peace be on him) was the first after Seth who wrote with a pen, and Adris was deeply imbued with piety and religion from his youth upward, in which graces he excelled all others in a wonderful manner. And God appointed him to be a Prophet, and delivered to him thirty books;* he inherited also the Books which

* Symbolized as the thirty of the White Sow, mentioned in Vol. I., 234.
Seth composed, and the Arcane Writings of Adam. He was also the first inventor of sewing, and weaving, and fine clothing, in the exercise of which he blessed God and sanctified Him; and whenever he sought rest from labour, he lifted up his eyes to God, and meditated occult things, and so he left them written down in his books. Adris was past his fortieth year, when the Most High sent him to the sons of Kain. For there were Giants in those days, men of the worst form of life, indulging in plays and games and songs, and other incitements to luxury, and they cohabited with abandoned women in the vilest manner, and had commerce with demons, as incubi and succubi, and mingled without shame, even with their own mothers and sisters. They gave themselves wholly up to idolatry, and fabricated things by the instruction of daemons, and put up five idols after the likenesses of the sons of Kain; and the names of these idols were, Vad and Schuah, Iaunt, Iaauk, and Nesran,* after the names of the sons of Kain. And the Exalted God sent Adris to them that he might teach them the worship of the True God, the Glorious, the Blessed; and he called them together, and rebuked them for their evil abominations. And this is what we read in the Book of Enoch. I have cited this from Kircher’s Ædipus Ægyptiacus; the reader will see that it was penned with a portion of the true Book of Enoch, evidently before the writer. And Kircher points out how wonderfully it agrees, in spirit at least, with the Greek fragments of Syncellus. It has but slight likeness to the Abyssinian copy which Dr. Laurence used; but I should like to see the MS. which Cardinal Mai did not publish.

* These under modern names are, Wod, Siva, Iao, Yauk, and Nesr.
20. Upon the tradition here given as to the Books of Seth, or more probably on the language at the close of Chapter III., or on that of Chapter XIII., of Enoch, have been founded many olden legends of Celestial Books. Diodorus Siculus tells us that in ancient times a Book tied with purple strings, containing the worship and honours of the gods, was brought by a Hawk to the priests at Thebes—a name for any Holy Sanctuary—and that the sacred scribes wore on their heads, in commemoration of this event, a purple ribbon and the wings of a Hawk. Clemens Alexandrinus also mentions the circumstance of wings being borne on the heads of the priests. He says that in religious processions the sacred Scribe went first with wings on his head and a Book in his hands. A Hawk or Eagle, in the sacred language, means a Spirit from the Sun: just as a Fish meant primarily the First Messenger, and afterwards any one of the Sacred Twelve. So it is seen in this plate of Isis,
which is a double of that exhibited in the folding plate to this Volume.

21. Enoch is pre-eminently the Apostle of whom Fire is an emblem, and in whose Revelations it plays so great a part. He, more than any other of the preceding Messengers, appears to have been studied by Zaratusht, who has made Fire so great a feature in his Songs. Whether this is mysteriously connected with his own supposed fiery aphanism, I care not to enquire; but it is a subject well worthy of investigation. Orpheus, which is Aur-Phi, the Fire-Tongue or Fire-Mouth, was a Son of the Sun, and a name under which the Second Messenger or one of his Pontiffs was known among the Hellenians. If this be not so, I think that Zaratusht was meant. Part III., 506. And the secession of Enoch from the Watchers is not unlike what is recorded of ancient Musœus, or Messiah. The title Moisa, Mosa, Mousa, or Musa, is the self-same word, says Nimrod, ii. 533, which was given for his proper name to the prophet son of Amram (Part III., 541), by reason of his being drawn (that is, saved) out of the water; but he was not the first prophet who had been preserved in an ark at a time of general drowning, nor yet was he the first to whom that title was applied. One of the names under which their great ark-borne prophet was revered by the Orphic priests was Mousaios, to whom certain Oracles were falsely ascribed by the Athenian Onomacritus. Of that personage Musœus, it is recorded that in the great war of Jove against Typhon and the Giants, he deserted the cause of the latter, to whose number he seems to have belonged, and adhered to the banners of Jove. The other giants were all destroyed, but he was rewarded with a
high and stipulated recompense: him they deemed to be pre-eminent among the blessed in Paradise. See General Index, Part III., s. v. Fire. After Enoch, Fire became a type of God, but more generally so, after the preaching of the Fifth Messenger. Mr. Hargrave Jennings, in *The Rosicrucians*, thus speaks of the symbolic and universal deification of Fire: In the fire towers of the Sikhs, in the dome-covered and many-storied spires of the Hindus, in the vertically-turreted and longitudinally-massed temples of the Bhudds, of all the classes and of all the sects, in the religious buildings of the Cingalese, in the upright flame-fanes of the Parsees, in the original of the campaniles of the Italians, in the tower of St. Mark at Venice, in the flame-shaped or pyramidal (pyr is the Greek for Fire) architecture of the Egyptians, we see the recurring symbol. All the minarets that in the eastern sunshine glisten through the Land of the Moslem: indeed his two-horned Crescent, equally with the Moon, or disc, or two-pointed globe of the Sidonian Ashtaroth, after whose forbidden worship Solomon, the wisest of mankind, evilly thirsted; also the mystic discus or “round” of the Egyptians, so continually repeated, and set, as it were, in the forehead mark upon all the temples of the land of soothsayers and sorcerers, this Egypt so profound in its philosophies, in its wisdom, in its magic seeing, and in its religion, raising out of the black Abyss a God to shadow it; all the minarets of the Mohammedan, we say, together with all the other symbols of moon, of disc, of wings, or of horns—all these monuments or bodied meanings testify to the Deification of Fire. But they testified to still more, though Mr. Jennings saw it not. Every minaret, and obelisk, and flame-fane testified in its peculiar shape
and form to the Apocalyptic Rod given to the Twelfth Messenger, and to the symbol of universal sovereignty and pontifical which it signified. There is scarcely a sacred building in the East and West in which we do not find traces, as well in the curves, the hieroglyphs, and the tongues of fire, of the Bel-Ops or God and Holy Spirit Sceptre, and of the Mosaic Rod, which became a Serpent. Both indeed conveyed in a wonderful form the mystic secrets of the Ten and Twelve which belonged to the priests of the primeval age. They testified also to one Universal Religion, that of God, symbolized by Fire, or \( \Delta \), and by the \( A \), and \( I \), the first components of \( AO \). The reader may compare both, the Rod and Sceptre, in the folding plate prefixed to this Volume; and he will see in the latter something not unlike the Crescent which tops the minarets of Islâm. Note that the Rod of the Twelfth Messenger continually appears in the hands of the symbolic Hermes, in the Egyptian statues: it is the Caduceus entwined with Serpents, which every Messiah holds; it is the magical Staff of the Magi, of the Brahmin priests, and of the old Druids; it is preserved to the present day in the episcopal crozier of the petro-paulite churches; it constantly appears as the \textit{lituus} in Roman medals.

22. The Book of Astronomy in Chapter IV. can hardly be regarded as more than a fragment: it has not survived the corrosion of Time, nor was it requisite that it should; as in the present age astronomical knowledge has probably reached as supreme a height as is necessary for all the practical uses of man. The example left by Enoch was not without effect in encouraging others to walk in his glorious and sublime footsteps. The priests of
Egypt and Chaldaea, says Drummond, had made a progress in the science of astronomy which will be found more astonishing the more it is examined. Their cycles were calculated with extraordinary precision; and their knowledge of the most important parts of astronomy must appear evident to all who candidly consider the question. ΟEdip. Jud. 124. After him Zaratusht made this science almost perfect. He may be called with truth the Newton of the Past, only that he far excelled Newton in the universality of his genius. By the Seventh Messenger also, learned as he was in all the learning of Egypt, astronomical science was well known; and the reform of the calendar which took place in the days of Joshua, and which is represented under the absurd falsehood of Joshua commanding the Sun to stand still, was due, no doubt, to the skill of Amosis, though that great man had passed away before the reformation was completed. Calisthenes (the Strong One of Cali), according to Porphyry, as he is cited by Simplicius, sent to Aristotle from Babelon, when it was taken by Alexander, observations for 1,903 years before that time. Babelon was taken by Alexander about 350 years before Jesus; to this add 1,903, and the Babelonians will have had observations for about 2,250 years before the advent of the Ninth Messenger. The real splendour of Babelon ceased after it was destroyed by Darius, about 600 years before Jesus. From that time it ran rapidly to ruin. See Herodotus and Diod. Siculus. The sphere of Atlas is mentioned by the latter: Diogenes Laertius speaks of that of Moussaios. Palamedes, that is, Counsellor of Antiquity, who is said to have lived in the period of the Trojan War:

Εφευρε δ 'Αστρων μετα, και Περιστροφας,
To mark the signs that countless skies bestow,
To tell the seasons when to sail and plough,
He first devised: each planet's order found,
Its distance, period, in the blue profound.

In Simplicius's Comment on Aristotle de Cælo, mention is made of the Spheres of Calippus, Eudoxus, Autolycus, and Sosigenes; all of them Eleusinian names of Apocalyptic priests. Among the ornaments carried away by Lucullus when the Romans took Sinope, a city of Pontus, Strabo says, was the Sphere of Belaurus. Hipparchus says Pliny, had a celestial globe with the stars delineated upon it. The Tower of Babel is said to have been an observatory erected by the Night Watchers: nor will the reader err if he traces back to the days of the Second Hermes the completion of that profound astronomical knowledge which had already attained great ends, even so far away as the Cycle of Adi-Buddha or Gaudâm.

23. But of the Second Messenger, it is sufficient for us to know that he penetrated so far into the secrets of the stars that his name is coupled with the invention of the Celestial Sphere, or Atlas, though I think he only perfected, and did not invent it. Hence, by the name of Atlas, he is always represented supporting a globe; this became a hieroglyph, and it was said that Atlas bare up the heavens. Hence his symbol in Egypt;

see it also in the Mim-Ptha, the Six Hundred of the Holy Spirit. This hieroglyph is given in Kircher; it signifies God; also the Serpent of Eternity, bearing up the Universe; and it indicates as well the famous hieroglyph of
the Two Serpents which emanate from the Winged Globe, and typify the Two Guardian Spirits of the Microcosm; the two Lions, the two Peacocks, the two Eagles which appear in so many ancient emblems and devices; and the two Serpents, which embrace the Caduceus or Holy Rod of the Heaven-descended Hermes. They typify also the active, fiery, serpent-life which proceeds from this mighty Ο and peoples the vast and boundless Universe. In the form delineated above, are the gigantic Serpentine Temples at Abury and Stanton Drew (the Persic daru) in Somersetshire, Part I., 195. This last-named symbol, when resolved into its components, is in reality AO. Let the reader compare it with the Egyptian type for God, Θ, which also is AO, blending the Α with the Omega reversed, to which I have called attention in Part II., 84, 108; Part III., 295, 424; and he will see at once the Apocalyptic ΑΟ, which the priests have changed into nonsense by their Alpha and Omega. These primeval symbols are in Kircher's Οἰδίπος Αἰγυπτικός, iii. 23. But they are not so wonderful as this, which is so frequent in the Mexican hieroglyphics, and which appears in Vol. I., 285.

It represents ΑΟ with the symbol of the Hindu Boar-Avatar, the Scandinavian Thor, and Cymric Arthur. Equally significant is this other Mexican symbol, which represents the Matsya or Fish Avatar of India, the Egyptian Fish on the head of the Holy Spirit in the folding plate. Here we see the Bi-Une, or AO, emanating
the Messenger, the First Hermes, Assyrian Oan, the sacred penman of the Apocalypse, whose semblance is in Vol. I. These relics unmistakably connect the primit-

tive faith and symbolism of Tibet, Hindustan, Assyria, and Egypt with England. And we find the same hieratic signs at Nakshi Rustam in Persia, and over the ancient temple at Ocosingo in Mexico. To this sublime and simple creed, I seek to bring back the earth; nor does a day pass in which my soul is not filled with the sunbright vision (2).

Meliora supersunt

Sæcula. Non omnes veniet Letæus in annos,
Iste sopor. Paterunt, discussis forte tenebris,
Ad purum priscumque Jubar remeare nepotes.*

To this Dream—if it be one—I have sacrificed the labour of a whole life—labour which, if it had been devoted to other directions, might have won much external honour and superabundant gold—but these are

* Petraroh, Africa.
things which I do not value; and so I dream, and dream, and dream, and labour on.

24. In the following print of an Assyrian carving, probably more than five thousand years old, we see two Eagle-headed Essences, or Archangelic Powers, paying homage to the Universe, symbolized by a Teba, a Sanctuary, or a Sacred Tree, a Mundane Palm, surrounded by thirteen blazing Suns, or Stars, its chief blossoms, or fruits, which are emitting rays of light on all sides. In commemoration of this we find among the higher degrees of Masonry the Knights of the White Eagle. This Tree, or Archa, typifies the Holy Spirit of Heaven.

The thirteen Stars indicate the Twelve Messengers or Lucumos, deriving light from the supernal Sun, (the thirteenth) which is seen crowning with rays of seven-fold magnificence the stately pillar of the Universe,—at once both Tree and Column—while above it gleams the Spirit-Sun which Swedenborg beheld, and which aptly leads the Twelve who are her brightest children and Archangelic
Emanations. These Lucumos, or Lucumons (Mountains, or Omids, or Pillars of Light) are the old Etruscan Messiahs, and their titles are analogous to Hindu Men or Menu. Manna, the food of Angels, simply means the Mahnu, or Menu Messenger, who is the Bread of Life to all that are hungry. John vi. 35, 41, 48. Its analogues were also sacred and masonic words. Maon, Meon, Mon, says Sir W. Drummond, were solar: and Maona, Mena, Mona, lunar titles of the most remote antiquity. Ed. Jud. 184. Note, that the same central devices constantly appear in the beautiful Etruscan Vases, given in the Recueil D'Antiquités of Count Caylus, tom. i. and iv. the female figures in which negative the idea which Dr. Inman suggests that they were intended to convey.

The dusky Eagles of Gwendo-leu, mentioned in Vol I, 288, were an analogue of these: though the Druids, I fear, in corrupted days, changed the mild offerings in the Assyrian creed into a blood-sacrifice, or blood-atonement, such as Paul and his followers have made of the involuntary crucifixion on Calvary. So in the print above we see the semblances of the First and Second Hermes (Chae-
dama and Enoch) represented as kings, or as the two chief Guardian Angels of this Microcosm of Man, offering divine worship to God, the Guardian of the Mundane Pillar-Tree; while two Eagle-winged Archangels, who are their peculiar Guides and Auspices on the earth, stand near, and glorify, as it were, with the light of a Divine Augury, such as I also have experienced, the fervent adoration which they give to the Creator; encompassed in O, and bearing A or Δ in his left hand: Winged ΔO; Eagle-Winged Issa of the Apocalypse. In this, however, the Pillar-Tree, or ΔO, is surrounded, as it ought to be, by starry or rosy emblems of the Twenty-Four Ancients headed by the Spirit-Sun, while She is crowned by the resplendent glory and likeness of the Supreme God, floating in light, the body of the Spirit-Sun, with the Δ symbol of the Holy Spirit in his hand.

These symbols are to be seen in the Eagle-winged and Eagle-headed Lions, drawing the chariot of Love in Caylus (Recueil d'Antiquités, tom i., pl. lxv.) They appear as Two Cranes, or solar emblems in the Egyptian Boat, with the sacred Τ, given by Caylus in the same work, tom ii. pl. x.: as two Cocks harnessed to the chariot of a Lion graven on an amethyst; and as two Caterpillars drawing the Dolphin's car; as two Lions borne
partly on the shoulders of the beautiful Queen of Heaven, and the six Naronic crescent-like horns which proceed from her, contained in the same volume, pl. xc., pl. cxviii. They may be seen as two hawk-headed Priests, in the Mystic Boat, bearing the Triadic Pillar, overshadowed by the Dove-Winged Solar AO; each one holding in his hand the Apocalyptic Rod (id. pl. xii. tom. v.) And they appear as two Crocodiles in the beautiful sculpture copied in the same work, tom. iv. pl. xvi. Why the Caterpillar was a symbol of the Messiah is evident; because, under a lowly, creeping, and wholly terrestrial aspect, he conceals the beautiful butterfly-form, with its radiant wings emulating in its varied colours the Rainbow, the Serpent, the Salmon, the Scarab, the Peacock, and the dying Dolphin; all of which are familiar, in their symbolic meaning, to the readers of the former Parts.

26. Michael Glycas, in his Annals, 121, says:—It is reported that the blessed Angel Uriel, whose post is in the stars, descended to Seth and Enoch, and instructed them concerning the length of years, the changes of the months, and the variations of years themselves; which probably alludes to the Naronic Cycle. Hence an anonymous writer, cited by Fabricius, says that certain Eastern sages, having learnt from the Book of Seth that a star would herald in the advent of a new Messiah, they selected twelve of the most reverend and learned of their body to watch its approach, and these were called Magi. They dwelled in a Mountain, in which was a cavern beautified all round with trees and fountains, in which they bathed and prayed to God during three days, when they resigned their places to twelve others. And this con-
tinued for many generations, until at length they saw and hailed the Star which announced the birth of the Ninth Messenger; on which they deputed three of their number, who followed it for two years, till they came to Jerusalem. See Part III, 498. I have already shewn that Jesus was acquainted with many of the mystic truths revealed in these writings; as, indeed, he could not fail to be, being himself a Revivification of the Seventh Messenger, who was learned in all the wisdom of Egypt. (Acts vii. 22.) Hence his numerous allusions to his pre-existence, which was true of him both in his celestial and terrestrial Epiphany. Verily, verily, I say unto you, before Abraham was, I was. John viii. 58. These allusions are wholly misunderstood and misinterpreted by petro-paulites. But soon after the days of Jesus, when many of his occult glances and secret mystical whispers to the most intimate of his followers; whom he ever advised, to cast not their pearls before swine (Matt. vii. 6), and to whom in private he gave hints of an esoteric religion (Matt. xiii. 10, 13, 36; xvii. 9; Mark iv. 11, 12; Luke viii. 10; xiii. 24; Mark iv. 34, contradicted by John xviii. 20), were preserved in memory, a sect of Christians arose who called themselves Sethians, and by these, as Epiphanius tells us, the Ninth Messenger was held to have been a Re-appearance of Seth, who had been permitted by God to come a second time on earth to renew the truths of heaven. And as Seth was believed to have been taught by the Angels, and taken up to Heaven for forty days, so Jesus was said to have been tempted in the wilderness for a like period, and after he had conquered the Tempter or Accuser, angels came and ministered unto him. During this celestial visit the form of Seth, like
that of Jesus subsequently, became transfigured with light; whose radiance he ever after retained on earth. Epiphanius says that Seth was called Christus, or the Anointed—In India it means the Pure. Note, that this knowledge of Jesus that he was a Re-appearance of the Seventh Messiah, under a penitential aspect, accounts for his remarkable patience: he never but twice appears to have complained. *Matt.* viii. 20; *Matt.* xvii. 46. See Part III, 327, 356, 578. Note also, as curiously connecting the first Cabir, Amosis, with his re-appearance Jesus, that Tuesday, the day of Mars, is Heesday, the day of Jesus. Vossius de Idol. 480, Amst. 1641; cited by Nimrod iii. 388. Compare with this mythos the annual re-appearance of the Salmon, at Aberavon, mentioned *ante*, vol. I. 255.

26. It has not been given to me to know, nor have I sought to learn, whether any particular Angel conducted our Second Hermes through the greater part of the scenes which he beheld. He speaks of more than one as conversing with him. But I believe that Gabrail, whom the Arabs call The Faithful Spirit, was the Shining Essence that was most commonly revealed to Enoch. Him the Persians metaphorically name the Peacock of the Heavens—that is, as if they said the Messenger; a *Peacock*, like the Salmon and Scarab, being used as a symbol of the Messiah. See General Index to the Book of God, Part III. The Burmese use the standard of the Peacock, or the Messenger, and regard him as the Mediator between Heaven and Man. I need scarcely say that this most ancient and enlightened empire has not borrowed any of their symbols from Europe; nor has the Peacock been used as a symbol
at all, except in the Orient, since Eleusinian Phre-Mazonry ceased. The Burmese Peacock is surrounded by his outspread wings in the form of a perfect circle, and presents the appearance of a creature standing in the Sun, as in the Apocalypse. Part III, 609. As to Tao and Taous, the Peacock, see Part II, 81, 147, 547, and General Index, s. v. Peacock. The Burmese King is named Iazadee Iaza, analogues of Aziz, Hesus, Jesus, &c., and he designates himself King of the Rising Sun, in allusion to the Naronic Cycle, and its incarnate Arch-angel, of which, and whom, he is supposed, according to Oriental theosophy, to be the living Lama or Representative. The Jezidian Curds worship the Peacock-Angel, or the Messenger, in their secret rites. See M. Febvre, Theat. Turc., 367, ed. Paris, 1682. In Didron we have a figure of a Greek Cross in an Arch with two Peacocks, like the two Eagle-headed Powers of Assyria. The Cross represents God; the Arch, the Arche, or Spirit, and the Peacocks are Messiahs. This sculpture, which is from an old original, is of the eleventh century. The Yezidi priests, says Layard (not knowing the secret symbol of which he was speaking), carry with them the celebrated Meleek Taous (King Peacock). I asked Cawal Yusuf to gratify my curiosity. He acceded to my request, and I was conducted early in the morning to the Nazi's house. It was some time before my eyes had become sufficiently accustomed to the dim light to distinguish an object from which a large red coverlet had been raised on my entry. The Cawals drew near with every sign of respect, bowing and kissing the corner of the cloth on which it was placed. A stand of bright copper or brass, in shape like the candlesticks
generally used in Mosul or Baghdad, was surmounted by the rude image of a Bird in the same metal, and more like an Indian or Mexican idol than a Cock or Peacock. Its peculiar workmanship indicated some antiquity, but I could see no traces of inscription upon it, &c., &c. See Part II, 547. These wretched priests, however, and still more wretched followers of the priests, know nothing whatever of the Peacock symbol, or of the truth which it embodies. The illustration given by Layard resembles rather the Phœnix, as given by me in vol. I, 293, but whether it be Phœnix or Peacock matters not, for each is a symbol of the Messiah. Reverting to Gabriel, the Mussulmans say that it was he who brought the Tenth Messenger the sacred chapters of the Korân. He and Michael belong to that order of Essences which the professors of Islâm call Mocarreboun, as being always near the Throne of God. Their wings extend from East to West, and in their feet is the brightness of the morning. Their glory is indescribable. Each of these Archangels can amplify himself at will to a size and brilliancy greater than that of the natural sun in his highest point of splendour.

27. The Visions of the wonders of Heaven thus shewn to Enoch, appear to have impressed him with the necessity of disavowing all tendency to sun or star-worship; so that in Chapter V. he commences with a disclaimer of all adoration that has not God alone for its sublime object. The reader will not forget the Vision of fire-red horses seen in the Apocalypse, section 13 (Part I, 525), and which is alluded to in this chapter. In the same chapter Enoch speaks of the signs, which he received from one of the Heavenly Powers, some of which are included in
the folding plate to Vol. I. One of these signs was the Cross with the handle. The Apocalyptic \( \mathcal{T} \), or Crux Ansata \( \mathfrak{P} \) is seen in the hands of the lion-headed Sphynxes at the British Museum, and in almost every part of the ancient world ruins. These figures grasp a ring in their hands, to which a square plate is attached, and on that, in slight relief, appears the tri-formed Cross. The Egyptians, according to Orus-Apollo, when called upon to explain it, affirmed that it was a divine—that is, a secret and Apocalyptic mystery. One opinion was, that it was the type of a resurrection or future life; another that it signified Unity. This form enters into the ground plan of a great proportion of the Egyptian temples: many of the sekoï, or tabernacles, were modelled from this figure; and the general arrangements of the sepulchral chambers, witness those at Lycopolis, implies an established religious rule in copying and combining it. The Temples of Benares and Maturea are built in this shape. Altars were modelled among the Egyptians and Druids in the form of the \( \mathcal{T} \), as they were also in Circle and Serpent shape. See Denon. pl. 55, 4to ed. In ancient times it was borne like the Burmese Peacock and the Hindu Fish as an ensign. With the lower limb extended it was the Egyptian banner, and served as a support to the crest or device of their various cities, as a Lion for Leontopolis, a Goat for Panopolis. The old banner of Persia, as appears from the sculptures at Shapur, was a cross with the addition of a globe to each of the three upper arms. Banners have always been consecrated things among the Egyptians, as well as the Chinese and Burmese; they were eminently
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a religious type. There is extant in Kircher a prolonged *Crux Ansata* with a horned serpent suspended upon it; which, as is well known, was a symbol of Creative Wisdom, or the Demiurgic Deity. It is the origin also of those beautiful scrolls, by eminence called Greek and Etruscan; in reality perhaps Egyptian. The hammer of Thor was a \( \top \): the god himself was sometimes represented under the form of a gigantic Tau, constructed from the trunk and branches of a Tree. It appears devoted to Egyptian Taut. The terminal images of Hermes were modelled from it. An actual cross, formed like those that are assigned to bishops and palmers, is seen in the hand of Orus surmounted by the head of a hoopoe. The sign of Venus, is a crux ansata, a cross and a circle. Now the union of a right line and a circle \( \odot \), was a diagram intimating love; and, according to Kircher, the Greek letter \( \Phi \), originally a hieroglyphic, is sometimes found upon medals, implying physis, yoni, or the attractive propensities of nature; while united, with the \( \tau \), as \( \phi \tau \), it composed the characteristics of Ptha, the Omphta, or Hemphta of Enoch, which is the moving Spirit of the Universe, or Bi-Une \( \Delta \). Now the elder Venus certainly was intended to represent that capacity of nature which the philosophers called Love, the Magnet, or Attraction, and the character assigned to her seems evidently intended to represent that faculty: more particularly if, as so many contend, the \( \top \) was a type of the Generative Power. Instead of a Circle, sometimes a Triangle, or \( \Delta \), is found substituted, by which the Mundane Actuating Fire was implied, as well as the Female Generative Power. Orus, to whom the Tau was devoted, was like Eros, the Son of the Egyptian Venus, or Nature,
or Holy Spirit. He was the god of love, and light, and heat, and is identified with that golden-winged and beautiful form who sprang to light from the primordial Egg of Chaos. These characters so curiously preserved prove that the Crux Ansata was a holy and Apocalyptic memorial from the earliest ages.

28. There are two other figures seen on paintings and sculptures in the hands of the priests, almost as frequently as the Crux Ansata; one an Egg with four points issuing from the sides; the other a Triangle. These figures bear evident marks of a talismanic or abstractedly mystical character. It was a favourite dogma of Egyptian philosophy that, previous to the creation of the natural Sun, and before the efflux of that physical light of which it is the parent, there existed an Eternal All-pervading, Intellectual Fire, and Fountain, which were admirably expressed by a Triangle, or a Pyramid, and which to this day among painters, theologians, and chemists, retains its original emblematic character. This, they said, was the elder Osiris, the Demiurge, or husband, of primordial Water, like the Vulcan or Venus of the Greeks, from whose embraces all things arose in new-created beauty; and, first of all, Orus, the bright divinity of life and love, of moral and intellectual light. But those Egyptians erred who supposed that Light had exclusive relation to God; it had reference as well to the First-born Light, the Spirit-Sun, the Holy Virgin, and of her the \( \Delta \) became a symbol, though it was a type of God the Father also. The reader will see that Fire assumes a pyramidal form; so also does a Fountain. The pyramid, therefore, and the \( \Delta \) are both equally emblematic of God and the Spirit, and
when they are combined in the old Hindu Mazonic emblem ♦, they signify AO. Fire and Water, God and the Spirit, were the first Principles of theology, as well as philosophy, among the Egyptians. The first two figures being, therefore, illustrated, the last stands self-explained—viz., Isis, the Female or passive Principle; the Chaos, or Omorca, of the Chaldeans, the Arg of the Cabbalists, and the all-containing primordial Water of the philosophers. A glance at the hieroglyph demonstrates the interpretation. It is an Egg—the Egg of Chaos—the matrix and receptacle of all things. Four points issue from its lateral extremities in a line with the foci of its ellipse. Could mathematical form express more appositely the four elementary worlds proceeding from its impregnation. The monogram of the name of Taut, formed by the three Taus united at the feet, Τ, is to this day the "jewel of the royal arch" among Freemasons. Freemasonry is of remotest antiquity; the Great Pyramid was a Grand Lodge. See Valpy's Class. Journ., vol. xx. Stephens found the Globe and Winged Serpent of the Second Hermes, or Enoch, in the ruins of the Central Cities. He also found the Greek Cross and the Apocalyptic Tau. Most of the Symbols given in Part III, 783, will be found in the volumes of Stephens. The material universe was symbolized in the Mysteries by a cross thus:—

\[ \Delta \triangleleft \triangleleft \triangleleft \triangleleft \]  
\[ \triangledown \dagger \]  
\[ \triangle \]  
\[ \triangleleft \]  
\[ \dagger \]  
\[ \leftarrow \]  
\[ \rightarrow \]  
\[ \downarrow \]  
\[ \uparrow \]  
\[ \text{earth} \]  

So the Triangle of five points (Vol. I, 21) signifies the primeval Chinese symbol of obedience to the Five Commandments of Heaven, the five precepts of Buddha. Enoch, therefore, tells us that all these symbols,
which were the characteristics of Eleusinianism, were
given to him by a Spirit of the higher spheres. How
great, therefore, ought to be our reverence towards them;
and how cautiously ought even the wisest to pause and
hesitate before he condemns as useless, signs and symbols,
which he does not at first sight understand.

29. Enoch, in chapter VII., IX., and X., gives us the
history of the Night Watchers, and describes his mission
to their sons or descendants. He views the Valley of
Sin, a Lake of Fire like that in the Apocalypse, or like
the Druidic City of the Evil One, Gwarthawn, the Fire-
Ocean, which was beneath the Waves of the Abysses.
In these chapters we have the first and most full account
of the miserable apostacy of the Adamic, or Adi
Buddha priesthood from their august calling: how they,
the Sons of God, were seduced away, as mighty hierarchs
often are, by their lusts into concubinage with mammon,
and the daughters of men—that is, with the races of the
ungodly. Sons of God is a common phrase to express
men that are faithful in His service; the peacemakers shall
be called Sons of God. Matt. v. 9, 45. It does not
mean Angels, or Spiritual Essences, as the author of
Nimrod once absurdly supposed; least of all does it give
to any the exclusive title of Son of God. For the true
—not the petro-paulite—meaning of this phrase, see
Part III, General Index. s. v. Son of God; and Sons of
God. Upon this distinction was doubtless founded the
Hebrew (not the Mosaic) command, that the Jews should
for ever intermarry among themselves, and form no extern
alliances—an injunction which has sown the seeds of
death, corruption, and decay, among the whole Hebrew
tribe; so that there exists no Jew who is not diseased.
And if there were no other incentive than this, why a people who have so many good qualities, virtues, and accomplishments, and whose aberrations are due in a great measure to the persecution of petro-paulites, and the corruption of their blood from thus breeding in and in, should abandon the teachings of their Rabbis, and exercise reason, I think it would suffice. There is no Hebrew who may not point with pride to the improvement of his race within the last hundred years; and I believe there are but few among the enlightened who do not lament the rigid iron law by which they are prohibited from inter-marriage with gentiles. In the days of the Ninth Messenger they were as corrupt a people as can well be conceived; in the days of the Twelfth, they are at least equal to their petro-paulite persecutors, who boast so loudly of their virtues. Superstition and slavery combined together to debase them, and succeeded; knowledge and freedom will restore the race to a high position among their fellow men. May they embrace the first when they shall have won the second. I dare not pray may they conjoin themselves with the first as the true and only pathway to the second; for I know their obstinacy of creed.

30. In this chapter Enoch speaks of the Lion Gods. From these Lion Gods the whole of Africa was called Lyoinoi, Lyinoa, and Lyontouin, as being thought to be more especially under their protection; they are of that order of Celestials from whom the Messengers come. The Romancers gave the name of Lionesse sometimes to Cornwall itself (the country of Arthur, whom Merdinn, in his Prophecies, calls the Cornish Boar), and sometimes to the country, submerged by the Atlantean Deluge, which
lay between it and the continent. Thus, in every step we take, and in almost every book we open, which treats of the Past, we find links connecting our country with the religion and traditions of the East. Lionesses alluded to the Mithraic Lion of Persia (the Lion of the Cherubim as the Magi reported) to the Lion Gods, and to the Red Lion of the Chaldees. Ba-Bel-On was called Lioun by the Egyptians and Ethiopians. Note that the Mithraic Lion was born from a Rock, without any natural mother. This Rock was the Holy Spirit. See Part III. Porphyry names this Lion Perses (Brightness, the Sun-born) or the Sun incarnate as a Man. This identifies the Mithraic or Cherubic Lion with the Lion of Jid, mentioned in the Chadalamic Apocalypse.

32. In Chapter IX., we are made further acquainted with the history of the Night-Watchers, the hierarchs of great nations; and of the profound secrets of which these early Phre-Mazons were depositaries, and which they had divulged. These, says Nimrod, had now imbibed that fierce religion of which the Horse was a symbol; and were for that reason figuratively said to neigh like horses, and their manners were entirely dissolute: *eadem cum fœminâ viris duobus, vel tribus rem habentibus; erantque vetulae juvenibus salaciosâs: patres cum filiabus, juvenes cum matribus suis Venere promiscuè utebantur; adeò ut nec liberi patres suos nec patres liberos dignoscerent. Om- nibus interim instrumentis musicis utebantur adeò ut clâ- moris, et lusus ipsorum sonus ad fastigium montis sancti ascederet.* In consequence of these seductions one hundred Sethites are said to have broken their oath, and come down, and kept company with the daughters of Kain, and begot the giants who were mighty men of old,
iii. 337. One of the secrets which they learned—probably in the Higher Mysteries—but which they divulged, was that of Akao. This word AKAO, which the reader will no doubt connect with the mystic AO of the Apocalypse, was full of the deepest and most recondite meaning: like the Honover of Zaratusht and the Aum of the Brahmins. See Part III., iii. 435. AKAO, seems to be ACH-Ao, or AO, of the Waters; or else AO, the Divine Essences. Part III., iii. It is a word of primeval antiquity, and mystic in the extreme. In the Irish, AOS signifies a Tree and Wisdom, that is, the Holy Spirit; and AOD, pronounced without the d, was a name of the Sun, and also of Vesta, the Goddess of Fire and Light;—Adh<br>baueda teine : Ao, the Goddess of Fire, which some have likened to the Indian Yadu or Yao. In the Arabic, the word Om-Ar-Ao, which is often prefixed to the Name of God, and which is said to be untranslateable, is akin to this. I hope we shall never again hear of such absurdity as the petro-paulite Alpha and Omega. In an old Purana, as we learn from the Abbé Dubois, the following passage is found, which shews the veneration displayed by the ancient Indians for this latter word Om. All the rites, it says, which are ordained in the Vedas, the sacrifices to the Fire, and all other solemn purifications shall pass away; but that which shall never pass away is the word Om, for it is the symbol of the Lord of all things. OM is O, the symbol of God, the Circle of Eternity; M is the symbol of the Holy Spirit, the initial of Maia, her Hindu name; and the monogram of \( M \), Waves or Waters. Part I., 12. But when the OM is read reversed, then O is the symbol of the Holy Spirit, as Yoni, the Spirit-Sun, and the Circle of Nature, and \( M \)
symbolizes the Serpent of Eternity, or God. All these signs are beautiful and philosophic. Wilkins informs us from the Bhava-Vad-Geeta, p. 122, that in addition to the cypher, which signifies Om, the combination of two others, Tat and Sat, are necessary to compose the mysterious name of the Deity. In the Arab creed a knowledge of the Name discovers what passes in foreign countries; familiarizes the possessors with the genii who are at the command of the Initiated and who instruct them; places the winds and seasons at their disposal; heals the bites of serpents; cures the lame, the maimed, and the blind, &c., &c. Note that Hasre was the Druidical name for the Naros: is this in any way connected with Ashre? Oriental Collections, ii. 327. See the Book of God, Index, s.v. By the Brahmins, the Naros was called Prenoo, that is, the Secret of Secrets. Hence Pren-Puraur; Part III., 376.

33. Enoch would not have suited the philosophers of modern times; he speaks in Chapter IX. of the race of mortals newly born, blooming like trees in summer. This is in accordance with all tradition, and even with the old but half-exploded notion of happy days in the Garden of Odin, or Aden. Let the reader compare the first ages of the earth, under the Twenty-Four Ancients, or the Pre-adamite Sultans, as it is described by Hesiod, and then believe, if he can, that it was the era of gorillas, or of the monkey tribe, as Darwin and his odious apes would have us believe. Immediately after the birth of man, says that ancient Poet, who lived nearly a thousand years before Jesus, the Golden Age commenced, the precious gift of the Immortals, who acknowledge Cronos*

* Cronos was a name for the Messenger, who appears in time,
as their Sovereign. Mankind then led the life of the
gods, free from tormenting cares, and exempt from labour
and sorrow. Old age was unknown: their limbs were
braced with a perpetual vigour, and the evils of disease
were unfelt. When the hour of dissolution arrived,
death assumed the mild aspect of sleep, and laid aside all
his terrors. Every blessing was theirs; the fruits of the
earth sprang up spontaneously and abundantly: peace
reigned, and her companions were Happiness and Plea-
sure. Works and Days, i. 108. See Part III., 454.

34. The reign of Quetzalcoatl, says Humboldt, writing
of a people in the opposite extremity of the globe, was
the Golden Age of the people of Anahuac.* At that

that is, in the due Naronic time or cycle. It is the mystic CR,
 prefixed to On-Os, or the Holy Sun, that is, either the Spirit-Sun
 or God in his symbolic character of the Illuminator. The Greeks,
 who defiled every religion that they touched, said that the wor-
 shippers of Onos worshipped an Ass, that being the Greek word
 for that animal. I do not deny, however, that some people did
 symbolize the Supreme by the beautiful Zebra, or Wild Ass of
 the Desert, whose sleek and shining coat was like the star-clothed
 sky, and whose streaks of deepest black conveyed the same idea
 as the tessellated throne of Osiris among the Egyptians. See
 General Index, Chr, and Part II., 22, 118; Part III., 55. Note
 that there is a double allusion here to the state of beings in the
 Golden Age; that it means primarily the blissful period when
 all were Paradise-spirits in Heaven before there was any
 lapse; and secondarily it refers to the patriarchal virtues that
 flourished in the aureate days of the Ancients: the Four-and-
 Twenty Stars or Flowers of Light to whom the Assyrians paid
 religious homage, as shewn unte, 36, 37.

* Sit down in yonder chair, said an American captain to a
 captured Indian chief, and hear what your Great Father at
 Washington (alluding to the President) wishes to say to you. I
 have no Great Father at Washington, was the Red Man's reply.
The Sun is my father: the Earth is my mother: I will repose on
 her bosom: and he cast himself haughtily upon the ground.
period all animals, and even men, lived in peace: the earth brought forth without culture the most fruitful harvests; and the air was filled with a multitude of birds, which were admired for their song and the beauty of their plumage. But this reign, like that of Saturn, and the happiness of the world, was not of long duration. Nor does the picture end here. The first inhabitants of the world, according to the Goths, were considered more than human. Their abode was a magnificent Hall glittering with burnished gold, the mansion of love light, and friendship. The very meanest of their utensils were composed of the same precious materials, and the age acquired the denomination of Golden. This blissful period of innocence was soon contaminated: certain women arrived from the Country of the Giants, and by their seductive behaviour corrupted its pristine integrity and purity. In the same strain, indicating the most universal sympathy in the Universe, is the language of the High Phre-Mazon, Ovid, as he describes the Golden Age. Then, says he, were the rules of faith and justice practised without the constraint of laws. Men were not influenced to their duty by motives of fear; nor were punishments known in those days. There was no need, in that happy age, for engraving upon tables of brass those menacing laws that have since been used as a curb to vice. Criminals were not then to be seen trembling before their Judge; nor was the security of human life owing to the force of laws. The trees were not yet formed into ships to visit an unknown world; nor did mortals expose themselves to the fury of the sea, but

Here, I think, we may trace reminiscences of the grand Enochian faith.
dwell contentedly in their own native land. Cities unfortified and without walls were perfectly secure. Trumpets, helmets, and all the instruments of war were then unknown, and there was no occasion for soldiers to secure the peace and tranquillity of the citizen. The earth, without being torn up with the plough, spontaneously supplied all sorts of fruits; and her inhabitants, satisfied with the food which she yielded them without culture, lived upon wild fruits, or the acorns that dropt from the oaks. A perpetual spring reigned all the year round; the soft zephyrs with their warm gales cherished the flowers that sprung up without seed; the harvests succeeded one another, without ploughing or sowing. Rivers of milk and nectar flowed everywhere; and honey distilled in abundance from the hollow oak. *Met.* i. See Part I., 167, 168. The wise Adamites, says Swedenborg, alluding to this Golden Age, never on any account ate the flesh of beast or of fowl, but fed solely on corn, fruits, pulse, herbs, milk and butter. To them it was unlawful to kill animals and eat their flesh; they regarded it as something bestial; but in succeeding times, when men began to grow fierce as beasts, yea fiercer, then first they commenced to kill and eat flesh. Note that Adamites in this place means the followers of Adi Buddha, the First Messenger. These are memorials of the most ancient traditions; we see them in the writings of the Second Messenger. How much more comforting to the dignity of human nature, fallen as it is, than to trace its origin to a community of monkeys living promiscuously in the woods and forests, or hiding in holes under the hills; a theory which, if true, might make all agree with Homer. *Il.* xvii. 446:
ΕΝΟΧ. 55

Οὐ μεν γαρ τι ποι έστιν διςυνατεταιν ανδρος,
Παντου τε γαν αν επι πνειει τε και ερπει.
Man is the saddest, lornest thing of all
Created things that live and breathe and crawl.
Or as Pope has translated it:
For ah, what is there of inferior birth
That breathes or creeps upon the dust of earth,
What wretched creature of what wretched kind
Than man more weak, calamitous or blind?
And I do not wonder that men who have been led to
believe in this devil's doctrine,* rush despairingly into
suicide (3).

35. In Chapter X. we find an extraordinary expres-
sion: the spirits of the souls of men. On this the
Buddhist philosophers founded their distinction between
the Bodatma or Intelligent Spirit, and the Charhna
Atma or Sentient Soul. So we read in Luke: My soul
doth magnify the Lord, and my spirit hath rejoiced in
the god who is my Saviour. i. 46, 47. And in the
Epistle to the Hebrews: Piercing, even to the dividing
asunder of soul and spirit. iv. 12. So Josephus God
formed man of dust, taken from the earth, and implanted
in him a spirit and a soul. Antiqu. i., cap. 2. The
Apostolical Constitutions say: When thou hadst formed
him a body, and prepared for him a soul out of nothing,
and bestowed upon him his five senses, then thou didst
set over his sensations a mind as the conductor of the
soul. lib. vii., c. 34. Ignatius says: In flesh, in soul,

* This thing has not even the merit of novelty. In the Edinburgh Review for July, 1803, the theory is mentioned in a notice
of a poem by Dr. Darwin—grandfather of the author of the
“Origin of Species”—entitled “The Temple of Nature; or, the
Origin of Society.”
in spirit. *Ad Philadelph.* Antoninus writes: Body, Soul, Mind; to the body belong the senses; to the soul, the passions; to the mind, opinions. *lib. iii.*, s. 26. Justin says: The soul is in the body, nor does the body, when void of the soul, live; it is no more when the soul fails; for the body is the house of the soul, and the soul is the house of the spirit. *Fragm. de Resurrect.* Tatian writes: We acknowledge two kinds of spirit: the one of which is called soul; the other is greater than the soul, and is the image and likeness of God. Athenagoras says: He made man of an immortal soul, and a body, and at the same time prepared him a mind. *De Resurrect.*, s. 11. Lastly Irenæus: But that we are made up of a body, taken from the earth, and of a soul which receives a spirit from God, every one will acknowledge. There are some who said, however, that it was not until after death that the spirit became enveloped in a subtle body called the soul, which was inseparable from it until the time of its final exemption from transmigration: this they called σώμα ανγέλων, or a body of self-splendours, and which, shining by its own light, needed not the light of the sun, as in Heaven. Whence came this knowledge but from the Books of the Messengers? above all, from the Apocalypse and Book of Enoch, as used in the Mysteries? By the Jews, as by our petro-paulites, it was wholly unknown. There is no trace of it in any of their so-called sacred books, except that in Luke, and there it is an extract (4). It may be asked, however, *Who was Luke?* Was he indeed a Jew? Was he not more likely some forging priest of Rome, who assumed the name of one of the Apostles? No one in his senses, in the present days, who has studied the subject, believes
that any one of the Apostles wrote any of the gospels, though they contain some truths respecting Jesus.

36. In Chapter XII. we have the account of Enoch's mission to the Fallen Spirits. It would be singular to note the remarkable resemblance which this bears to the Brahmin tradition, as developed by Holwell (Interesting Historical Events, ii. 9), if we did not know that Enoch was a Buddha. When part of the Angelic Bands rebelled, he says, and were driven from the Face of God, and expelled from the heavenly regions, God left them to an everlasting banishment, but by the intercession of the faithful remaining Bands, He was at length inclined to mercy, and to soften the rigour of their sentence by instituting a course only of punishment, purgation, and purification, through which, by due submission, they might work out a restoration to the Seats they had lost by their disobedience. God, in full assembly of the faithful Bands, specified their course of punishment, purgation, and purification, registered and declared His Decree, immutable and irrevocable, and commanded Brahma to descend to the banished delinquents, and signify unto them the mercy and determination of their Creator. Brahma fulfilled God's command, descended to the delinquent angels, and made known unto them the mercy and immutable sentence that God their Creator had pronounced and registered against them. The following are the words of one of their scriptures as given by the enlightened Holwell: they seem written by one who had the Book of the second Buddha open before him. When all was hushed, it says, the Eternal One spake again. Do thou Brahma (i.e., Avatar) arrayed in my glory, and armed with my power, descend to the lowest sphere of punish-
ment and purgation, and make known to the rebellious spirits the words that I have uttered, and the decree which I have pronounced against them. And Brahma stood before the Throne, and said, Eternal One, I have done as thou hast commanded, &c., &c.

37. In the *Monde Primitif* of M. de Gebelin, there is a curious antique design, taken from the zone of a statue, which is worth mentioning. The story of Ceres (the Holy Spirit) and her daughter Proserpine (the lapsed Soul) is beautifully told. The Goddess is mounted upon a car, formed like a boat or half-moon, and drawn by dragons (Seraphim), who hold lighted torches, or tongues of fire, in their hands. She flies in search of her daughter, who is violently carried away in Pluto's chariot; that is, who has fallen into the hands of the terrestrial Hades or Death. Hercules (the Messiah) leads the procession, and the group is hastening into the presence of God, who appears enthroned on a Cloud. The whole is surrounded with Twelve oblong tablets, or short pillars, upon which are depicted the Twelve Signs of the Zodiac, indicating that through all seasons, and throughout all spheres, the Holy Spirit, by the agency of the Twelve, seeks to restore the lapsed and wandering Spirits, who are her daughters, to the heavenly presence of God. *Tom.* iv., pl. 7, fig. i. But that restoration must be self-effected. It is wholly untrue that God, or the Wisdom of God, raises any fallen nature as an act of grace or pardon. If God did it to one, He must then in justice do so to all; and thus free-will would be for ever annihilated. Every lapsed spirit must raise itself, or lie for ever in its slough. This is in effect what the Second Hermes declared to the fallen who were in bondage; and it is one of the chief
tenets in the Apocalypse of Adi Buddha, or Adâm. There are people who think this is unjust and cruel in God; but if they consider how devilish a thing sin is—for example, habitual lying, hypocrisy, covetousness, cruelty, as in the slave-dealers—they may probably come to the conclusion that such—while they are unaltered—never can see God.

38. Six Angels, consisting in part of three of the Seven before God, preside over the Land of Shadow, mentioned in this Chapter, and in Chapter XV. We may conclude that those of them who belong to the Seven are vigilant to see when the moment of true penitence has arrived, and when the lapsed are worthy to go forth again.

39. Upon the magnificent pictures of the various scenes through which the Second Hermes is subsequently carried, I need not say one word. There are innumerable fools and maniacs who can make merry on the notion of Mountains, Waters, Trees, and Gardens in the Supernal; but for these I do not write. So there are lunatics who wonder that Spirits should appear as if they wore magnificent robes and crowns: they think that Spirits should be always naked. With these persons I do not argue, any more than I would with Bedlam. Sufficient is it to say that the manifestation of the vast, the boundless, the innumerable mansions of the Father, is calculated to impress the mind with the most glowing, gorgeous idea of the universal grandeur and beauty which await the spirits of the pure who have passed through fire into light and life everlasting. As I have already said of the Apocalypse, the ideas are beyond those of earth, and such as must have come direct under the influence of
heavenly inspiration. Let any honest reader or critic compare the true Apocalypse and this Book of Enoch with either of the so-called Jewish or gentile books which are said to be inspired, and he cannot fail to confess that while the last are full of folly and deformity, there is not a sentiment or sentence in either of the other two which does not breathe forth life and beauty and splendour from God. They may take rank in sublimity with anything the world possesses: it is impossible to read them without rapture, or without being fired with a supreme desire to grow worthy of being again participant in realms such as these. How poor are the thrones of kings if we compare them with those majestic heritages to which all may happily aspire. How contemptible are the biblical books, with their absurdities and cruelties and frightful pictures, if we contrast them with the Apocalypse and Enoch. Who that is in his senses will believe, says Origen, that there was a first and a second and a third day, with evening and morning without sun, moon, and stars, and the first without a heaven? And who is such an idiot as to believe that God, like a husbandman, planted trees in paradise in Eden, towards the east, and planted a tree of life in it, a visible and palpable tree, so that any one chawing it with corporal teeth should receive life; and again, by eating of another tree, should receive knowledge of good and evil? And as for God being said to walk in paradise, with Adam being hid under a tree, I conceive that no man doubts that these things are said by scripture in a figurative sense. See post, 106. Yet the bishops and priests who are editing what is called The Speaker's Commentary on the Bible treat them all as dry, hard, literal facts, and no fables at all. It is
melancholy to think that so many millions, in what is called "an enlightened age," should be gravely asked by high prelates and dignitaries to believe in such fables; but so it is. We are taught to put faith in the most foolish nonsense of the past ages, because forsooth the Jews are said to have believed it. Yet what did their belief achieve? So shocking were the corruptions which that cancerous creed was scattering widely in the days of Jesus, as petro-paulism at present, that the Basilidians held that the god of the Jews was Satanas himself, all whose favourites were the most infamous of mankind; that to subvert his power, one of the Celestial Æons was sent by the Supreme being to enter into the body of the man Jesus in the shape of a Dove; and that Jesus thus conquered the Kingdom of Satanas. This creed, which was that of thousands of the most enlightened men, the reader sees, embraces the truth, though not the whole truth; and it was one of the secret doctrines which the Ninth Messenger whispered to his disciples, in those private and mazonic meetings which the New Testament so often records. See ante, 39; also Part II., 248. From these, or from some hints of what they revealed, Simon Magus took an idea (5).

40. The Vision of the Magnet contained in Chapter XIX. is worthy of observation. It reveals, what Newton is supposed to have first discovered, the great doctrine of Attraction, which we know keeps the Universe together. The Universe itself is but a vast Magnet, or Fire-Stone. The Stars cluster, the Suns, the Earths, the Moons revolve under magnetic laws. The acquisition of this knowledge in those remote ages may well be matter of surprise, were not all surprise swallowed up in the contemplation
of the Apocalypse. Note that At-laz supporting the Heaven means the Magnet or Fire-Stone which keeps the Universe in place. Upon this was founded the worship of Jupiter L'Apis, the Loadstone of the Universe; the God who holds its mighty parts together. There is a quantity of recondite lore upon this in ancient mythology. The rays of magnetic illumination, says Nimrod, all centre in the Soul of the Great Iliaster, as the vitality of all our nerves and veins hath its centre in the brain or heart. For which reason all persons who enjoy life live in Him, and He in them, and the resurrection to everlasting life consists in the everlasting reunion of their souls to the Soul of the Great Iliaster. And that both the Magnet and Jupiter L'Apis had an occult meaning, is clear from the deeply mystic saying of Roger Bacon: *Lapis non Lapis*—This Stone is no Stone: meaning, it is God (6). I believe also that in many of the High Masonic lodges the Holy Spirit, unified with God, was symbolized as a Magnet. We know that she was typified by a White Stone; it had magnetic power; it was at times the Diamond, to indicate Her purity; and in vague recollection of this primeval custom and tradition, it is, that every Jew—and Orientals generally—regard it almost as a matter of religion to wear a Diamond. It is an emblem of the Great Mother—the Holy Spirit.

41. The Sibboleth of the Jews, which had reference to the Holy Spirit, and the Magnet of the Universe, was by Eleusinian Hellenics, who knew the meaning of Jupiter L'Apis, made to signify in their arcane meetings, Σεβω, I worship, and λιθων, a stone; for Fire-stone, which contained within it hidden fire, was a Masonic symbol to the brethren, or the esoteric, by which one could recognize
another by merely taking up a flint, and showing it to him. And in this sense the higher Mazons of the present
day (two or three around the Grand Master), use the
word Shibboleth, though the mere many of their order,
from whom the Arcana are sedulously concealed, have no
idea of its meaning, but think it has some reference to
the legend in the Book of Judges, xii. 6, mentioned
Part II, 617, 618 (7). Hence their use of the Diamond,
which seems to flash the purest fire and light of heaven
from its body; a use that had its origin from the very
earliest ages in the language and the metaphors of the
Apocalypse. At Pessinos was preserved an aerolite
which was held to be a heaven-sent Image of the Great
Mother; thus connecting Shibboleth, or Cybele, with Jupi-
ter Lapis. The Romans, about 600 years before the
advent of Jesus, sent an embassy to Attalus, King of
Pergamos, to request this Image. The monarch com-
plied, and it was brought to Rome, where a stately
temple was built to receive it, and a solemn festival
named Megal-Esia, or the Great Issa, was celebrated
every year in honour of this Great Goddess, whom they
afterwards called Ops. The reader is referred to stone in
the General Index to Part III. London Stone, in
Cannon Street, and the Lia Fail, or Stone of Destiny
in Westminster Abbey, are examples of the Sacred Stone
L'Apis, of the Magnet and of Shibboleth.

42. Of the same lodge with Jesus, as I have before
hinted, in all probability was Simon Magus, of whom
we read in Acts viii. 10: to whom they all gave heed
from the least to the greatest, saying, This man is the Great
Power of God. This Simon was attended by one Helena,
and he averred that he was God, and that she was the same Helen for whom the Greeks and Barbarians had waged war, and who was come down to join him from the highest heaven. He declared her to be the First Intelligence; Πρώτη Εννοια, of his own mind, by means of whom he created the Angels and Archangels. Being impregnated with this divine counsel, Helen absconded from heaven into the inferior parts of the Universe, where she brought forth the Angelic Powers, in ignorance of their Father, the Demiurge. These Daimons, fearful that, if she departed from among them, they might no longer be regarded as her offspring, detained her, and in their company she became exposed to so much contumely and disparagement, that she was at last degraded into the human form, and the bondage of the flesh, and among other feminine appearances in which she figured, that of Helena, the bane of Priam, was most eminent. To reclaim this lost sheep, and to liberate her from the tyranny of the Angelic Powers: Simon, the Great Father, came down upon earth, and having recovered her, he next turned his mind to the redemption of the human race from the power of the same Angels, and in order to deceive those Evil Spirits, he assumed the semblance of a man. Such is the account which Tertullian gives of this heresiarch. Whether we can wholly rely upon him, or upon any of the petro-paulite church, is doubtful: probably there are a few grains of truth in the foregoing; it is clear that Simon knew a vast amount of Truth and of the most mystic secrets of Eleusis; his identification of Helen with the Holy Spirit demonstrates this. He also called her Selene,
or the Moon. Nor is it easy to see how, without some knowledge of the true Apocalypse, he could have known so much. I suppose I need not warn my reader to put no faith in the fables narrated of Simon by the author of the Acts. There is a full exposition of many of these mysteries in the Three preceeding Parts of the Book of God.

43. In chapter XXV, the Second Messenger is shown in a marvellous manner the mode of the Messianic descent. This part does not belong to the version of Enoch as it has been published by Archbishop Laurence; but it exists in the Ethiopic, and there is so perfect a similarity between it and the language of the Book which the Archbishop has translated, that no scholar can hesitate to say that it is a part of Enoch which some priest, or fanatic, separated from the Visions of that sublime Teacher, and published under the name of Isaiah—of whom, indeed, we have already about half a dozen gospels; all written in a language and a spirit which proves that there were hundreds of years between the first tract which bears his name, and the last. The Genesis mythos of Yacoub’s ladder was founded on this. xxviii. 12. See Part I, 102.

44. In chapter XXVI, we have a Vision of the Messengers, preceded by that of the Holy Spirit. This is the Virgin-Mother Astraea, or Astarte, the Divine, Immaculate AO, or IO, of the Heavens, the Celestial Sphinx with twelve breasts, or teats, for the Twelve Messiahs. Io, says Gale, was the same with Juno, it being a contract thereof, if not of Iao, the name of God. Herodotus says: The image of Isis is feminine, with bull’s horns, as the Greeks describes Io. By which it is evident that
the Greek Io was the same with the Egyptian Isis, and both these the same with the Phenician Astartē. Lucian says Astartē is the Moon. Philo-Byblius and Suidas say she is Venus. In Africa she was Urania. In the days of the Druids, as Dion relates, she was called Mother of Mothers. She was Aestar also.

45. Vossius asserts that Baaltis, also called Dionē, was Juno and the Moon, the Queen of Heaven, and the Arabic Kiūn. The Assyrians worshipped her under the name of Nebo. Strabo says that the Persians called her
Anaitis, and called her holy day Saca—a phrase borrowed from the Hindus, who call the Messenger Saca-Sinha, or the Lion of the Sacred Day. So she was called Supera, or Above, when she signifies Ceres, or Hindu Sri, and Cora, or the Sun's sister. Therefore, says Sandford, Lactantius truly said: *That those things which the Poets spake were true but disguised, or veiled over with appearance and shadow.* Which appearance has place especially in the names of the Gods, which he shows, saying, that the lies of the Poets were not in the fact but in the name. And truly he called those lies, which oft are feigned in the name, whereas they well understood the fiction: yea, the more cunning Priests of the Gods understood the same—albeit, they concealed it from the common people. *De Descensu Christi*, lib. 1. Egyptian Hermes, like his Mother, the Holy Spirit, carried a Palm-branch in his hand. (Part I, 302, 309, 311, 529; Part II, 595; Part III, 221, 473, 483, 484, 793-4; Phoenix (see ante, Vol. I, 20, and Part III, General Index, s. v. Phœnix.) According to Bournouf, Phan is the Chinese for Brahma; it is the same as Shali-Vhan and Vau-Han.

46. Eratosthenes, speaking of the constellation Virgo, says: Different opinions are held concerning this constellation: some maintain that it is Ceres, others Isis, some Atergatis, others Fortune; but they all paint the Woman without a head. It may be asked why? Because God is her head, and when this head is placed on the shoulders of the Virgin, it represents Bi-Une AO.; Ovid bringing his Masonic knowledge to bear upon this, makes secret allusion to it, according to his custom:—

_Vacca sit an Taurus, non est cognoscere promptum._

_Pars prior apparat; posteriora latent._ — *Fast. iv. 717._
Whether it be a Cow or a Bull, it is not easy to know: the fore-parts appear; the hinder parts are concealed. Note that Pasiphae (All-Shining) in love with the Bull, and producing Mino-Taur, is the Holy Spirit enamoured of the Supreme, and producing the Messenger, and other Solar or Heavenly Essences.

47. In this plate we see the same Sacred Virgin enveloped in the fiery splendour of the solar rays; the moon is round her waist like a silver girdle she floats, as it were, in the Clouds of Heaven; the Messenger is in her arms, and she is feeding him with the milk and wine of
life, Truth. On her forehead is an imperial diadem with several triadic emblems. The Nimbus of Glory is round her head: in the brilliancy of which it is composed it appears to be the Sun itself. She is a Spirit-Sun. The youthful Messenger also wears the solar Nimbus. Her flowing hairs indicate her offspring: all-created Essences and lives. Than this, says Inman, to whose kindness I owe the copy, 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, &c. The reader is requested to look at the plate of the Holy Spirit, ante 6; he will find on her breast the Scarab, or Solar Messenger. This is sometimes used when the Holy Spirit is not represented with the infant Hermes in her arms.

48. In chapter XXVI. we have a second picture of the Messengers of Heaven who come down upon the sphere of man. Certain figures in the Zodiac, and in the celestial atlas, have been founded upon this revelation; in all probability by Enoch himself. The Zodiac, says Mr. Hargrave Jennings, is, in certain senses, a Genesis or History of Creation. The Twelve Signs may be interpreted as the Twelve Acts of the Divine Drama. Some of the Mosques in the East are surmounted with twelve minarets, and the number Twelve occurs frequently in connection with the theology of the Moslems. Rosicrucians, 235. Note that it was on this prophecy was based the Indian mythos of Ten real Messengers, when we know that there are apparently Twelve. The Ten Avatars were commemorated in Egypt thus: It was ordered by the priests that on the shrine of the king
there should be ten crowns, and that on each crown a serpent should be placed. This was the asp, or cobra; and the meaning of the symbol was a recommendation of the soul and spirit of the deceased to the Ten Guardian Messengers between God and Man. On the forehead of the Holy Spirit image, which is contained in the folding plate to this volume, this Serpent is seen: the Fish, or Messenger symbol, seems to rest on four lotus cups; though upon this matter I am not very positive. The fish was sacred in Egypt, as it is under the Romish religion, whose votaries feed upon it, as being a species of Eucharist. To partake of the Fish is to be in communion with the Messenger and his Mother, who changed themselves into Fishes to avoid the Evil One, as mentioned in Part III, 395. See also General Index, Fish.

49. From these Apparitions were subsequently figured in the astronomical globe of the Second Hermes, as I have said, and which was kept in the adyta of the Eleusinian Caverns; 1st. Bootes, or Adam, or Gaudama, afterwards called Adi-Boodh, or Wisdom, or the First Hermes. Bootes contains 54 stars. He is called Arcturus, and Arctophylax; he is son of God and the Most Beautiful. Arctophylax signifies Guardian of the Arg, and of the North. He is a paranatellon of Virgo, or the Holy Spirit—that is, he rises either beside or opposite to this splendid Sign. He is mentioned in Job. The ancient Greeks called this constellation Lycaon, or the Wolf—a sacred symbol signifying Light of On, or the Sun: hence the petro-paulite Luke. The Hebrews and Egyptians called it Caleb Anubach, or the Dog, the Barker. The Latins, among other names called Bootes, Canis, or
the Dog—that is, the Priest (Cohen) pre-eminently. It is supposed to be the nearest star to the Earth of any in the northern hemisphere. Adam as we know, is always connected with the North. Part I, 271: Part III, 310, 411. This Messenger appears in a gem of Chifflet published by Montfaucon. It is entitled I.AO, which has two meanings: 1. God under a widely diffused name. 2. The first, who announced AO. He is crowned as Adama is in the Apocalypse (Part I, 525; Part III, 417), and like him goes forth conquering and to conquer. He is winged as an Archangel: at first sight he appears as a naked Child, like the Image of the Messenger seen by Swedenborg (post 112), but, as he is viewed more closely, he appears to be a Man. This I consider very wonderful. Beger gives us another gem which contains the same symbolism. Primarily it is God; in its second aspect it is the First Messenger, Adi Buddha. He has a Cock's head, to signify that he is the son of the Solar Cycle: in his right hand is the Cabiric whip of thongs which the Ninth Messenger took into the Temple when he expelled the money changers. John ii. 15. In his
left hand is a Rosary, or Olive Wreath, with the double T, in the form of a Cross; the base forming another T; so that in reality it is triple Tau. IO, AO, and IAO, appear as the legend, while the two Serpents, or ana-

logues of the Two Eagles, the Two Daimons, which have already been commented upon (ante 37), appear as his supporters through the Infinite. 2nd. Heniochus or Henoch, who, by a sort of pun, has had his name changed, and is the Auriga, or charioteer Phæthon of the Greeks. He contains 66 stars. He was son of Hermes—that is, he was a Messenger. This word Heniochus was probably suggested by the ancient myth that Enoch was taken up to heaven in a chariot of fire drawn by horses of fire. He was so acceptable to the Most High, says Nimrod iii. 23, and reposed on Him such an entire reliance that he was translated to Heaven; and from the close analogy of that which happened to Elijah, we may believe that Enoch's aphanism, like that of Phæthon, was accompanied by fiery portents. 3d. Ophiucus, also called Æsculapius; he is Fo-Hi. A serpent is entwined
around him, like the serpent-vest of Chadâma; it is symbolic of prudence, vigilance, skill in healing, and everlasting life. The Rhodians, who had a special veneration for the Sun, as their magnificent solar Colossus attests, recognised in Serpentarius, Phorbas, a hero who like the Irish Patrick, had exterminated the serpents which formerly infested their country. He also slew a formidable Dragon, chief of those serpents. This was the Python which Apollo killed. The Rhodians, or Rose-worshippers, or Rosyœcucians, never embarked on any maritime expedition without offering sacrifice to Phorbas. Fo-Hi appears in one of the medals of Spon. The face is thoroughly Chinese; he holds his finger to his lips, like Harpocrates, to indicate the silence of the Mysteries; his head is capped with an ornament similar to that which appears in vol. I, 313. It is crowned by a Tongue of Fire. He leans on the Apocalyptic
Rod,* around which the Serpent of Life is entwined; this Rod also is crowned with the same Naronic symbol as that which diadems his head. He is winged to signify his Archangelic order; he bears the image of the earth suspended round his neck; because it is to earth he comes from Heaven. The Goat, or emblem of Pan, the All, and the Cock, the emblem of the Sun, are on his right and left; there is a Stone between them, which is the White Stone, or Holy Spirit emblem. The quiver on his shoulder is an Apocalyptic symbol of language and conquest; it is also a Solar accompaniment. 4th. Hercules, Heracles, or Brigo, the Hindu Messenger. Of him it is said that he passed the river Evenus after he had obtained the Golden Apples. Evenus means the Water of the Sun, or of Venus, the Holy Spirit, mentioned in the Apocalypse, section 69, Part I, 609. See vol. I, 298. 5th. Perseus, the Son of God, A mystic Sword, Chrysaor, is in his right hand; the head of Medusa, or the Casket of the Apocalypse, in his left. Part II. 121, 412; Part III, 36, 136. When he set out to conquer the Gorgons, Pluto lent him his helmet, so that he might be invisible; Minerva lent him her buckler, which was resplendent as glass; Hermes gave him wings and a dagger. There are 59 stars in this Constellation. The Milky Way around Perseus is very vivid; being a rich stratum of fixed stars presenting the most wonderful and sublimephe-

* The Reed, which the soldiers are said to have given to Jesus as a mock Sceptre, shews, not that the story is true (though it probably is), but that the compiler of Matt. xxvii. 29, had some knowledge of the Apocalyptic Rod. This Rod, or its analogue, appears in carvings, in places most distant from each other, and in ruins that go back to prehistoric times.
nomenon of the Creator's power and greatness. 5th. Cepheus, or Thoth of Egypt; husband of Cassiopeia. The Arabs call him Sheik, or Prince-priest. Thoth appears in three medals, which I copy from Beger.

In the first he is Canis, or Chen, or Dog-headed. He holds in his right hand the Sistrum, an emblem of the Universe; of the music of the Spheres, and of Virginity; in his left he bears the Apocalyptic Rod entwined with Serpents. In the medal to the right the Holy Spirit, Sanctissima Ceres, reclines beside the Mystical Fountain of Waters (Part I, 609), from which grows a Tree, the Divine Branch of Issa, mentioned in the Apocalypse, section 7. See Part I, 517; Part III, 376. The Six
Flowers indicate the Naros. The Vase also indicates the Magnet. In her right hand she bears the Ear of Corn, which was an emblem of the Messenger. Three similar Ears grow from her right foot; these indicate the Cabiri, who go forth to trample down the temples of abomination, but fructify all they touch. In the medal on the left she is represented as offering the Sistrum to the Ibis, which is the universal Egyptian type of Thoth. Part II, 442. He appears supported on her foot. She leans on a Basket, emblem of Productive Nature; the Six-leaved Flower lifts its head from its contents. 7th Sagittarius, or Amosis, also called Chr-Aun, the Christ of the Sun, famous for his knowledge of music and medicine; he was a great Archer. God placed him among the constellations. 8th and 9th, are Castor and Pollux, or Lao-Tseu, and Jesus; they are also called Harpocrates and Helitomemion, sons of Isis and Osiris. They went in search of the Golden Fleece, or the Apocalypse (Part I, 249). During a violent storm a flame of fire was seen to play round the head of each, and immediately the tempest ceased. See Part I, 545. The ship in which Paul sailed for Melita had for its sign Castor and Pollux. Acts xxviii. 11. This shows that the writer of Acts had a certain Masonic or Eleusinian knowledge. The Dioscuri, or Sons of God, Lao-Tseu and Jesus, are represented with star-crowned Caps, representing the half of the Egg, or Mundane Sphere, for whose benefit they have descended to Earth. The coronation of these Messengers in Heaven, and their enthronization on the seat of the Sun (the Golden Seat) mentioned in Part I, 547; Part III, 574, is commemorated in their Eleusinian medal. The Holy Spirit, the
First of Angels, Azad Bahmon, is seen crowning them. The Cross is seen on their throne, the Olive, and the mystic TR; for which see Part III, General Index. See also Part II, 68, 273. 10th. Chen-Tr, or Mo'Ahmed. 11th. Orion, or Chenghiz Khan. Eratosthenes tells us from Hesiod that he possessed the faculty of walking upon the sea, as if it were dry land. This is a Messianic sign or attribute; and the careful student of both the Old and New Testaments will find a great number of mythological allusions applied to their leading characters; shewing that the writers had applied to the scripture characters, features that belonged to the mythology of the surrounding nations. This constellation is composed of stars in the form of a Man holding a Sword. He was the Son of God, and was beloved by Di-Ana, or the Holy Spirit. He was a celebrated hunter; was the disciple of Atlas or Enoch; God transferred him to the heavens, where he shines:

Bright Orion armed with burnished gold.
It is related of Orion that having become blind on the Earth, he travelled eastward until he arrived at the Sun,
and so was cured. Every spirit while on earth is blind, being in darkness; it is only when he reaches the Sun—that is, the Beatific Presence—that his eyes see the True Light. Part II., Legend of the Palace of the Sun, 279. Orion is incontestibly the most splendid among the constellations. He contains two stars of the first magnitude, and several of the second. He occupies a vast space in the heavens to the southward of Taurus and Gemini. The three Stars of the second magnitude, placed in a straight line and near to each other, are called the Three Kings. Herein is indicated Chenghiz Khan, whose title in the Apocalypse is King of Kings, and who was master over more Kings than any Conqueror that ever lived. Orion is placed on the equator. He holds a mace in his right hand, and appears about to attack Taurus or the Bull-symbol of idolatry. One foot rests on the head of the Wolf: the brilliant red star on the right shoulder is called Bellatrix, a type of Venus Cabira. 12th. Aquarius, or the Messenger of the present Cycle, is fabled by some to have been the son of Pra-ma-tha-Issā; by others to be Ganymede, son of Cali-Rhōe or the Fountain of Beauty, and afterwards the cup-bearer of God; both are Messianic symbols. The liquid which he pours out is nectar, that is celestial elixir: a sparkling light as if from the Magnet Vase; he never ascends the horizon, without being preceded by the constellation Aquila, or the Eagle, who thus significantly heralds the epiphany of the Divine Attendant on the gods. By others he was called Cecrops, which we know was a celestial title. This symbolic Man appears in a most beautiful Etruscan painting given by Caylus (Recueil d'Antiquités, pl. xxiii., tom. ii.). He appears like Oannes, gliding through
waters with the Vase of Sacred Mystery in his hands, and the budding Rod immediately near. Part II., 92; Part III., 726. The sun in Aquarius was represented by the ancient Etruscans as seated on a throne composed of twelve altars; thus they signified that he was the Twelfth Messenger. He is the Canopus of the Egyptian Zodiac: he was called by that people Maon, and Mon, which is a solar title like Lucumon and Menu. Ganymedes is said to have been the original of Aquarius, the Giant from the trampling of whose feet Oceanus came forth. There is nothing more common, says Nimrod, than for the men and things mentioned in holy writ to be found in Grecian mythology; but they are found under names and disguises. iv. 87. By Esdras, he is called the Man out of the Sea. Part III., 671. He appears on two medals, published by Cardinal Noris, in Annus et Epochæ Syromacedonum, Leipsic, 1696. In one the Man-Fish supports the Holy Spirit; diademed with the Moon, bearing the Apocalyptic Rod and the royal crown. In the other the Man-Fish, or Man out of the Sea, supports the Holy Spirit, who bears the Dove and Sceptre. In the hands of this Messenger we see the seven-reeded pipe of Pan or God and the Messianic Rod mentioned in
the Apocalypse. His Eminence in the same work publishes two other medals, which I have given in the Preface. The triad in one of them indicates that the Man out of the Sea, who appears in the other, had been one of the Cabiri. He appears again (see Preface) in one of the Nemroud carvings, which is Indian Vishnu and Asiatic Dagon: the semblance of the Messenger whose transformation into a Fish is explained, Part III., 395, 397, 423. The fishermen and fishers of men in the Gospels are based on this mythos. Ioannes, the Baptist who is usually associated with Waters, is but a petro-paulite name and symbol of the Hebrew Jonas, and the First Messenger Assyrian Oannes. See the central figure in the folding plate to Vol. 2, and the analogue of it in section 21 in the same Volume; these connect the tradition of Oannes with Indian Vishnu, and the Ba-Bel-Onian Messenger whose mighty image is now in the British Museum.

50. One of the most widely diffused symbol-names for the Messenger, was Æsculapius, son of Apollo (the Sun) and Koronis, the Virgin Issa. He was suckled on the Titthean Hill, or Mount of the Breast (see Part III., 39, 70, 76, 140) by a she-goat, Amalthæa (Pan under the feminine or Holy Spirit form) and the lightnings that flashed from his eyes terrified the shepherd who found him. He was a huntsman, and excited the desires of Arsinöe, the Mother of the Gods, but he fled from her pursuit with a chaste abhorrence. Finding himself, however, unable to escape, he did what Origen afterwards did (Matt. xix. 12), but recovered his virility in the Bath of Life. He derived his lore, both musical and gymnastical, from the Saturnian Hippo-Centaurs, the Priest-Horse-Bull, subsequently changed into the Man-
Horse, Cheiron. He raised from the dead Orion, Hippolytus, Tyndarus, Glaucus, Capaneus, Lycurgus, and Eriphyle; that is, he restored and brought back to life among mortals the laws, the truths, the philosophy, and the religion of preceding Heroes or Daimons. Part III., 666. So Elijah and Elisha raised from the dead (that is, converted to a new manner of life) a child and a young man; healed poisonous herbs; and the first disappeared from the eyes of men in a chariot of fire, with horses of fire. So Jesus is said (and it is half admitted by Renan, who professes to be an admirer of the Ninth Messenger) to have lent himself to that horrid fraud of the resurrection of Lazarus; though I am positively certain that he did not; it is a libel upon Jesus, who was simply victimized and deceived by a family plot of Lazarus and his relations. Nobody who has ever fairly studied the career of the Ninth Messenger can believe that he was capable of lending himself knowingly to the design of these persons. I am sorry that Renan should even hint at its possibility. See Scott's Life of Jesus. The reader must bear in mind that when, in various places, I speak of some of the miraculous narratives of the Old and New Testament, I do not speak of them as if they were true, but myths which are valuable as illustrating the notions of the period in matters of a divine nature.

51. The great power of Æsculapius was that of raising the dead (Matt. x. 8; Luke vii. 22; Mark ix. 26; John xi. 25); for doing which, as is said of Jesus, he was doomed to die himself. On this account Socrates appeals to him in the article of his death, and orders a Cock to be offered as a symbol of him, whose coming should one-
day awaken "all the fathers who have fallen asleep;" and who, as being one of the Children of the Sun, would be especially propitiated by the sacrifice of that bird which was said to symbolize the Source of Light. The reader will not forget that it was the crowing of a Cock (that is, a Voice from the Sun) which awakened guilty Peter to repentance; this is symbolic and masonic; metaphorical in the highest degree; it shews what secret things the writers knew. The medical character of Cybele, Medea, Helene, Apis, Pœon, Apollo, Cheiron, and Æsculapius (most of them being Messianic symbols) is not merely metaphorical as allusive to the "cure of souls," but it is derived from the fruit of the Tree of Life, which was the medicine of all infirmity and decay, and the means of perpetual rejuvenescence offered to mankind. Chemia is the science of Cham or Chadâm. See Part I. 184; III. 558.

52. The reader will discover for himself the numerous allusions to the Cabir, that Mighty Angel, who veils his real beauty as if in thunders. He will find especially in chapters VI. and XXVI. the Epiphany of him who is the Rod of Nemesis, and the Serpent-Sword against sinners, and who shall tread them down like the mire of the streets. Isaiah x. 6. These are they who are spoken of in Hebrews i. 7; He maketh His Messengers as Winds, His Ministers as flaming fire. Note the Sword with two edges which comes out of the mouth of the Divine Messenger, as seen in the Apocalypse, section 2, Part I. 503; Part III. 301. Upon a monument discovered in Thebes, Anubis is represented as St. Michael and St. George usually are in Christian paintings, armed in a cuirass, and having in his hand a lance with which
he pierces a monster that has the head and tail of a serpent. (A. Lenoir, Du Dragon du Metz, in Memoires de l'Academie Celtique, ii. 11.) This monster symbolizes Sin, crushed to death by the Cabir. God, say the Rabbins, conferred upon Michael his own name, Shaddai, Omnipotence; he is the depositary of God's secrets. But the Cabalists, wishing to spare the use of God's name, Shaddai, substituted that of Metatron, the letters of which yield the same number, 314, as those of the other, and which is said to mean The Gift of God. He has another name, Scenan, which signifies, by a Cabalistic interpretation, Bull, Eagle, Lion, Man. The student will find all to be in consonance with the spirit of the Apocalypse, with whose mystic lore our Second Messenger had thoroughly imbued his mind. Note that the word has affinity to the Hebrew Chabar, שָׁבָר, to be great. The Sword is frequently represented in ancient sculptures, manuscripts, and paintings. Part III. 301—2, 476, 588. It is called by the mystic Poet, Nonnus, "the Sword of Orion." It is the Rod of Arûn and Hermes Kullenios. Part III. 321. It is the Sword of the Knights Templars among the Mazons, when the newly Initiate is ordered to lay aside the Staff or Rod of the Twelfth Messenger, and take up the Sword. It is the Red-Cross Sword of Babylon; the badge of the Knights of the Sword of the East; to which last-named lodge Jesus probably belonged when in Egypt. So in the Sikh legend, when the great teacher Govind prayed by the fire, a Sword of Lightning burst from the flame; the holy man was dazzled by its splendour, and as he shrank back in alarm, the Sword instantly returned to Heaven, to be wielded in after times by some more Cabiric spirit
than Govind. It would be curious, if it had not been fully explained by me, to investigate how these Apocalyptic and Enochian myths are found in the remotest boundaries of Hindustan. They confirm the proofs of Enoch having been the second Buddha; they establish irresistibly the secrets which I have made known. Orpheus, who was a priest of Enoch or of Chadám, calls these Kabirs; "Curetes clashing their brazen arms, celestial, earthly, and maritime; Saviours of the world, averters of danger; dancers in armour who shake the earth, who send the tempest in their wrath, kings, the heavenly twins of Olympus." Hymn 38. They were also called Light, Fire, and Flame: names once given collectively to the Second Hermes, Enoch. These Cabirs, when they assumed the feminine form, were called Clotho, Lachesis, and Atropos. The Hebrew Shilhim, שילחים, means Messengers, Swords, Branches of Trees—all of them interpretations connected with the Messia: it seems a bastard plural of Shiloh, or the Saviour, in Chinese. Part I., 102.

53. The following Hindu figure represents Cabiric AO: it corresponds with Venus Cabira. Here we have the Bi-Une with the Messianic Sceptre, the Cabiric Sword; the Solar Bull, emblem of the Messenger of Peace; the Solar Lion, emblem of the Kabir. The right side of the figure presents God as the Sun; the left as the Moon, symbolized by the star-embroidered robe which wraps that luminary around in the night. In this we see a curious confirmation of one of Swedenborg's visions, where God is seen as both Sun and Moon; post 103. The figure is crowned with a solar nimbus; the Serpent is entwined around the neck, and on the right thigh is the Cat's
or Panther's head—the Egyptian symbol of the Mighty Power that sees through the Darkness of the Infinite Abysses. Water gushes in a torrent from the head, and vivifies the Universe. The Water comes from the right, or the masculine side, to show that God is the Maker of all. This is the Water which Thales said was the Prin-
cipium or Principle of all things; while God was the Mind which formed all things from Water. *Cic. de Nat. Deor.* i. 10. In the same spirit, the Virgin Astræa, who represents the Holy Spirit, was represented with a majestic, beautiful, but stern countenance, holding a pair of scales, the emblems of Justice, in one hand, and a sword, the type of the Cabiric descent and the Nemesian law, in the other. So the Minerval effigy holds the Mirror (or the Universe) and the Spear.

54. The three Cabiri were known in the vast kingdoms of South America, who derived their religion, as I have said, from the Apocalypse and the Book of Enoch. They were Hultzlophltli, Tlacahuepancuexcotzin, and Pamalton. They were pure spirits born of a mortal mother by Divine Afflatus, and sent to mortals under a Divine Auspice. Their mother being found pregnant, her kindred were about to destroy her; but a Voice issued from her womb, saying: Be not afraid, Mother, for I shall save you with the greatest honour to yourself and glory to me. The Cabirs were worshipped in a superb temple, in which were annually held three solemn festivals in the third, ninth, and fifteenth months; besides those kept every four years, every thirteen years, and at the beginning of every century. Their statues were of gigantic size, seated on a blue-covered bench, from the four corners of which issued four serpents. The forehead was blue, like Vishnu's, but the face was covered with a golden mask, signifying that, though he appeared as punisher, he was in truth only a beneficent Judge. Upon his head was a bird, and on his shield the $\mathbf{T}$; his body was girt with a golden Snake. They called the Holy Spirit Tonantzin, signifying Our Mother. In
strange unison with all this, we see in Swedenborg an allusion to the Cabiric Power. In Heaven, he says, there sometimes appears stretched forth a Naked Arm of such stupendous power as to be able to break in pieces everything it meets with, even if it were a Rock on Earth. Once it was moved towards me, and I had a perception that it was able to crush my bones to powder. In another place, when he rebuked certain impure spirits, he thus addressed them: *Take care that the Hand, which sometimes appears in Heaven, representing there the Divine Power, does not show itself to you; you would be thunder-struck and annihilated at the sight.* All on a sudden, the Formidable Hand appeared; and such was the terror produced in the assembly, that all those who composed it immediately fled; some by the doors, and others by the windows: and many losing the use of their senses, fell, as it were, dead. This apparition of the Cabiric Energy, I consider very wonderful. Swedenborg, though he saw the Vision, did not and could not know its true meaning; nor has it been actually known by any since the days of the Apocalypse; but its true import was wrapped in the deepest secrecy. In the medal which follows, and which I take from Beger, the Three Cabiri, under the form of
armed Warriors, or Heroes, are consecrated by the Holy Spirit on the heavenly Altar of the Apocalypse. Part III., 307, 501. Ahmed, who is the first, bears the banner of Islâm. Amosis holds in his hand the "little book" mentioned Part I., 537; Part III., 536. Thunders and thunderbolts are placed on the shield of the third, Chenghiz Khan, to indicate his supereminent prowess. S. C. stands for Sancti Cabiri. In the folding plate to this Volume may be seen an Image of the most ancient Mexican God, Cwenila, a Messianic Cabir, which is copied from Kircher's Οἰδίπος Ἐγυπτιακός, vol. i. 424. See Part III., 674, 695. This Image, which in its rudeness is primeval, was taken by Kircher from a MS. in the Vatican Library of great antiquity; and its mystical and symbolic combinations may be thus described. The head is a square with radiant eyes; the ears are those of a Wolf; the mouth toothed, to signify a Cabir, a Lion, or Boar Avatar, a Leviathan of the Waters, this being a masonic name for the Dragon-Cabir; wherefore Amosis, in Job, says, Leviathan's teeth are terrible round about. xli. 14. The nose is the crescent moon; the chin a solar circle, under which are three dots, to signify the Triadic Power; and beneath this Λ, the symbol of the Serpent of Eternity and of Waters, or the Holy Spirit. He has six hands: four on the right, and two on the left. Two hold vases of sacrifice, mystical Waters of Liberation; from that on the right, magnetic flames are emitted; from that on the left three tongues of fire. Under the left ear is a Cock's head, a symbol of the Sun. On his breast is a sort of tippet, and there are three rings on his left arm. The other arms are adorned with rosettes, symbols of the Holy Spirit and of the Twenty-Four Ancients. The
four arms on the left indicate the Cabir; the two on the right the Messiah. The figure therefore is a Messianic Cabir; one that like the Twelfth Messenger, or the Hindu Bi-Une, combines the qualities of two. Various heads of animals surround him, to indicate, as Father Kircher thinks, as in the plate prefixed to this Book, the Zodiacal Signs; but, as I think, to shew that he is Lord of the Earth, and all that it contains. The cross is seen under a Hare's head, with two solar emblems at each side. He has the feet of an Elephant, that is, he is strong in the Holy Spirit under her Hindu type. Under the right arm is the All-seeing Eye; under the left, a Man's head with the tongue protruded; a symbol of Time and the Year, also of Ling-Yoni. One of the symbols of Osiris, or God in his solar aspect, was an Eye. Sallust, the philosopher, called the Sun the Eye of Heaven, and his mythological knowledge can hardly be disputed. So Si'hon, שׁיון, which signifies Osiris under his Messianic aspect, means the Morning-Dawn, the opening Eye of Heaven, alluding probably to the Seven Eyes of the Apocalypse: hence his son the Messenger was called Matutinus; and son of the Morning was a name for one of the High Essences, or Archangels. Under the All-Seeing Eye and the right leg is a Cat, one of the Egyptian emblems of the Holy Spirit. The various forms assumed by the pupil of the Cat's eye, sometimes round, sometimes oval, sometimes of an oblong figure, appeared to be a counterpart of the different phases of the Moon, wherefore this animal was by them consecrated to the Holy Spirit, Isis, and so to her Son. Opposite to the Cat is the serpent-headed Sword-Sceptre of Bel-Ops, but without the hieroglyphics. The lingaic energy ends with a rude T, beneath which
(badly represented) is the Sol-Ipse symbol thrice. This symbol appears in the hieroglyph ten times to indicate Ten Messengers (9). I have shewn, in various parts of the Book of God, the mystic sacredness of this name Cwenila; and I regard, as perfectly astonishing, the combination of all these proofs in support of the truths which I reveal. The reader will do well to compare this Mexican with the Hindu figure, and see in how many particulars they agree. He may then ask himself whether it is not certain that all these corresponding features of faith, in the most opposite and distant parts of the earth, demonstrate one common origin, viz., the Apocalypse?

55. One word, on Chapter XXVII, entitled The Vision of Trees. These Trees afterwards became symbols in the sacred language of the Priests and the Mysteries of the secret science and of the mystical enigmas which were reserved for the Hierophants and the Initiated. In the Alphabet of the Mazons, each letter meant a Tree. By the leaves of each Tree, cut in plates of tin or gold, the priests were enabled secretly to correspond with each other. This secret of letters was subsequently called The Tree of Knowledge. To eat of this Tree was forbidden to any but the Initiated: disobedience of this law entailed death, that is, excommunication from all sacred and civil privileges. Sometimes the Universe was represented by this symbol, and then it was called the Mundane Tree. God was symbolized under the figure of a Man on the right, the Holy Spirit by that of a Woman on the left; the Serpent twining round the Mundane Tree with the sphere-like apple, was the Incarnation offering them a world made pure by his teachings. Part III, 202. Under another aspect the Serpent
round the Mundane Tree was God sustaining and comprehending the Universe, and offering to Man and Woman a beautiful Hesperid apple, which typified a World made for their existence and enjoyment. The Jews, or rather their Aoud-yan fathers, found this emblem amid the oldest carvings of the East and West, and made out of it their Genesis mythos, which is now doing so much damage in the way of laughter and disbelief to their so-called scriptures; so that the orthodox wish it were well out of them. See vol. I, 297, for another illustration of this mythos, and the plates, ante 35, 36. See also Part III, s. v. Adam. In the famous Naga-Linga-Nandi of Hindustan, we find the same symbolism also repeated. The Serpent of Eternity is seen entwining round the Female Emblem, the Fountain of Existence; it assumes the form of the Sun, and in this way realises

the Spirit-Sun of Swendenborg, while the Fountain is the Moon, or Female type. From this latter the natural
Sun, under the emblem of the Bull, has emanated, and is seen to worship the source of its vitality—the natural Sun adoring the Spirit-Sun; while a manifold Head issues from the centre of the Fountain to indicate the Oceanic-Mother of all creation. Out of the Fountain rises the Tree of Life, the Tree Ygdrassel, around which another Serpent is coiled; his head rests on the summit cushioned by the lotos flower, or type of the Holy Spirit. This is the true explanation of a symbol which our missionaries describe in gross language.

56. Note that founded on this, and on the Apocalypse, in every system of religious worship, we may discern Trees of Knowledge, and in every paradise Trees of Life. Hence sacred groves and enclosures among Indians, Persians, Runes, Celts, and Druids. So the ascetics in India perform austerities in the forest under the Banian tree. The Arcadians worshipped the Deity in groves, and Mela mentions the mighty Temple of Apollo floating amid groves and forests in a lake of the island Chemmis. Saint Pierre has the following remarks: The very sounds of plants are not to be overlooked, for when agitated by the winds, most of them emit tones peculiar to themselves, and which produce highly agreeable harmonies or contrasts with the situations in which they are accustomed to grow. In India the hollow canes of the bamboo, which shade the banks of the rivers, imitate as they rustle against each other the sound of the working of a ship, and the pods of the cinnamon agitated by the winds on the summit of a mountain, the clack of a mill. The moveable leaves of the poplar convey to the ear in the midst of a forest, the babbling of brooks. The verdant meads and the calm forests, fanned by the zephyrs,
represent in the depths of the valleys, and on the sides of the hills, the undulations and the murmurs of the waves of the sea breaking against the shore. The early inhabitants of the globe, struck with these mysterious sounds, imagined that they heard oracles from the trunks of the oaks, and that the Nymphs and Dryads enclosed within their rugged barks inhabited the mountains of Dodona. Maurice has remarked that the Brahmins delight in the deep shade of trees of gigantic growth, and Lord Valentia gives a curious account of the devotion still paid in India to certain trees that are esteemed sacred. Dr. Buchanan, in his Essay on the Religion of the Burmas, observes that each of the four Great Islands has its peculiar Sacred Tree, which being produced at the beginning of the world, will continue as long as the world itself. The Apocalypse was called a Tree. Part III, 777, 782. Juvenal, in a passage that has baffled all the commentators, speaks of *magnae sacerdosi arboris, ae summi fida internuncia caeli*; the high priestess of a Tree, and a faithful messenger of high heaven. vi. 543. I believe the Tree here meant was either the Apocalypse, or the Book of Enoch, which in those ages were looked on as magical works; and the priestess was a Jewish or pagan sybil, who had gleaned mysterious science from one of the Eleusinian lodges. Cybele, says Nimrod, is the Arga, or Ark: this was also the mystic Ash-Tree, or nymph Melia, from which the Meliae, the first race of men, were sprung. Palæph. de Incredib. c. 3, 6. Pliny says: *Arbores fuère Numinum templo.* lib. xiii; Trees were the Temples of the Deities—I suppose he meant Forests. Diodorus Siculus and Lucian speak of the consecrated
Groves of the Egyptians. The Cabballists represented the 12 Signs of the Zodiac (the Twelve Messengers) on the Tree of Life, and the Arabians typified the starry heavens by a fruit-tree. See Kircher's Oedipus, vol. II. and III. In the Apocalypse the Tree of Life is represented as growing in the street, and as bearing Twelve Fruits, one of which it yielded every month. In after times a fruit-tree became a symbol of the starry heavens, and the fruits typified the constellations. In the ancient astronomical monuments of the Persians fruit-trees are generally delineated: in these, I think, they represented both the Heavens and the Holy Spirit. The Sephiroth of the Cabballists were disposed in the form of a Tree: under this form they intended to represent the Universal System; God and the Arbor Vite. In the apocryphal Gospel of Eve, spoken of by Epiphanius, it is said that the Tree of Life bore one apple each month. This was a Hesperid Apple of Gold.

57. One word more and I shall conclude. The grand secret of the Apocalypse is the Naronic Cycle; the Epiphany of Messengers in due succession. Now, if there be any man in the present day* who ought to have and to know the true APOCALYPSE, it is the present holder of the Vatican, Pius the Ninth. In the recesses of that im-

* The Ninth Messenger, who knew that the Twelfth should collect the writings of his predecessors, expressly alludes to our time when he says that to this generation no sign shall be given but the sign of the Prophet Oannes. This has been fulfilled in a wonderful manner. The sign of Oannes has been contemporaneous with the APOCALYPSE of Oannes, as the Ninth Messenger predicted; Matt. xii. 40. The word ἀντικείμενον, used in the gospel, may well mean "image." See Preface.
mense and ancient Library are contained, amid countless and unknown literary treasures (inaccessible to laymen, who are not allowed a free range in this magnificent repository, nor always open to priests but those who can be trusted), the Sacred Revelations of all the Buddhas, or Messias, who have hitherto appeared, and to these are added glosses and comments which embrace the most occult secrets of theology. *Now is the Twelfth Cycle*; the era of the Twelfth Messenger, as the Pope well knows; the time of the manifestation of the True Teacher. The reader will find accordingly that, immediately after the publication by me of the true Apocalypse, the idea was first promulgated from Rome of an ÒEcumenical, or Universal Council, which should declare the Pope to be Infallible—in other words, which should pronounce him to be the predicted Messenger of this Cycle. And this has been done; and thus in other ages, when the *Apocalypse* in its true form shall be universally received, a pretext may be found by the papal priests of those days for arguing that Mastai Feretti was the Messenger, or Man, of this era, predicted by Chadáma, or Gaudama, the Oriental name of that great Adi-Buddha whom Europeans generally call Adam,* and who, as being man's First Teacher, was figuratively designated the Father of Mankind.† Herein, the Pope, has but followed the example of Alexander of Macedon, Julius, Augustus, Constantine, and others, who, knowing the true Apoca-

* See this proved, Part II, 473, 481; Part III., 239, 242, 249, 427, 430.

† I do not know whether the Greeks copied from the rabbis or the rabbis from the Greeks, but we find the same conceit in each. Diogenes of Laërte writes: The Greeks from whom not only all philosophy but even the whole human race in reality originated! /
LYFSE, affected to regard themselves as children of the Sun and Moon (Solar Emanations), and so sought to be adored as gods descended from Heaven. And to this present usurpation I have no doubt will be given by the Jesuits and the Church the name of that rightful sovereignty which belongs to another. Need I add that, had not the Vatican well known that the true Apocalypse had at length appeared, and the Naronic Cycle been explained, it would have been under no necessity to take the step it did. I put this upon record, that it may be known by all who investigate religious knowledge, and who may not have considered the Naros, as carefully as it deserves. And I believe that, if they weigh the fact well, they will see in it no slight addition to the many other proofs which I have given that in these volumes there is Divine Truth, and that they alone first reveal openly to man secrets that have been kept hidden since the formation of the world.

58. I have made many allusions to Swedenborg, and I think my reader will be pleased to find some other extracts from his writings. I add them because they elucidate parts of the following Work, and it is interesting to find the same correspondence between a Divine Messenger in the earliest age and a wondrous Seer in the latter days of the earth. All that I insert
here from Swedenborg is true: I do not pledge myself for the actuality of other things that he saw. There were moments when the soul of this great Diviner was illuminated by the purest light from Heaven; when it shone, as it were, under a Divine Auspice; and when Spirits, specially adapted for the purpose, taught him the most sacred truths; but there were others in which he was the dupe of a disordered brain, and when clouds and mists of the most utter foolishness were presented to him either by Evil Essences, as he thought, or were conjured up by diseased fancy. He himself tells us that the Spirits frequently attempted to deceive him, but he did not know how well they, or rather his own fantasies, had succeeded. Swedenborg saw several of the heavens; several of the spirit-spheres; several of the terrestrial orbs, which sow the Infinite Space, as if with innumerable pearls, emeralds, or diamonds. He beheld them under various aspects, and in various conditions of his own essence. This, however, it is right to premise, as there are persons who cavil at everything; that the aspect of Heaven and the Celestial is never one and the same. As never since the creation of the world did the skies that surround it present exactly the same picture to the eye, so the Panorama of Heaven is never one and the same to those who view it, either from the earth, or from the highest spheres of happiness. What it has been to-day it never has been before, and never will be again. God delights in marvellous variety; He paints a new, a beautiful, a perfect Picture every day, and the whole of the day. If, therefore, Adi-Buddha, or the First Messenger, saw what Enoch did not see; or if the latter saw other and different sights from those of Oannes it matters not.
Both described what they saw; both saw what they described. So if there are discrepancies between some of the following pictures, and those of other Messengers, that matters not. The picture was simply changed, as it will change for eternity. And this perpetual and enchanting variety is one of the sources of Celestial Bliss. Common people say: Heaven is always the same; it is very monotonous; we should get tired of it in the long run. This was one of Horace Walpole's sneers. Poor coxcomb! poor little man! But he, and all like him, are mistaken, for Heaven is always changing its divine appearances; and the Angels themselves assume different and most lovely phases. The sensual-minded may not understand this; but to the Children of Heaven, and the believers in the Book of God, it is certain. I should premise also that I am no Swedenborgian, because I know that at times he taught error; but I take Truth wherever I find it, and offer it to my readers for their benefit. Had the Swedenborgians preached Swedenborg, and expounded the divine and beautiful things that he taught; and had they had a President and Conference like the Wesleyans, theirs would now be a prevailing, and truth-teaching, and powerful religion; but they have no central authority, and every one does as he likes. On the only three occasions, when I attended their service, I heard nothing of Swedenborg, or his splendid discoveries of Truth; but Paulism, and the Thirty-Nine Articles, descanted on in a diluted form; certainly in no way that could attract or teach a congregation. Oppida tota canem venerantur, nemo Dianam. Juv. Sat. xv. 8. The Swedenborgians live on the waters of Cana in Galilee; but they want the Man who will change those waters into wine. Until
they get him, they perish. After this experience I never went again. The Swedenborgians, as a body, however, are highly enlightened: in this they differ from the majority of sects. I have made use of White's admirable Life of Swedenborg for many of the extracts which I have transferred to this Work, and I have pleasure in recommending it to all who would desire to learn about this Great Man.

Unity of God.

There is only One God. He is Uncreated and Infinite: and He alone, can say, I am He that is. He is Life; because He is Love: He alone is Life: Life is One, and it cannot essentially appertain to two, otherwise there would be two gods.

Unless God were One, the Universe could not have been created or preserved. The Universe is a coherent and uniform work from first to last, and depends upon God, as does the body upon the soul. It is so created that God may be everywhere present, and keep the whole and all its parts under His government and observation.

The Infinity of God.

As the mind in the course of philosophizing peers into and courses over finite Nature, it cannot but at last arrive at the utterly Unknown and Inexplicable, that is at the Infinite; and, as the Infinite is identical with the non-finite, the mind there stops; there finds an insurmountable and impenetrable difficulty, a Gordian knot. The philosopher, then, by a thousand curious efforts labours to know what the Infinite can be; what the Infinite God is like; what can be the nature of an Essence without
end or boundary; and what that Something is, of the qualities of which Philosophy is doomed to perpetual ignorance; whether the Infinite is identical with the divine; whether there be aught in Nature which can be said to be Infinite; whether the Infinite is beyond Nature, and whether the qualities of the Infinite are to be discovered by means of Nature. The philosopher,* impatient to solve the difficulty, whets his mind, consults all the oracles of Reason, and collects a thousand arguments from his Memory. Yet it will be observed that the Philosopher, his Reason, his Memory, and all the powers and knowledge he can command, are Finite, and being Finite, can make no approach to the Infinite. He may come, indeed, to the conclusion that Nature and God are One, but that is to deny the Infinite, for Nature is Finite. I will admit, he continues, that by no comparison with things Finite; and by no similitude, and by no force or faculty of the understanding can we penetrate into the Divine Infinity. I will also go further and grant that not even Angels can penetrate to the Infinity of God. To narrow the discussion he asks his reader to accept the conclusion that in Nature the Infinite is impossible. Nature is composed of Finites; and Finites though multiplied indefinitely can never become Infinite. Admitting, then, that the Universe, Nature, or Creation, is finite, he next inquires, By whom was the Universe created, caused, or finited? If it be answered that Nature created or originated itself, a reply is made which is repugnant to Reason; for that is saying that it existed before it did exist; that it created itself. If it be said that God created Nature, and

* Swedenborg here means the true Philosopher, not the sham one of which the present shallow age is so prolific.
God be thought of as finite, the question is not answered but evaded or deferred; for if God be finite, we renew our inquiry and ask, By whom was God finited, created, or caused? We have here the child's question, following the instruction that God made him;—Then who made God? Thus driven inwards from Finite to Finite, from Cause to Cause, we are at last compelled to stop and own a First and Original Cause, un-caused and un-finite, and therefore Infinite.

* God and the Holy Spirit.*

The Divine Love and the Wisdom Divine, which constitutes its form, cannot exist each by themselves or alone: for it is the essential property of Love, not to love itself. To God, therefore, who is Love, an object was necessary, which He might love. Hence He created the Universe, from His Love, by His Wisdom; He created it immediately by the Spirit-Sun and mediately by the natural Sun; the latter being the instrument of the former. The Spirit-Sun is living;* but the natural Sun does not live. By its spiritual atmo-

* Some indistinct notion of this truth, communicated by one of the Messengers, and transmitted through the Mysteries, made some of the ancients call the Sun by the feminine gender. It is impossible to account for so singular a fact on any other supposition. According to the Emperor Julian, the Highest Deity has brought forth out of itself, the Intelligible or Spirit-Sun, of which the visible Sun is only an image. The Brahmins declare that God is Light; not such as one sees, nor such as the Sun and Fire. Origen. Philosophy, xxiv. In the Hindu hymn, written many thousand years ago, we read: In the beginning there arose the Source of Golden Light. He was the Only Lord of all that is. He made strong the Heavens and the Earths;—He over whom the Sun shines. I am quite certain that Swedenborg knew nothing of this recondite theology. See ante, 3.
sphere, which is the receptacle of the Divine Fire and the Divine Light, and which has three degrees, the divinity of Love, the divinity of Wisdom, and the divinity of Action, the Spirit-Sun produces the objects which are in Heaven, and which have the appearance of those on our earth.

_How God becomes Visible._

God is Infinite, and the Human mind cannot discover what is the quality of the Infinite. We can only define it as the Infinite All, and that is subsists in itself, and is thereby the Very and the One only Substance; and since nothing is predicable of a substance unless it be a form, that the Infinite is also the very and the one only Form. It is vain then to desire to know God in His Esse or in His Substance. It is enough to acknowledge Him from things Finite—that is, from things created, in which He infinitely is. The man who seeks to know more of God than this, may be compared to a fish out of water, or a bird gasping for breath under the receiver of an air pump. These passages should satisfy even metaphysicians. Now comes the question, If none can see God, how does Swedenborg explain His manifestation to himself? Thus; Though God, inasmuch as He is Infinite, transcends finite apprehension, He coinjoins Himself with Humanity through finite appearances. He is seen by the Angels as the Sun of Heaven, the Source of their heat and light. Ever apparent to their eyes as a Sun, yet when they think interiorly, they do not think of God otherwise than in themselves. Let not any one cherish the error, that the Lord is among the Angels as a king is in his kingdom. To appearance He is in the Sun
above them, but as to reality He is in them. Another appearance He assumes in Heaven; thus—The Lord sometimes presents Himself to the sight of the Angels out of the Sun. He veils Himself by means of an Angel; He possesses the Angel, lays asleep the Angel's selfhood, and inspires him so perfectly with His Spirit, that the Angel knows no other than that he is the Lord, and speaks and is listened to accordingly. When the Angel has fulfilled his mission, he returns to his ordinary state and speaks and acts from himself. Part III, 723.

God as A0.

The Lord appears in Heaven as a Sun;* not as horizontally in Heaven, but high above the Heavens; not over head or vertical, but before the faces of the Angels. He appears in two places; in one to the right; in the other the left; and that at a considerable distance. To the right He appears as a perfect Sun, of a glow and magnitude similar to those of our mundane sun; but to the left He appears, not as the sun, but as a Moon* of the like brilliancy, but brighter, and of a like magnitude with our moon, and as surrounded with many lesser moons, each in like manner having its particular glittering lustre. From some knowledge of this truth it was that the Ancients, who formed a representative church, in their

* The frequent recurrence in old medals and carvings of the Sun and Moon, and of Solar and Lunar emblems blended, proves that in the Mysteries—to which medals of this kind belonged—a knowledge of God in these appearances was known. The Mazons ought to have this knowledge, but they have not. The same symbols relate also to the Naros, when the Sun and Moon conjoin in the Cycle. Swedenborg, as far as I know, had no knowledge of these things. His Vision above, is, therefore, the more wonderful.
more solemn adorations turned their faces to the east, where the sun rises, and also gave a like aspect to their temples. See ante, 84.

Appearances of God.

It has been given me to behold how the Lord appears as a Sun to the Angels of the Celestial Kingdom, in their first and highest state; how in the second, and how in their third state. And first, His appearance was that of a Sun of a splendid bright lustre, and glittering with a glory surpassing all description. It was told me such was the appearance of the Divine Glory to those Angels in their state of highest love; afterwards there appeared a large circle or belt around the Sun, whereby its magnificent lustre was somewhat abated; I was informed that such was its appearance to the Angels in their second state. After this the circle or belt appeared of a different colour which still farther diminished the grandeur and beauty of the Sun. After these mutations, this pale Sun seemed to pass on the left towards the Moon of Heaven, and to join itself to her,* whereby her splendour was exceedingly increased. I was told that hereby was represented the fourth state of the Celestial Angels, and the first or highest of the Spiritual Angels. Moreover, they said that these were not real changes in the Sun itself, but so many appearances depending on the successive changes in the states of the Angels.

The Light of Heaven.

They, who think from Nature, cannot comprehend that there is Light in Heaven, when yet that light far exceeds

* It was in this aspect that the old theologians of the Mysteries called her, Dominus Lunus; our Lord, the Male-Moon.
the mid-day light of Earth: I have often seen it. When I first heard the Angels say the light of Earth is little better than shade, in comparison with the Light of Heaven, I wondered; but since I have seen it, I can testify that it is so. Its whiteness and brightness surpass all description. Part III, 679.

Immensity of Heaven.

Heaven is immense, and so it ought to be; since all the planets and stars are earths inhabited by intelligent beings, who after death may become Angels of Heaven. All the globes which roll in space are inhabited. It is a truth of which no one has any doubt, either in Heaven or in the World of Spirits into which all men go, upon quitting with life their astral earths. I have conversed with Spirits from our own globe, and they have confirmed this truth, appearing surprised that it was doubted among us. Reason alone, said they, teaches us that those enormous masses cannot be deserts created for no other purpose than to wander about the sun, and show their twinklings to our eyes. The Creator destined them to a nobler end: He created them, as He did the whole Universe, to be inhabited by creatures who were intended one day to people Heaven. The mortal race is the nursery of Heaven; and there are men wherever there are terrestrial globes. The planets are earthly substances: since, like our globe, they reflect the light of the sun, and turn upon their axes in their progress round the sun. Some of them have satellites, or moons, revolving about them, as our moon revolves about the earth. Saturn, although at an immense distance, is surrounded by a great luminous ring. What man, therefore in
his senses, can believe that these vast solid bodies were made to be wandering deserts only? I have seen the extent of the inhabited Heaven, and that which is not yet inhabited; the latter is so vast that eternity would not be able to people it.* Part III, 727.

The Genesis Creation.

They who do not think beyond the sense of the letter, cannot believe otherwise than that the Creation described in the first and second chapters of Genesis, means the Creation of the Universe; and that within six days Heaven, and Earth, and Sea, and all things therein, and Men in the likeness of God were created: but who cannot see that the Creation of the Universe is not there intended? Common sense might teach that the operations there described were impossible; as that there were days and light, and darkness, and green herbs, and fruitful trees before the appearance of the Sun and Moon. Similar difficulties follow which are scarcely credited by

* The number of stars seen by the naked eye may be about 4,000; but when the telescope is turned upon them, the blue depths are sown with light, and, like the particles of dust rendered visible by a sun-beam, stars flash upon the glass. Each little space is a kingdom of glory. In whatever direction the telescope is directed, a spangled vault seems to fill it. Each star, though presenting a mere point of light to the eye, is believed to be a sun of magnitude, perhaps, equal to our own, and accompanied by a planetary system of which it is the centre. According to Sturve's most recent investigations, the velocity of light is 166,072 geographical, or about 192,000 English miles a second; consequently about a million times greater than the velocity of sound. From α Centauri, 16 Cygni, and α Lyrae, a ray of light requires respectively 3, 94, and 12 years to reach us from these bodies. The time required for light to travel from the nearest fixed star is estimated by Herschell at 34 years.
any one who thinks interiorly: as that the Woman was built from the rib of the Man: that two Trees were set in Paradise, and the fruit of one forbidden to be eaten; that the Serpent discoursed with the Wife of the Man, who was the wisest of mortals, and deceived them both, and that the universal Human Race was on that account condemned to Hell. See ante, 60.

The Societies of Heaven.

It was shown me how the general resemblance is particularly varied in the individuals of one society. There appeared to me a face like that of an Angel which was varied according to the affections of goodness and truth in one Society. The variations continued a long time; and I observed that the same general countenance continued as the common plane, and that the rest of the faces were only derivations and propagations from it. Though the Angels of a Society are like each other, there is no sameness. The Heaven of one is never the same as the Heaven of another. There is, moreover, no Society, nor any two in a Society, entirely at one in faith or opinion. All receive the Divine Wisdom in diverse manner and measure, and reflect the infinity of the Divine Intelligence in myriads of myriads of forms.

Three Heavens.

The Angelic Host is divided into three Heavens—an Inmost or Third, a Middle or Second, and an outmost or First Heaven. The Angels of the Highest Heaven are called Celestial. They love the Lord supremely, for He fills their hearts with His love. They are in innocence, in token whereof they go naked. They recognize
truth by a sure instinct, and have no need of reasoning; but do what is right spontaneously. The Angels of the Middle Heaven are called Spiritual. Their affection is for the Divine Wisdom rather than for the Divine Love. They are the Intellect of Heaven, and their joy is to receive and discuss truths ere they reduce them to practice. They are as inferior to the Celestial Angels as Wisdom is inferior to Goodness. The Angels of the lowest Heaven are called Natural. They are the Body of Heaven, and may be called Obedient Angels. They do what is right, because it is suggested by Goodness or commanded by Wisdom, and find pleasure and peace in their duty.*

*The Pleasures of Heaven.*

The pleasures of heaven are unutterable, as they are innumerable; but innumerable as they are, no man that is absorbed in carnal and sensual gratifications can have the least notion of any one of them; and that because all his receptive faculties are turned backward from heaven to this world, and consequently being immersed in the love of self and of the world, he is incapable of taking pleasure in anything, but the honours and riches of this world, or in sensual gratifications; whereas these things do, as it were, extinguish or suffocate all sense of the refined pleasures of heaven, even so far as to render the reality of them incredible. Such a one would be ready to wonder, were you to tell him that there are pleasures, of which honours and

* It may excite surprise that Swedenborg should place Love higher than Wisdom. But the Angelic Host of Love embraces Wisdom also, having ascended from the Middle Heaven into that which is the Inmost or Most High.
riches make no part, and still more should it be affirmed, that in heaven there is an endless variety of delights, to which the most splendid enjoyments of this world, added to the highest gratifications of sense, are not worthy to be compared. How can it seem strange that persons of so gross an apprehension should be unable to form any notion of celestial happiness. How great is the delight of Heaven may appear from this fact alone, that it is the joy of the Angels to communicate delight and blessing to one another; and since all in Heaven are moved with this passion, it is plain how immense is its delight. It is an essential of Love to love others, and to be beloved by others; for thereby union and harmony are effected. Love consists in willing our own to be another's, and feeling his delight in ourselves. Heaven is so full of delights that, viewed in itself, it is nothing but delight and blessedness; so that whether we say Heaven or Happiness is the same thing. To the selfish and the worldly the happiness of Heaven is incomprehensible. Their pleasures consist in power, reputation, and voluptuousness; and they feel that to deprive them of these is to rob them of every reason for existence. Some spirits, which thought themselves wiser than their fellows, had conceived an opinion in this world that heavenly joy consisted altogether in praising and worshipping God, and that this constituted the active life of Angels; but it was told them that God needed not their praises and worship, but willed rather that they should mostly be employed in performing offices of use and love to one another; but this they considered more as a task of servitude than true happiness, although the Angels assured them that it was a
most free and delightful employment, as proceeding from the most affectionate good will, and which they executed with unspeakable pleasure.

*How the Angels converse with Messengers.*

It is necessary, in order to converse with Angels, that the interior man should be open, and penetrated with the Divine Truth. Those who, being in possession of it, converse with Angels, are illuminated by the Celestial Light. They see what is in Heaven, and the Angels see by means of them what is upon the earth; because, at that time, heaven and earth are by means of the Angel united in man. This union was common among the first race of men, and the age they lived in was called the Golden Age. Their descendants, addicted to the love of themselves and of the world, no longer loved God or their neighbour, and their interior was shut, except in some righteous men as were those Prophets,* to whom God revealed the truths of heaven. It was not by simple inspiration that the Lord illuminated them with his Light, but by the inspiration of Spirits who, communicated what the Lord had dictated to them, and which they believed, proceeded from their own thoughts.

*The Divine Auspice, or Light of Heaven.*

I saw above me a very white Light† of an oval form. As I looked at it more attentively it removed to a distance, opened itself, and permitted me to see Heaven. The Angels appeared to me seated in a magnificent

* Messengers. See Apocalypse, sections 11, 13, 19, 28.
† This Light was an actual Emanation from the Holy Spirit, the Spirit-Moon, or Sun, who is the Light of the Universe; the Mirror of the Central Fire, who is God.
amphitheatre, where they were conversing upon the Unity of God. Having an earnest desire to be instructed with them, and of comprehending their discourse, the ineffable wisdom whereof cannot be expressed by any human tongue, I immediately heard a sound full of celestial love, and afterwards words replete with the wisdom of this love. I understood them: and the Heavenly Light, which was then at a distance, returned, and settling upon my head, filled the whole interior of my mind, and illuminated my newly-acquired ideas. I then perceived my old ideas, which were only natural, and which the Divine Auspice or Wisdom had separated from the others, as the fan separates the chaff from the wheat. I afterwards saw these natural ideas wasted far away.

*Vision of the Twelfth Messenger's Church.*

I saw a superb Temple of a square form, the roof of which was very lofty, and resembled a crown. The walls were of crystal, and the doors of pearl. Towards the south-west there was a pulpit, upon which lay the Book of the Word, open and surrounded by a Light, the splendour of which seemed to keep the whole pulpit in a blaze. In the midst of the Temple I saw a Sanctuary, the rail of which was raised, and a Golden-bright Cherub appeared erect, brandishing a Sword. While I was considering these objects, their spiritual signification was revealed to my interior. The Temple signified a new Church; the door of pearl the entrance into this Church, the truths of which were represented by the walls of crystal; and the preaching, as well as the priesthood, by the pulpit. *The Book of the Word, open and illuminating*
the pulpit, denoted the real sense of holy writings laid open; the Sanctuary in the midst of the Temple represented the conjunction of this Church with the Angelic Heaven; the Golden-bright Cherub signified the Word in the literal sense; and the rail raised before him the Revelation of the true sense of this Word. As I drew nearer, I read these words, written upon the Gate of the Temple; Now it is permitted; which signified that it is now granted to the human understanding to penetrate the Divine Mysteries. I afterwards saw, above my head, a Child holding a sheet of paper in his hand. In proportion, as he approached me, he increased in size, and at length appeared to me as a Man.* It was one of the Angels belonging to the third or highest Heaven, whose state of perfect innocence causes them to appear, at a distance, like children. He presented the sheet of paper to me, the writing upon which was in circular characters, such as are usual in this Heaven; and he explained the sense of them to me as follows: Enter into the Mysteries hidden until this day; all the truths contained therein are images of God.

The Wisdom of Angels.

It is difficult to comprehend what the wisdom of the Angels of Heaven is: it is so much above human wisdom, and transcendent to such a degree, that men not being able to conceive it are induced to believe it is nothing. It cannot be explained but by unknown effects, which not being, at first, themselves understood, are in the under-

* This was the Twelfth Messenger himself, exhibited by anticipation to this Great Seer, but hidden from him, because every Messenger reveals himself. See ante, 71.
standing like so many shadows, and leave the cause of them always in obscurity. Nevertheless, all these things are such as may be known, and by being known, may be comprehended, provided the mind be occupied in them with pleasure. This pleasure carries its light with it, seeing it is derived from love; and the Celestial Light which is intelligence illumines those who love the Mysteries of Divine Wisdom. This wisdom of Angels may be conceived when it is known that they are in the Celestial Light, which is in its essence Divine Truth. This light enlightens their interior sense, which belongs to the mind, and their exterior sight, which resides in the eyes. An angel is wise in so eminent a degree, and to such an extent that he may be called wisdom itself. All his thoughts and affections flow and model themselves upon the celestial form, which is the form of Divine Wisdom; and his interior, which is the receptacle of this wisdom, is also in the celestial form.

The Power of Angels.

The Power of the Angels in the Spiritual World is so great, that if I were to adduce all the examples of it which I have seen, they would exceed belief. If anything there marks resistance, and ought to be removed because contrary to Divine Order, they cast it down and overturn it by a mere effort of will and by a look. I have seen mountains which were occupied by the wicked thus cast down and overthrown, and sometimes made to shake from one end to another as by an earthquake. I have beheld rocks cleft in sunder down to the deep, and the wicked who were upon them swallowed up. I have also seen some hundreds of thousands of Evil Spirits
dispersed and cast into Hell; for numbers are of no avail against the Angels; nor arts, nor cunning, nor confederacies: they see through all and dispel them in a moment. The immense power the Angels have by Truth is manifest from the circumstance that an Evil Spirit, when only looked at by an Angel, falls into a swoon and loses the appearance of a Man until the Angel turns away his eyes. See ante, 87.

The Creed of Angels.

The Angels utterly reject the tenet that the Understanding ought to be kept in subjection to Faith; for they say, How can you believe a thing when you do not see whether it is true? and should any one affirm that what he advances should nevertheless be believed, they reply, Do you think yourself a god that I am to believe you? or that I am mad, that I should believe an assertion in which I do not see any truth? If I must believe, cause me to see. The dogmatizer is thus constrained to retire. Indeed the wisdom of the Angels consists solely in this, that they see and comprehend what they think.*

The Peace of Angels.

As is the innocence of the Angels, so is their peace: innocence and peace go hand in hand: peace is the result of innocence. They who have not felt it can have no conception of the peace which Angels enjoy. Peace exists in men who are wise and good, and thence conscious of content in God; but so long as they are on

* This, I need hardly say, is levelled at those who, like the Athanasians, pretend that things are to be credited in religion, because they are incredible: who hold the faith of him who said, Credo quia impossibile est.
Earth, peace lies stored in their interiors, and is not revealed until their interiors are opened in Heaven. When an Angel of the inmost Heaven draws near, the influence from his innocence is so sweet, that the spirit is thrilled through with an ecstasy to which all earthly delights are as nothing. Celestial or angelic peace is also found in some men; but in those only who participate of wisdom. While they live upon earth this peace rests concentrated in the soul, and manifests itself only at death; for it is at the moment of their entrance into heaven that their understanding is opened to the Celestial Light.

Intercommunication of Angels.

How superlatively great the wisdom of Angels is, may be conceived, if it be considered that there is a communication between all things in Heaven: the wisdom of one is communicated to another. Heaven is the community of every good, because Celestial Love wills that what appertains to one should also appertain to another. In heaven no one has a perception of his own happiness, unless he communicates happiness to another. As wisdom perfects the Angels, and is their life, and as all celestial good flows into each according to his wisdom, it follows that all equally desire it, in like manner as the man who is hungry desires food. The true innocence is that of wisdom. Therefore in Heaven it is said that innocence dwells with wisdom, and that the innocence of an Angel is in proportion to his wisdom. The more innocence they have, the higher is their rank in heaven, which is regulated according to their degrees of innocence. The innocence of Heaven makes an impression on the soul, similar to those with which it is affected upon perceiving the
approach of an Angel of the highest Heaven, as I myself have experienced.

The Language of Angels.

Angels can express in a minute what Man cannot utter in half an hour: in a single word, more than he can in a thousand; and in a few words what would occupy pages of writing. There are things innumerable in one angelic expression which could not be set forth by all the words of human language; for in every single word spoken by Angels there are contained arcana of wisdom, in continuous connection, which human science cannot reach. They supply by their tones what their words do not fully express. The wiser Angels can discover the whole life of a speaker from the tone of his voice combined with a few of his expressions. In the tone they discern his ruling love. This is what the primitive ancients meant by calling the voice the echo of the soul.

Why Angels are in Happiness.

Celestial joys belong not to place only, but to the interior state of the life of the Angels. They are happy and delighted, not because they are in one of the places called heaven; but they are in one of those places because of their purity and happiness and peace. Their state is that of love and wisdom. The love of uses, that is, of being perpetually useful to others, unites them, and constitutes the state of the celestial life. By love, wisdom, and use, you must understand faith, charity, and good works, for all these are the same. In the spirit-world, as in the natural, there are places, otherwise there would be no habitations, or particular dwellings; but never-
theless they are only apparent, and have relation to the love and wisdom of their indwellers. *An Angel carries his own heaven within him.*

*The Angel Spheres.*

The Angels of one Heaven cannot gain admission into the Heaven of other Angels, or any of them ascend from an inferior, or descend from a superior Heaven; for should any of them ascend to a higher heaven, he would immediately be seized with pain; neither would he be able to see any of its inhabitants, much less to converse with them; and he who should descend from a superior to a lower Heaven, would lose his wisdom and be in the greatest distress. Certain angels which belonged to the lowest heaven, and had not yet learned that Heaven was a state adapted to the interior, imagined that they should partake of the superior happiness of the Celestial Angels, could they be admitted into their heaven; accordingly this was permitted, but when they were, they could not see so much as one angel, though they looked about for them, and though a multitude of them was present; for the interior of these strangers was not opened in the same degree with the interior of the Celestial Angels, nor consequently their sight; and presently after, they were seized with pain, so that they scarcely knew whether they were alive or not; wherefore they immediately betook themselves to their own proper heaven, rejoicing that they were got again among their own companions, and promising that they would no more seek after things that were too high for them, and discordant to the condition of their natures. Some others I saw who had descended from a superior to an inferior heaven, and
became for a time so confused and lost their wisdom, that they scarcely knew what heaven they belonged to.*

The Meeting of Angels.

If in the Spirit-World, two desire intensely to see each other, the desire at once brings about a meeting. When any Angel goes from one place to another, whether it is in his own city, or in the courts, or the gardens, or to others out of his city, he arrives sooner or later as he is ardent or indifferent, the way itself being shortened or lengthened in proportion. Vol. I., 365.

The Beauty of Angels.

I have seen faces of Angels of the Third or highest Heaven which were so lovely, that no painter with the utmost power of his art could depict even a thousandth part of their light and life; but the faces of the lowest Heaven might in some measure be represented. They who are in Heaven are continually advancing to the spring-time of life, and the more thousands of years they live, the more delightful and happy is the spring to which they attain. Good women who have died worn out with age, come after awhile more and more into the flower of youth, and into a loveliness which exceeds all conceptions of beauty which can be formed from what the eye has seen. Goodness moulds their forms into its own image, and causes the countenance to beam with grace and sweetness. Some who have beheld them have been overwhelmed with astonishment. In fine, to grow old in Heaven is to grow young.

* Many who read this, have probably experienced sensations of a like uneasy nature, when in company with persons entirely unsuitable to them in temper and disposition.
The Garments of Angels.

The Angels of the Inmost Heaven go naked, for they are peculiarly in innocence; but in the other Heavens the Angels appear clothed, and each Angel in vesture corresponds to his intelligence. The most intelligent have garments which glitter as with flame, and some are resplendent as with light. The less intelligent have garments of clear or opaque white without splendour. The still less intelligent have garments of various colours. The garments of the Angels do not merely appear to be garments, but really are garments; for they not only see but feel them, and have many changes, which they take off and put on, laying aside those that are not in use, and resuming them when they come into use again. That they are clothed with a variety of garments, I have witnessed a thousand times.*

Outward Aspect of the Spirit-World.

The Spirit-World, to outward view, is altogether similar to the Natural World: lands, mountains, hills, valleys, plains, fields, lakes, rivers, fountains, appear there; also paradises, gardens, groves, woods, containing trees of all kinds with fruits and seeds; also plants, flowers, herbs and grapes, consequently all things of the vegetable kingdom; animals, birds, and fishes of all kinds, consequently all things of the animal kingdom. The roads which lead

* Angels assume the semblances of such garments as they please: they are like the evanescent colours of the rainbow, or the plumage-tints of beautiful birds, or the scale-splendours of fishes. Swedenborg thought they were real garments: herein he erred; they are woven silver or golden light.
to the Celestial Kingdom are bordered with olive trees and fruit trees, because the olive trees and fruits correspond to the affection for the good: the roads which lead to the Spirit-Kingdom are bordered with laurels and vines, because the vine and the laurel correspond to the love of the true.*

Palaces and Gardens in the Spirit-World.

I have seen Palaces in Heaven magnificent beyond description. Their upper parts were refulgent as if they were pure gold, and their lower parts as if they were precious stones. Some were more splendid than others, and the splendour without was equalled by the magnificence within. The rooms were ornamented as neither language nor science can adequately describe. On the south were Paradises in like manner glorious. In some the leaves of the Trees were like silver, and the fruits like gold. The flowers in beds were like rainbows. The grounds were contiguous to other Palaces which terminated the view.†

The Spirit that is in Man.

It has sometimes been given me to see of what form the spirit of a man was, and it plainly appeared to me,

* This description of the Spirit-spheres is true; but it must be taken with this modification, that the Garden of to-day is a Forest to-morrow; a Lake, a Mountain, a Valley, and so on; beautiful change without cessation, according to the will of its inhabitants.

† This must be read subject to the preceding Note. That which appears as a Diamond Palace to-day, becomes on the morrow, if the owner so wills it, a Paradise Garden, a Woodland Scene, a Mountain gorge, a Valley of Sweet Waters, &c., &c., of the most perfect loveliness. These wonders will be more fully entered into when I publish my own Visions.
that in some who were of a comely and beautiful countenance, it was ugly, black, and monstrous, and rather to be called the image of hell than of heaven; whereas in others, though uncomely in their exterior, it was beautiful, shining, and angelical; and it is to be noted that the spirit of man after death appears such as it was before, whilst in the body.

**Free-Will in all Existences.**

Free-will given to man is found in all the animated and inanimate beings of nature; and without it there would be no generation. If animals had not a choice of the food suitable to their wants, and also a choice of the means for generating and preserving their young, there would be no animals. The analogy of liberty is equally found in seeds, and in the earth which receives them into her bosom. It is by the same faculty, by this choice of what is suitable, that the attraction of similar parts is effected in stones, metals, salts, &c. They breathe or pump the air which is proper for them: they freely unite themselves with parts that are suitable to them, and reject others. Man was not treated worse than the inferior beings of nature: he is free from the hour of his birth to that of his death, and afterwards during the everlasting. The remorse and regret for having committed evil or for having neglected to do good, are proofs of liberty; and man is capable of knowing the nature of his liberty, whether it be from heaven or from hell. He may know by the pleasure he experiences in the exercise of his liberty, for all pleasure is from love; and the divine love never produces remorse.
Punishment in the World of Spirits.

Punishments in the World of Spirits are of many kinds, but no one suffers for deeds done on Earth. An Evil Spirit is only punished for the crimes he then and there commits. Nevertheless there is really no difference whether it is said the Wicked are punished for crimes on Earth, or for crimes in the World of Spirits; because every one preserves his character through death, and attempts to repeat the deeds done in the flesh.

Transmigration.

The doctrine of Transmigrations appears not to have been fully made known to Swedenborg: he knew it but in part. Some evil spirits are so hopelessly bad, that no animal on any earth, however dreadful, is wicked enough to afford them form: their guilt is like a raging madness. When this stage arrives, their probation is at an end; and they voluntarily pass or sink into that condition of utter Darkness, where God is not, and which is called the lowest Abyss of Hell. The vulgar notion is that God has deliberately made Hell, as He would make a Penitentiary for the purposes of burning up in flame and agony a multitude of spirits whom He has created and damned; and that while they are tossed from wave to wave of roaring fire, He rings into their ears terrible reminiscences of their past lives, and gloats revengefully over their torture. This is not so. Every evil satan or corrupt spirit carries his own hell about him; nor can he separate himself from it while he is in evil. Every observer knows how horrible is the appearance which
guilt gives to the form and features of the wicked even on this earth; these are often so hideous, that it is positive pain to look at them, realising thus the lines of Pope:

Vice is a monster of such hideous mien,
As to be hated needs but to be seen,
And what it is here, it is by analogy and correspondence in other spheres; for every creature assumes an outward manifestation in agreement with its inner self. Note that Pope's verses are but the opposite of what Cicero picked up somewhere—probably from some Eastern writer—when he said, that if Virtue were to assume a human form, all the beholders would be transported with the charms of her beauty. Hell collectively means the ultimate resort of those spirits that have made themselves so radically evil, that all the material spheres are too bad for them; and which collect therefore in a Chaos of Darkness, where all their vile and self-made propensities, unchecked by Law or Reason, have full and fierce development. Part III., 731. Yet even from this condition God has not forbidden the fallen to emerge if they have the will to do so, and the courage to restrain, even in thought, their evil tendencies. A spirit sunk and bound in Hell has only to conceive a radiant thought of God, and of true repentance, and it immediately feels itself uplifted from the savage mass, and is prepared to enter anew into the transforming or transmigrating sphere of animation. So that on the will of every existent creature depends its ultimate ruin, or its ultimate regeneration, and re-ascension into Realms of Light. These fallen creatures have, however, made themselves so fearfully corrupt, that it may be doubted whether even a passing thought of good is possible to any of them. Part
III., 731. Those who have no desire to emerge from Darkness and Corruption waste away their energies in vices, until after innumerable ages of misery they die out and expire like a lamp that has exhausted both oil and wick. Yet even then I doubt whether, as emanations of the Infinite, they can be wholly annihilated. I rather believe that they lie in torpor, the binding force perhaps of stone or lead in its impurest and most drossy form. Great multitudes of spirits, from a long persistence in evil, have made themselves so savage, so wild, so irreclaimable, that they are even as confirmed madmen. What is to be done with these? Is God to work a special miracle, and make them all as pure as Angels? and having so made them, transfer those (who in their real nature are satans) into Realms of Paradise? The man who contends for this ought to be put under restraint. God does better. He leaves them to work out their own regeneration, and gives them every facility to do so, if they please to take it. This is shewn by the Ninth Hermes, Jesus, in one of the most beautiful Parables, where the Prodigal Son returns to his Father, of his own mere will and motion, without any call or interference by that loving Parent to reclaim him. God is not to be blamed by any for this Law, for it is absolutely just; and if it were reversed, it would be unjust in the extreme to those who are good, as I have proved in Part I., Book 3. It is easy to cry out against everlasting punishment, but it is not God who has made it everlasting, but guilty spirits themselves. Its continuity can be put an end to, at any moment that the wicked please: they have only to make an effort after purity, and the instant of their redemption commences. The
doctrine of the Fifth Messenger is sublime in the extreme, and is an analogy with these truths. Human souls, he teaches, are everlasting and boundless; they come from above, and are spirits of the upper spheres. If distinguished for knowledge and sanctity while on earth, they return to their primal home, are united with the Sun, and become empyreal sovereigns; but, if the proportion of their good works bore a closer affinity to any other Star, they become lords of the place assigned to that Star; their stations are in conformity with the degree of their virtue: perfect men attain the Beatific Vision of the Light of Lights, and the Cherubine Hosts of the Supreme Lord. Vice and depravity, on the contrary, separate souls from the primitive Source of Light, and chain them to the abode of the elements; they become evil spirits. The perfectly good migrate from one body to another until, by the efficacy of good works, they are finally emancipated from matter, and gain a higher rank. The thoroughly depraved descend from the human form to animal bodies, to vegetable, and even to mineral substances. *The Dabistan*, lxix. Swedenborg paints a most terrible picture of two of these wild maniacal confirmed satans whom he saw in Vision. I saw a demon from hell, he says, having a square cap upon his head, which was drawn over his eyes. His face was covered with burning pimples; his eyes were sternly fixed, and his breast swollen and deformed, belched forth a fiery smoke resembling that of a furnace. His thighs were of fire; instead of feet, he had bony claws, without any flesh upon them, and a putrid infectious scent, exhaled from his whole body. His appearance affrighted me; I asked
him whence he came; and, with a hoarse voice, he answered me; From hell. Our society, continued he, composed of two hundred members, is the chief of all; and we are all of us kings of kings and lords of lords. Seated upon supreme thrones we rule the universe.* * * * I saw issue from the chasm another demon, who wore upon his head a triple crown entwined with the long foldings of a serpent which raised its head above the top. His face and his hands were covered with leprosy; his thighs were enveloped in a black smoke, in the midst of which might be seen a red fire like that of a furnace, and two vipers served him for feet. * * * The earth opened beneath these two demons, and they sank into their hell which I was permitted to view. I there saw, at the very bottom, different sorts of styres and prisons, where the worst of them were shut up. This hell was

* This picture might well appal us, and even suggest disbelief in its reality, did we not know that even on Earth there are men and women, and even communities, who take diseased delight in guilt for guilt's own sake: who boast of sin, and are proud of the pre-cumincence which they have attained in pollution. And as this Earth is but one of the Hells, it is no matter of surprise that what we see here we should also see there, but in a greater degree. I believe that the particular satan, whom Swedenborg saw in this Vision was the very Sam-laza whom Enoch beheld, as narrated in Chapter IX. The number of those who comprised that especial hell corresponds: and this can hardly be accident. Of the Book of Enoch, either true or fictitious, Swedenborg knew nothing; he therefore must have seen this in Vision. I presume that I need not warn my readers that the satans mentioned here, are not such devils as are mentioned in the New Testament which take possession of people, or such devils as go about seeking whom they may devour. The satans are simply those who are in a state of sin and suffering; there are great multitudes of them on this earth in the shape of men, women, and beasts; but they have no power beyond that of the creatures in which they are corporeally manifested.
full of filth, and all the demons had the appearance of ferocious beasts. It exhaled an insufferable stench, and I saw flitting about them the hideous birds of night called Ochim and Ijim. It was in this manner that the madness of these infernal spirits was portrayed to us. Hell was a third time opened to my sight, and I saw therein two demons; the one was seated upon a bench, with his feet in a basket full of serpents, which crawled along his breast up to his neck; the other was mounted upon a fiery ass, the flanks of which were covered with red serpents, which threatened him with open jaws. The basket full of serpents, and the ass of fire covered with serpents, represented love of dominion, from the love of self, which had been the guiding rule of these demons on the earth. These visions or representations cannot be had, and the objects do not appear such, unless to those who view them from afar.*

Probation of Spirits.

When the probation of a Good Spirit is at an end, he is brought to the Gate which leads to his place in Heaven. He enters and discovers Angels, who are in no wise strange to him, whose faces are as friendly and as familiar as though he had known them from childhood, and who welcome him as a brother. In the congenial air he breathes with a new sense of ease and peace; he

* We must ever bear in mind that all these Hells are made so by their own inhabitants—not one is made by God. As this Earth might be made a Paradise if all its people were truly good, but is in reality made into a Hell by a great majority of its inhabitants; so also it is in the other spheres, which differ in nothing whatever from this, except that some are more beautiful and some more horrible
has come among his veritable kindred, and in their society he finds his occupation, and his happy and everlasting home. This is his first ascension. See Part III, 677, 715. When the period of an Evil Spirit is reached, he likewise is brought to the entrance which leads to his place in Hell. The Gates of Hell appear as dusky and sooty Caverns, sloping into the Deep, from which nauseous and fetid stenches exhale. Evil Spirits relish these stenches as delightful; for as every one on earth is pleased with his own evil, so after death he is fond of the stench to which his evil corresponds. The Wicked in this respect may be compared to rapacious birds and beasts, such as ravens, wolves, and swine, which gloat over carrion and dunghills. I once heard a certain Spirit utter a loud cry as if seized with inward torture on being struck with the fragrant effluvia of Heaven; and afterwards I saw him tranquil and glad in the effluvia of Hell. These Hells lie everywhere beneath the surface of the World of Spirits. The entrances to some among the hills and rocks, are wide and large, to others strait and narrow, and many of them rugged. Others in the plains, are like dens and pits, chasms and whirlpools, bogs and stagnant waters. None are seen until a Spirit is ready to go to Hell, when he disappears down one of these entrances amidst an exhalation of fire, and smoke, and stench. As a good Spirit finds his place among kindred Angels, so an Evil Spirit find his place among kindred Devils. See Part III, 670, 733.

The Ways to Life and Death.

There appear ways in the World of Spirits, like the ways or roads of Earth; some lead to Heaven and
some lead to Hell; but the ways which lead to Hell do not appear to those who go to Heaven, nor the ways which lead to Heaven to those who go to Hell.*

_Law, not God, condemns them._

The Lord never turns away His face from Man;† never rejects him; never casts any one into Hell, and is never angry. _The Evil cast themselves into Hell_, and in Hell they are severely punished, in order that they may be deterred from doing evil: and to _appearance_ the judgment and the punishment are of the Lord's infliction; but the truth is, His relation to the evil-doer is like that of a King, or a Judge, or the Law, none of which is the cause of punishment, because none of them compelled the criminal to do wrong. The Lord is as far from cursing, or being angry with any one, as is Heaven from Earth. Who can believe it possible that He, who is Omniscient and Omnipotent, ruling the Universe by His Wisdom, and thus infinitely above all infirmities, can be angry with such poor miserable dust as men, who scarcely know anything they do, and do hardly anything of themselves but evil? The greater part of those who enter the Spirit-World from Christendom, imagine that if only

* Pythagoras learned this truth in India. Part III, 523.

† We must not suppose, says Taylor the Platonist, that a Divine Nature is capable of anger, or can be appeased by gifts; for in this case it would be subject to passion, and influenced by delight. But by such expressions as these nothing more is implied than the effect which vice and virtue produce in our souls. For guilt, as Sallust well observes, prevents us from receiving the illuminations of the gods. So that it is the same thing to assert that Divinity is turned from the evil, as to say that the Sun is concealed from those who are deprived of sight.
allowed to pass the Gates of Heaven, everlasting bliss would be ensured. They are told for their instruction that Heaven is not denied to any one by the Lord, and that if they please they may go there, and stay as long as they like. When they make the attempt they are seized at the very threshold with such anguish, that they cast themselves down headlong in torment. Ample experience enables me to testify that it is impossible to communicate heavenly life to those who have led an infernal life on Earth.* No change in character is possible after death. Every Spirit is from head to foot of the same quality as his ruling passion, and to transmute that passion into another, would be to destroy him altogether; would be to create another being. The Angels declare that it would be easier to change a bat into a dove, or an owl into a bird of paradise, than a satan into an Angel. Hence Heaven and Hell are so utterly separated that a satan who is in Hell dare not raise the crown of his head, or even put forth a finger out of it; for just as he does so, is he tormented. And in another place he says: No one who enters the Spirit-World is refused the liberty of ascending to Heavan; but the Evil Spirit who ascends palpitates at heart; labours in breathing; begins

* Swedenborg erred here. In no condition of existence is it impossible for the creature to regenerate itself: what he should have said, and probably meant, was, that it is almost impossible. There are hardened criminals on earth whom nothing can reclaim; so it is in other spheres. But this is not universally true. The doctrine as laid down by Swedenborg is founded on truth; but must not be taken without the limitations which I have pointed out. God never shuts the door against any, nor does He bind any in an infrangible chain. His own sin binds down the fallen spirit.
to be suffocated, and writhes like a snake in the fire with anguish.

_The Scenery of the Hells._

What an Angel is, he sees; his house and scenery correspond with his mental condition; the visible order and loveliness within are repeated in visible order and loveliness without. By the operation of the same law, the scenery of the Hells is a repetition of the infernal mind; what a Devil is he sees. I have been permitted to look into the Hells and see what kind of places they are. Some appear like holes in rocks; others like coverts of wild beasts in woods; and others like vaulted caverns and hidden chambers such as are seen in mines. In some Hells there appear rude cottages, which in some cases form lanes and streets. Within the houses Infernal Spirits engage in perpetual brawls, in blows, and butchery, while the streets are infested with robbers. In some Hells there are filthy and disgusting brothels, strewn and smeared with every kind of filth. There are likewise thick forests in which Evil Spirits prowl like beasts of prey, hiding in underground dens when pursued by others; also deserts where all is sterile and sandy, with here and there shaggy rocks containing caves and huts in other places. Every Devil and Satan procures a retreat in agreement with his character. Those who love falsehood and hate truth seek darkness in clefts of rocks; it is delightful to them to inhabit such holes, and undelightful to dwell in the open fields. Those whose joy is in intrigue and conspiracy resort to subterranean rooms, where it is so dark that they cannot see each other, and there whisper in one
another's ears in corners. Those who study sciences with no other end than the reputation of learning, and do not cultivate the rational faculties by means of them, but merely take a vain delight in a prodigious memory, frequent sandy places. Theologians who do not reduce precept to practice choose rocky spots, and lodge amid heaps of stones, shunning cultivated regions. Those who ascribe the Universe to Nature, and discern no Providence beyond the Prudence wherewith they have acquired money and fame, practise Magic, and find therein the pleasure of their existence. Those who apply divine truths to selfish ends, and thus falsify them, love resinous places and scents. Those who are sordidly avaricious dwell in cellars, and luxuriate in the filth of swine, and such nidorous odours as arise from undigested food in the stomach. Those who place the highest good of life in the pleasures of the table wallow in dunghills and privies, and abhor clean places. Those who delight in adulteries dwell in mean and squalid brothels, and avoid chaste houses, and faint away if they come near them. The revengeful, who have contracted a savage and cruel nature from their lust of vengeance, love to dwell amongst graves and corpses: and so on in other instances. See also Part III, 656, for another Vision of certain fallen Spirits.

Hell.

In Hell, there are wild beasts* of all kinds, as ser-

* Not formed by the Creator for the torment of those in Hell; but spirits who have transmigrated voluntarily into those forms and appearances, under the Laws detailed in Vol. I. of this work. The London slums and cellar dwellings in Manchester and Liverpool are a species of minor hells: Greenwood, the Amateur Casual, has described others.
phants, scorpions, dragons, crocodiles, tigers, wolves, foxes, swine, owls, bats, rats, mice, frogs, locusts, spiders, and noxious insects of many kinds; hemlock and aconite, and all kinds of poison, as well in herbs as in earths; in short, all things that hurt and kill. The Hells also abound in foul smells, cadaverous, stercoraceous, urinous, and putrid, in which Evil Spirits dwell, as do some animals in rank odours. Several times I have been let down into Hell that I might witness the torment there. For my safety I was, as it were, surrounded by a column of Angelic Spirits, which I perceived as a wall of brass; whilst there I heard miserable lamentations: they were in a state of despair, saying they believed their torments would be for ever. It was granted me to comfort them.

_A Satan from Hell._

To the inhabitants of Heaven, who exist in the good and the true, the stench arising from Hell, the abode of the evil and the false, is insupportable. One day I saw a satan, who, at a distance, appeared like a leopard, and whom a short time before I had apparently seen in the last heaven. He had been able to transform himself into the semblance of an Angel of Light, and having traversed the mid-space which separates Heaven from Hell, he stood erect and alone between two olive trees. Here he was shaded from the influence of the celestial odour, so destructive to his existence; but some Angels having approached him, he was seized with convulsions and contractions in all his limbs; he seemed to me like a large serpent that, after various writhings and distortions, had thrust himself through a chasm. Some of his compa-
nions received him and bore him into a cavern, where the infernal odour suitable to his interior state restored him to life.

The Hell of some who love sensuals.

We entered into their dwelling which, as it appeared to us, was constructed with reeds in such a manner that holes and crevices were everywhere to be seen: through these smoke escaped, and the habitation was enveloped, as it were, in a cloud. Here we saw fifty men on each side. Each of them had a table before him, upon which purses were scattered here and there, and between them were great quantities of golden crowns. We asked them whether these were all the riches of the world: they answered that they were only the riches of the kingdom. The sound of their voices was like hissing; their figures were bloated and shining, as if they had been daubed over with the glutinous slime of snails; the pupils of their sparkling eyes were green, which proceeded from the light of their phantasy.

Ugliness of the Satans.

As Angels are beautiful in the degree of their goodness, satans are ugly in the degree of their badness. Every satan is the effigy of his peculiar selfishness in countenance, body, speech, and gesture. Satans are forms of contempt of others, of menace against those who do not pay them respect, of hatred and revenge; it is impossible to give in brief a description of their appearance. No two are alike, although there is a family resemblance in those who are in the same kind of evil; and, therefore, in the same society. In general their faces are direful
and corpse-like; some are black; others fiery, like little torches; others studded with pimples, warts, and ulcers; frequently no face appears, but instead something hairy and bony, and sometimes nothing but grates of teeth. Their outlines are monstrous. Their speech is the speech of malice and deceit. The insanity of each satan is represented in ragged and filthy garments; nor can a satan dress otherwise, nor feel comfortable except in raiment that matches his character: At their apertures, or gates in the World of Spirits, there usually sits a Monster which represents the common form of the satans who belong thereto. Whatever may be the appearance of Infernal Spirits to Angels, among themselves they are as men. This is of the Lord's mercy in order that they may not be as loathsome to each other as they are to the Angels; but the merciful appearance is an illusion, for as soon as a ray of the light of Heaven is let into Hell, the monstrous shapes of its inhabitants are revealed; because in the light of Heaven everything appears as it really is. Hence infernal spirits shun the light of Heaven as a pestilence, and seek their own light, which is as that of charcoal, and in some cases that of sulphur. When the Hells are opened to the Angels there is seen, as it were, a volume of fire and smoke, like that which arises from burning houses. Such fire exists in all in whom the loves of Self and the World predominate. This fire, while standing as a synonym for self-love, is also used to describe the spite and anguish which are the fruits of self-love. The selfish desire to injure all who do not serve and worship them: and in proportion to their disappointment is their rage for vengeance. Hence every infernal spirit cherishes hatred against every other, and afflicts him as
far as he has power. The gnashing of teeth in Hell is the continual dispute and combat of falses, with contempt, enmity, mockery, and blasphemy. Every one fights in favour of his own illusion and calls it truth: and when these disputes are heard out of Hell they sound like gnashing of teeth; and, indeed, are turned to gnashing of teeth whenever the light of Heaven breaks into the Infernal Regions.

A Vision of the first Heaven into which angelical men are admitted after they have left the terrestrial.*

The Angel having left off speaking, a Celestial Voice said to him: Select from this assembly Ten Sages and bring them to us. The Lord will so dispose them, that they may, for three days, without pain, support the heat and light of a Heaven, which are love and wisdom. The choice being made, the elected Ten followed the Angel, and, by a winding path, came to the top of a hill. Afterwards they arrived at the summit of a mountain upon which the Heaven of those Angels was, and which, from afar, had appeared to them as a vast region in the clouds. The doors were opened for them, and when they had passed the third, the Conducting Angel went to announce

* Part III, 733. I have inserted this Vision, although quite conscious that to some it may appear absurd. It describes the first, the least and lowest Sphere of existence to which good Spirits ascend after death. Beyond this, no mere man can ascend; consequently Swedenborg only describes throughout his writings what he saw from this particular Sphere. It is accommodated to those who make it, as it were, their first stage of ascent; their natures, long habituated to the earthly, could not endure a Sphere of a higher or more spiritual order. From this, they are free to pass, if they be worthy, stage by stage, into other Spheres, the beauty of which no pen can describe.
their arrival to the Prince* of this society; who thus replied:—Take some of my guards, and tell these strangers that their arrival gives me pleasure. Shew them into the entrance of my Palace, where each of them will find apartments. All this being executed, the Angel returned to the chosen Ten, who requested that they might see the Prince. It is too early, replied the Angel, you cannot see him before noon; for now every one is busy in the performance of his duties; but you are invited to dinner, when you will sit at table with our Prince. In the meantime, I will shew you his Palace, and all the wonders it contains. They accordingly approached the Palace, and admired its form. It was spacious, and built of porphyry; the foundation was of jasper, and the portico was supported by six lofty columns of lapis-lazuli. Plates of gold formed the roof; the windows were large, and of shining crystal, sustained by compartments and bars of gold. Having entered the Palace, they walked from room to room, which were enriched with ornaments of unspeakable beauty, and the most inimitable sculptures. Tables of gold and silver were placed against the walls, and were covered with utensils, each formed of a single precious stone of a celestial form. In short, they saw more wonders than the whole earth is capable of producing, and even more than can be imagined. Whereupon the Angel said:—Here is real architecture, the very art itself, the rules whereof pass from our world into yours. Perhaps you suppose that we are proud, and vain of all those wonders? No, they only form accessions of joy to our hearts; and they affect us no farther than as they cause us to

* The Archangel of this Heaven; probably one who had been a Messenger to one of the Spheres. Part III, 743.
contemplate the power and goodness of the Lord. But it is not yet noon; come and see our Prince's garden; it is contiguous to the Palace. As soon as they had entered it, the Angel continued:—This is the most beautiful Garden in our celestial society. A Garden! cried the others, we see only a Tree, the boughs of which are loaded with golden fruits, and the leaves whereof are of silver, bordered with emeralds: besides several children under the Tree. The Angel answered them with an inspired voice:—This Tree in the midst of the Garden is called, by us, the Tree of our Heaven, and, by some, the Tree of Life. But draw near, your eyes will be opened, and you will see the Garden. They drew near, their eyes were opened, and they saw Trees loaded with fruit, whose trunks were entwined with vines, and the heads of which bowed with their fruit towards the Tree of Life, which stood in the midst of them. These trees, regularly disposed, formed divers circles, spreading themselves after the manner of ivy, in the order of their respective species, and according to the beauty and goodness of their fruit. These different circles commenced at a certain distance from the Tree of Life; and the intervals, shining with a light resembling that of the aurora, successively illuminated the surrounding trees. The first of these Trees, which were the most beautiful, and most loaded with fruit, were properly called the Trees of Paradise. None of them exist, nor can they exist upon the earth. Afterwards, came the Trees which yielded oil and wine; to them succeeded the odoriferous Trees, and lastly, those Trees, the wood of which is good for workmanship. Between these Trees there were seats formed of boughs interwoven with their fruits and
leaves; and near each seat, there was a door, through which there was an entrance into flower gardens and meadows which were separated by avenues and verdant banks. Astonished at the view of those beauties, the elect Ten exclaimed, See this Heaven in its proper form; on whatsoever side we cast our eyes, we feel the celestial influence, the ecstasy of which is ineffable. The Angel was ravished to hear them speak in this manner, and thus addressed them:—All the Gardens of our Heaven have forms answerable to the celestial beatitudes, in their origin. The influence of these beatitudes having elevated your spirits, have extorted from you the exclamation:—See this Heaven in its proper form. Those who do not receive this influence, see nothing in this paradisaical form but a grove; and those only who are in the love of the useful receive the influence. It is not given to those who are in the love of glory.

The Angel explained to them the correspondence and signification of the different objects in the Garden, when one of the Prince's attendants came to invite them to dinner. He was followed by two guards who brought them robes of fine linen, which they put on them, because no one could be admitted to the table of the Prince without having on the celestial garment. As soon as they were ready, they following the Conducting Angel, who shewed them into the gallery of the Palace, where they heard the Prince conversing with some of his nobles and the heads of administration. Shortly afterwards, a large door opened towards the east, and the Prince appeared with a numerous retinue. Before him walked his counsellors of state; next came his privy counsellors; and after them, the principal officers of his court. The Prince was in the
midst of his courtiers, and his guards followed him. In all there were a hundred and twenty persons. The Angel, standing before the ten strangers, who, by their clothing, appeared to be inhabitants of Heaven, respectfully presented them to the Prince, who advanced towards them, and invited them to the banquet. They followed him into a saloon, in the midst of which stood a lofty pyramid of gold, surrounded by a hundred chalices ranged upon their shelves in triple order, and filled with consecrated bread, with the must of wine, and cakes made of meal and wine.* From the middle of the pyramid issued streams of nectarous wine, which, dividing themselves, filled the glasses of all the guests. Near the pyramid were heavenly forms of gold, which served the table with dishes and plates of viands of every sort. These heavenly forms were made by art the result of wisdom, which no man can either imitate or describe.† The dishes and plates were of silver curiously engraven, and the drinking cups were of precious transparent stones. Thus was the table set out.

The Prince had on a long purple robe, embroidered with silver stars. Under this robe he wore a silken vest, of a hyacinthine colour, and open at the breast. Upon his girdle was embroidered the peculiar insignia of his society; it was an eagle brooding her young upon the

* These viands are entirely different from those in use on earth, being of a celestial or ambrosial nature, unintelligible to mere mortals. Persons who think themselves wise laugh at the notion of spirit-food. But why should not these beautiful Essences enjoy the radiance of light and the perfume of flowers absorbed into their ethereal forms? This is a very different repast from the veal cutlets and broiled fish, of the Old and New Testaments,

† See Vol. I, 324.
top of a tree, bordered with diamonds. The Prince's counsellors were clothed in the same manner, except that, instead of the peculiar insignia, they wore golden chains about their necks, from which hung engraved sapphires. The courtiers wore robes of grey linen, upon which young eagles were embroidered in the midst of flowers. The rest of their clothing was of an opal coloured silk.

The counsellors and governors stood around the table, and, having received orders from the Prince, joined hands and addressed a short prayer to the Lord, after which the Prince made a sign for the company to sit down, and, addressing himself to the strangers, said:—Sit you down with us also, there are your places. They who were to serve them stood behind their chairs, and the Prince said to them: Each of you take a plate in the circle where they are, and a chalice at the foot of the pyramid. They took them accordingly, and immediately there appeared others in their stead, the glasses filling of themselves from the wine of the pyramid. When they had eaten and drunk, the Prince, towards the end of the repast, again addressed them: I know, said he, that, after having been assembled in the World of Spirits in order to declare your opinions concerning celestial felicity, you have made it depend upon the pleasures of sense; but know that they are nothing without the pleasures of the soul; it is the soul which delights the senses. The beatitudes of the soul are not sensible in themselves; but they become more and more so when they descend from the thoughts of the mind into the sensations of the body. This is what constitutes everlasting happiness, which, in
the soul, is a rapture; in the corporeal sensation a pleasure; and, in the body itself, voluptuousness. The joys of Heaven are above all that you are able to conceive; but what you exteriorly see of it here does not affect our interior. By the influence of the Lord we have love, wisdom, and use. These three things, which make but one, are our state, or celestial happiness; but some Sages of our society, whom I will send to you in the afternoon, will give you more ample instruction. The Prince left off speaking, rose from table, and all the guests with him. After wishing them peace, he told the Angel who conducted the elect Ten, to shew them to their rooms, and to call together such cheerful persons as might serve to entertain them by relating the pleasures of Heaven. In short, he gave directions that all possible honours should be paid to them.

These orders were duly executed. Several persons, chosen from out of the city, came to entertain them with every variety of agreeable amusement. We will relate to you, said they, the amusements of our society. Our wise men will inform you in what manner these exterior amusements become interior joys; but know first, that, upon certain days appointed by the Prince, we have established feasts to refreshen us after the fatigues of emulation which we sometimes experience in the exercise of our duties. During these days of gaiety, there are, in all our public places, vocal and instrumental concerts, and, in the skirts of the city, games and exhibitions. In the public places orchestras are erected, surrounded and protected by balustrades formed of vines loaded with grapes. There, the musicians are seated in
three rows. Near them are the singers of both sexes, who sing solos, and in parts, and these songs are ever varied, agreeable, and expressive. These concerts are held in the morning and evening. Moreover, every morning the songs of young Virgins are heard from the houses surrounding our public places, which echo throughout the whole city; and it is the affection of spiritual love which these Virgins sing. Modified by the sound of melting strains, this affection exists in, and is expressed by, the song. It flows into the souls of the hearers, and there excites the correspondence. These Virgins assure us that their singing also inspires and animates themselves according to the influence it has upon those who hear it. When they leave off, the windows and doors of all the houses are shut. Silence reigns then throughout the whole city; every one is employed in the duties of his station. At noon the doors are opened; and, in the afternoon, the windows. Young girls and boys, under the inspection of their masters, are seen exercising in the public place. At the extremity of the city there are different games for adults. There they play at tennis, and exercise themselves in running and wrestling. They also make recitations, and dispute amongst themselves, and the prizes are awarded to the most skilful and intelligent. In the neighbourhood of the city there are theatres, wherein comedians represent all the decent actions of moral life.

Here a messenger announced the arrival of eight Sages whom the Prince had sent, and who, after having testified to the strangers every kindness and attention, explained to them the commencement and progress of wisdom, which, in Angels, has no bounds, but increases through-
out all ages. At table, say they, our Prince spoke to you of the secret of wisdom, which is the useful; we will also speak to you concerning this useful. Man, when he was created, received love and wisdom, not for himself alone, but for others, to whom it was his duty to communicate this divine gift; for the first duty of a wise man is to exist for others the same as for himself: which principle is that of society, seeing it is thus that society subsists. To live for others is to use; uses are ties, and are infinite, seeing there are as many of them as there are of uses and different shades of good. We know spiritual uses which proceed from the love of God and the love of our neighbour; uses civil and moral, which arise from the society and state we dwell in, and from the love of our associates and fellow-citizens. There are also natural uses, which proceed from the love of the world and its necessities; and there are corporeal uses, which are derived from the love of self-preservation, in order to superior uses. All these uses are from man; they follow one another in order, and, when they are reunited, they are one in the other. Men who are in the first uses, that is, in the spiritual, are also in the following, and are wise men; but those who, not being in the first, are, nevertheless, in the second, and thereby in the third, are, upon that account, not wise; they only appear so by the politeness and exterior morality of their actions. Those who are neither in the first nor second uses, but only in the third and fourth, are anything but wise; they are satanic demons, who have no love but for themselves and the world. Those who are in the fourth uses only, have the least wisdom of all, and are demons who live for themselves alone; and if they be occupied for others, it is in
relation to themselves. Moreover, every love has its pleasure, which is its life; now, the pleasures of the love of uses is the celestial pleasure, which penetrates all other pleasures, arranges them according to order, and renders them everlasting.

The Sages afterwards made to the elect Ten an enumeration of the celestial pleasures (proceeding from the love of the useful) of which there are myriads of myriads, and which are all known and felt by the inhabitants of Heaven. Thus, in reasoning upon wisdom, the day passed agreeably away.

The next day, at dawn, the proclamation of the sabbath was heard. The strangers, having risen, questioned the Angel concerning it, who replied: This day is devoted to the worship of the Lord, and our priests are proclaiming it; they are assembled in the Temple, where they will remain about two hours. They begged the Angel to go thither with them, and they all entered the Temple, which was capable of containing three thousand people. It was built in the form of a semicircle, and furnished with seats on all sides, rising one above the other as in an amphitheatre. The pulpit was at a little distance from the centre, and, behind it on the left hand, there was a door. The Angels shewed the strangers the place where they were to sit, for, upon entering the Temple, each one knew his own; an interior sentiment pointed it out to him, and, should he take another, he could not hear or see anything; it would discompose order, and thereby prevent the Priest from receiving the inspiration of the Lord. When they were all assembled, the Priest went into the pulpit, and made a discourse full of spirit and wisdom. The discourse was ended by an affecting
prayer. In going out the Priest spoke to the strangers, for half an hour. The strangers thanked him, and, being returned to their apartment, the Conducting Angel said to them: This is the third day you have passed in this celestial society; the Lord prepared you for three days only, and it is time that we should separate; take off the clothing which the Prince sent you, and put on your own. As soon as they had done this, they found themselves tormented with a desire to be gone. They accordingly descended, accompanied by the Angel, who led them back to the assembly whence they had been taken; and there they gave thanks to the Lord for having deigned to shew them, by experience, a portion of celestial joy and everlasting happiness.

58. Some will ask, Who can yield credence to these other-world experiences? To answer this question Swedenborg devotes his last paragraph; I insert it for the serious consideration of enquirers. What is said in this work concerning Heaven, the World of Spirits, and Hell, will appear obscure to those who have no delight in the knowledge of Spiritual Truths, but clear to those who have delight, and especially to those who are in the affection of Truth for its own sake—that is, who love Truth because it is Truth; for whatever is loved enters with light into the Mind; and this is eminently the case when that which is loved is Truth, because all Truth is in light.
The Editor of the Book of God invites communications from those who would wish to aid and see the Primitive Church re-established in harmony with these Revelations. He wishes to re-unite on one broad basis all those whose faith has been shaken by the prevailing scepticism, and who, disbelieving in all Churches, are so unhappy as to have none. He believes that there are many who only want a common centre to form a True Church of the Children of Heaven, with real Theism for its basis, and the Scriptures of the Messengers for its creed.
NOTES TO BOOK IV.

Note 1 (page 23).—Jerom thinks that the word Iris is the Chal- 
dain Oir νῆ, used in Dan. iv. 13, 23, where it signifies the Pro-
tector, Watch, or Guardian Angel of a country. Hence the 
emblematic bow, which her Son, the Messenger, as Guardian of 
mankind, bears. It is quite as likely to be connected with Aur, Fire; 
another name for God, as we know; and it has always been clear 
to me that the Druidic AER-ON, the Splendid One, or the 
Queen of Brightness, was in reality a covert name for the 
Holy Spirit. In the Arabic legend, founded on this vision, the 
Virgin is called the Angel of Death; in reality, the Spirit of 
Transformations; for there is no such thing, as the Arabs well 
know, as Death, or absolute annihilation, in the Universe. Some-
what in analogy to this part of Enoch, is that which Jesus has 
recorded of himself, as cited Part I. 433. Ἀρτιέλαβε με ἡ 
Μητηρ μου, το Ἄγιον Πνεῦμα, εν μιᾷ των τρισχον μου, καὶ 
ἀπενεγκε με εἰς το ορος, το μεγα Θαβωρ,—My Mother, the 
Holy Spirit, took me just now, by one of the hairs of my head, 
and carried me up into the Great Mountain Thabor.* In this

* Dabar was an ancient oriental name for Hermes, the Messen-
ger; it is, in fact, the Arabic for Wednesday, Dies Mercurii. See
mountain occurred the Temptation of Jesus. The Tempter, or rather the Accuser, is said to have been Paul, who was at that time going about as a sort of "common informer," and who sought to entrap the Ninth Messenger into the legal meshes of the High Priests, in whose employ he was, by appearing in the disguise of Satanas. But the innocence or subtlety of Jesus baffled him.

Note 2 (page 34).—In the so-called Funereal Ritual of the Egyptians, published by Bunsen, supposing it to be rightly translated, and which is in truth only a book of magic, used by olden necromancers and witches, we read: *I know the Gate which is in the midst of Heaven; the Sun comes out of it. It is the Eastern Gate of the heavens.* Was this suggested by the Book of Enoch? The same tract contains the following, which may be in allusion to the Waters mentioned in chap. XIII. of Enoch: Oh! the Place of the Waters; none of the Dead can stand in it. *Its water is of fire; its flow is of fire; it glows with smoking fire; if wished there is no drinking it.* The thirst of those who are in it is inextinguishable. Through the greatness of its terror, and the magnitude of its fear, the gods, the damned and the spirits, look at its waters from a distance. Their thirst is inextinguishable, they have no peace; if they wish they cannot escape it. *Egypt's Place,* &c. V. 309. The reader must bear in mind, when reading this chapter, that in the days of Enoch, the Sun was in Taurus. Higgins says: In consequence of the precession of the equinoxes, the Sun at the vernal equinox left Taurus and took place in Aries, which it has left also for a great number of years, and it now takes place in Aquarius. Thus it keeps receding about one degree in 72 years.

Pococke on Abulfeda, and Golius on Alfragan. It is an analogue of the brilliant star Aldebaran. The gem prefixed, and which is taken from Montfaucon, is Mazonic and Eleusinian. The legend at first glance is ΠΗΡΕ, or the Egyptian name for the Sun. But the first letter is really ΙΟ, or Φ; and it is a Double Triangle. ΡΕ read from left to right is ΡΗΩΔ, or the Holy Spirit; read from right to left it is ΕΡ, which represents Herē, and the Druidic Virgin Mother. Within the fold of the Serpent of Eternity are seen two human-headed figures paying homage to the Scarab; the Sun; the Messenger. They are in bird-form to signify their ethereal soaring nature uplifted far from earth; one wears an episcopal mitre. This gem—the size of which appears by the straight line—is of great antiquity.
and about a whole sign in 2160 years. According to this calculation it is about 2500 years by the true Zodiac before the time of Christ, since it was in the first degree of Aries, about 4660 before the time of Christ, since it was in the same degree of Taurus. Anacalypsis, i. 149. From this, he adds, it follows that the worship of Jagger-Naunt must have been instituted, and his temple probably built near 6500 years ago, and that the temple and worship of Cristna, or the Indian Hercules (Messiah), must have taken place at least, but probably about 2160 years later. This brings the date of Cristna to about 2500 years before Christ. The student of the Book of God has only to glance at the syllabuses of its contents to see that these dates correspond with the epochs there contained; these myths having been circulated in Hindostan before the era of the Fifth Messenger—that is, 2400 years before Jesus.

Note 3 (page 55).—Swedenborg has another reflection on this subject, which I commend to the reader. Walking alone, he says, in a pleasant grove in autumn for the purpose of composing my thoughts, I grew sad as I observed the falling leaves flying around, and began to consider whether all things do not pass through similar vicissitudes; thus, whether it is not the same with ourselves as with forests; for we too commence in a kind of spring, and pass through summer to decay. Nor is this the case only with individuals, but likewise with communities. Humanity has had its Gold and Silver Ages, which have changed to Iron and will molder to Clay. The wise Ancients clearly perceived from the analogy of Nature, that Man must have had his spring when Earth was a Paradise fanned with Zephyrs, and warmed with a gentle and considerate Sun. Nevertheless, without the Supreme Being, from whom all truths enter our understandings, inquiry would be vain; wherefore let us supplicate His presence and aid.

Note 4 (page 56).—In after times the secret leaked out, and we read in the Zohar: As there is given to the soul a garment with which she is clothed in order to establish her in this world, so also is there given to her a garment of heavenly splendour, in order to establish her in that world. But centuries before this all the Gnostics knew the truth. The soul, says Taylor, in the notes to Iamblichus, has three vehicles; one ethereal, another aerial, and the third this terrestrial body. The first, which is luminous and celestial, is connate with the essence of the soul, and in which alone it resides in a state of bliss in the stars. In the second, it suffers the pun-
ishment of its sins after death. And from the third it becomes an inhabitant of the earth. *Life of Pythagoras*, 45.

Note 5 (page 61).—Faustus, the Manichean, commenting on one of the Hebrew heroes, calls Abraham an infamous barterer of his wife’s modesty, which he sold to two kings to gratify his own avarice and gluttony; and Chrysostom, who seriously endeavoured to excuse him, acknowledges that the patriarch exposed Sarah to the danger of adultery, and that she consented to this danger to save the life of her husband. It deserves consideration how far this might be a custom derived from the earliest ages of mankind, says his apologist in Bohn’s edition of Calmet.

Note 6 (page 62).—Pan, says Pliny, ii. 615, was a fisherman who entangled the giant Typhon in his nets and caught him. Helena found the asterite stone in his belly, and used it for her sigil. Heleneus betrayed Troy in consequence of knowledge which he had obtained from the siderite stone. He performed a catharmus of ten days, and washed the stone, and nursed it like a baby, and it suggested to him the ruination of Troy in tones like those of an infant. Orites, says Pliny, is of a circular form, and by some it is called Sideritis; and he adds that it was thought to produce discord and quarrels. The author of Lithica says that it becomes visibly animated when washed; and the stone Asteris, if washed with an acid liquor, exhibits motions and contortions as if of a living star-fish embedded in the stone. It was to Enoch probably that primeval men were indebted for a knowledge of the Magnet, to which they assigned a godlike energy. See Part III., 744. On this subject the Rev. Mr. Maurice observes: The Magnet is mentioned by the most ancient classical writers, under the name of *Lapis Heraclius*, in allusion to its asserted inventor Hercules; and Dr. Hyde enables me to affirm, that the Chaldeans and Arabians have immemorially made use of it to guide them over the vast deserts that overspread their respective countries. According to the Chinese records also, the Emperor Ching Vang, above a thousand years before Jesus, presented the ambassadors of the King of Cochin-China with a species of magnetic index, which, says Martinius, *certe monstrabat iter, sive terræ illud, sive mari, facientibus*. The Chinese, he adds, call this instrument CHINAM, a name by which they at this day denominate the mariner’s compass. Mr. Maurice proceeds to argue from the laws in the most ancient Hindu books respecting the rate of interest allowed on money lent on *adventures at sea*, that the compass must have been known to the Hindus. He then contends that the Vase given by Apollo to Hercules, in which he is said to have
sailed over the ocean, ought to be the Vase by which, or by means of which, &c., and that this Vase contained the mariner's compass. Certainly this makes sense of that which is otherwise nonsense. He then observes, that the passage in Homer which describes the vessels of the Phaeacians as instinct with soul, and gliding through the pathless ocean without pilot, to the places of their destination, evidently alludes to the compass:

No pilot's aid Phaeacian vessels need,
Themselves instinct with sense securely speed;
Endued with wondrous skill untaught they share
The purpose and the will of those they bear;
To fertile realms and distant climates go,
And where each realm and city lies, they know;
Swiftly they fly, and through the pathless sea,
Though wrapt in clouds and darkness, find their way.

He adds: Whate’er truth there may be in this statement, it is evident from the extensive intercourse ancienly carried on between nations inhabiting opposite parts of the globe, where the stars peculiar to their own native regions could no longer afford them the means of safe navigation, that the important discovery must be of far more ancient date than the year 1260, to which it is generally assigned, and by means of Marco Paulo, a man famous for his travels into the East. On this Mr. Playfair observes that the compass is said to have been known to the Chinese 1115 years before Jesus. *Angh* in Irish is a ship, and *iu* is to turn round; it signifies also an index. *Earc* is the heavens, and *Earc-iul* describes the instrument turning to a certain point of the heavens. Hence its connection with the Messianic Yercol, or Hercules. It is not unlikely that Marco Paulo might bring home what he thought a new discovery; but the mariner’s compass was certainly previously known in Europe. Alonzo el Sabio has in his famous Code of Laws promulgated in 1260 a passage to the following effect: And as mariners guide themselves in the dark night by the needle, which is the medium (medianera) between the Magnet and the Star, in like manner ought those who have to counsel the King always to guide themselves by Justice. Again, Jacobus Vitriacus, Bishop of Ptolemais, who died at Rome in 1240, says: Valde necessarius est acus navigantibus in mari; and Vincentio, of Beauvais (Vincentius Bellovacius) observes in his *Speculum Doctrinale*: Cum enim vias suas ad portum dirigere nesciunt cacumen acus ad adamantem lapidem fricatum, per transversum in festuca parva infingunt, et vasi pleno aquae immittunt. Bellovacius died in 1266.
NOTE TO BOOK IV.

Note 7 (page 63).—These characteristic signs or allusions to Masonry which belonged to the Ancient Mysteries, are glanced at in the writings of Paul, who appears by some way to have got initiated himself, or which is more likely, to have learned them in part from one who had been probably a Jewish high priest. Thus he declares Jesus to be "the chief corner-stone" (Ephes. ii. 20), "the true foundation" (1 Corinth. iii. 11). He then tells his hearers to build on this foundation, and he reminds them that "every man's work shall be made manifest," for the day shall declare it; that it must stand the test of fire before the workman shall take his wages; and he curiously adds that if, however, "any man's work shall be burned" (that is, not be able to stand the test of fire) he shall be fined, "but he himself shall be saved yet so as by fire." (Ib. v. 13 et seq.) All these are technical allusions that the Freemasons of the present day will understand; and further to identify them, he actually employs still more technical phraseology, and commences (v. 10) by alluding to himself ὦς σοφὸς ἀρχιτέκτων as a wise master mason, rendered in the established version "as a wise master builder." And again, he emphatically declares, that it was by the Apocalypse it was made known to him what was the true purport of these mysteries (κατὰ Αποκαλυψιν εγνωρεσε μοι το Μυστηριον. Ephes. iii. 3.), the revelation of a mystery which had been kept in silence since the world began. (Rom. xvi. 25.) He asserts that he was peculiarly sent to enlighten all men upon what this "fellowship of the mystery" really is: φωτισαι πάντας τῆς κοινωνία του μυστηρίου. Ephes. iii. 9. And a little further he gives a climax to his spiritualizing interpretation of this fellowship of the craft, by picturing its consequent to be a comely structure harmoniously joined together and cemented by the secretion of every joint, in the proportionate and individual action of each separate part, which thus progresses to the house-building of itself in love. (Ephes. iv. 16.) Thus closing with the watchword of those mysteries to which he referred. And he appears to have heard of the mystical speech on the Male-Female, alluded to Part II., 148; for he says, In Christ there is neither Male nor Female. Gal. iii. 28. The unknown author of Hebrews also refers to that Great Architect of the Universe whom he announces as τα πάντα κατασκευαζεις having built all things. (Hebrews iii. 4.) In all the Boodhist temples we find some of these symbols, such as the T, or Triglyph, or Δ, the Bull's Head, the double Triangle, the Rose or Patera, a lily-formed

H 3
flower, typical of supremacy and perfection, chieftain and eminence, and consequently a type of the Holy Spirit of Heaven. Hence we find it like a Star or a Rainbow sculptured above the heads of the Indian Deities. This is the blazing Star, Iliaster, which appears in the Masonic lodges, and which these gentlemen call the Star of Beth-Lehem: truly enough, for this also was the Star of the Naros. I wish that they could see in these Books of God the true keystone of all their rites and symbols. The tract concerning the Mystery of Masonry which is said to have been in the handwriting of King Henry the Sixth, shows that it was their old and true belief, that there were men in the East before Adam, who is called "the fiery man of the West," and that arts and sciences began in the East. Authors of great note and learning, says the famous John Locke, in a commentary on this, have been of the same opinion; and it is certain that Europe and Africa (which in respect to Asia may be called western countries) were wild and savage long after arts and politeness of manners were in great perfection in China and the Indies. The Lodge called the Heredom of Kilwinning, in Ayrshire, is supposed to be the depository of "the ultimate mysteries;" but the grand depository of all is the true APOCALYPSE. A curious fact illustrates this. The Masons hold their grand festival on the day of St. John, not knowing that therein they merely signify the Fish-God, Oannes, the First Hermes, and the first Founder of the Mysteries; the First Messenger to whom the APOCALYPSE was given, and whom they ignorantly confound with the fabulous author of the common APOCALYPSE. The sun is then (Midsummer Day) in its greatest altitude; in this the Naros is commemorated. Hence we find the emblems of Masonry in the native land of the APOCALYPSE. Moorcroft, in his journey to Tibet, was visited by an officer of the government called the Nerba, upon whose dress he makes the following observations: On the back of his habit, and on the right shoulder, were sewed the saw, adze, chisel, rule, and all the insignia of freemasonry in iron: the symbols of a fraternity of which he said he was a member. As. Res. xii. 461. Perhaps it was in some Eleusian lodge, or from some wandering brother, that Paul first picked up the idea of making Jesus like Bacchus, a public expiator of sin. It is very well known, says Nimrod, iii. 177, to those who know anything about it, that Bacchus was a name given to the deity in his piacular capacity at Eleusin: that it was Bacchus who was made perfect in the mystery of his birth, by descending to the shades of Persephone, and that he was the loosener and liberator of disfranchised souls, and
NOTES TO BOOK IV.

therefore invoked as Liber, Lysius, Lysiust, and Eleutherius. The Patriarch Photius has preserved a summary of one of these compilations, which in the decline of Greece were used to supply the scarcity of libraries; the Chrestomathy of Helladius Bezzantinovus, who informs us that it was the established usage of the Athenians to have two expiators, one for the men and the other for the women, who were led forth and sacrificed. The expiator of the men had black figs round his neck, and he of the women white ones. They were called the two Joint Bacchuses, οί Συμβακχοι. This is what is alluded to in John xi. 50, where Caiphas is reported to have said, it is expedient that one man should die for the people, and that the whole nation perish not. It was by Initiation in the Mysteries, says Payne Knight, that the ancients acquired a knowledge of their affinity with the Deity, and learned to class themselves with the more exalted Emanations that flowed from the same Source. Hence the Initiated were said to pass the rest of their time with the gods. The learned have never yet agreed whether Ovid was banished to Pontus for having accidentally discovered the incestuous connection of Augustus with his daughter, or for having disclosed, as Virgil did in part, some of the secrets of Eleusinianism. The latter appears to Mr. Newton to have been the true reason. In a tract entitled Three Enigmas attempted to be explained, he thus writes: If the solutions hitherto attempted of Augustus's edict against Ovid are unsatisfactory and untenable; if the poet informs the King of Thessaly that he was exiled for a more serious crime than forgery or murder; if publishing the Eleusinian secret whether consciously or not, was the only crime so stigmatized at Rome; if, while Ovid states that his offence was unregistrared in the laws of his country, not a syllable occurs in the Roman Code of disclosing the Mysteries; if the Tristium announces that the Art of Love was only the pretext, and the Metamorphoses the real ground of this signal banishment; if Ovid declares that he would have suppressed his last work, had not many copies been previously distributed; if the 15th Book of the Metamorphoses published at the very period of his punishment contains some verses the import of which corresponds with a certain allegory in the Zodiac, and if that passage is in every other view unintelligible; if finally the Zodiac is connected with the Eleusinian Mysteries, is not the conclusion reasonable that Ovid was banished, because the lines, Pessus humo, &c., v. 368, of the last book of the Metamorphoses referred to the Zodiacal allegory, which was a secret of the Eleusinian Mysteries. The translation
of the words alluded to is as follows: *If you take off the bending claws from the Crab of the sea-shore, and bury the rest in the earth, a Scorpion will come forth from the part so buried, and will threaten with its crooked tail.* This meant very much the same as that mystical speech of Jesus, which so puzzled those around him, and even long after his death required a gloss to be put on to the text. *And I, if I be lifted up from the earth, will draw all men unto me.* John xii. 32. What Jesus meant was, that his martyrdom would be the seed of his church; what Ovid meant we shall see in a moment. Ovid knew Jesus to be a Messiah, and acknowledged him as such; an offence unpardonable by Augustus, who affected to be the Incarnate God of his time. The reader will particularly remember in what language the filthy lover of Alexis had addressed Augustus. Georg. i. 33;—Or whether as a new Star in Heaven thou wilt join thyself to the slow months, where a space lies open for thy reception between Erigone and the Scorpion's pursuing claws. When, therefore, Ovid called Jesus the Crab of the sea-shore, it was in allusion to the sea-side teachings of the Divine Man; and thus he intimated his knowledge of the Apocalypse by distinctly pointing out his Cabiric successor under the symbol of the Scorpion. What Ovid conveyed therefore by these words was: You may destroy the Ninth Messenger, and cut him off before his time, but an Avenger of his death will arise and follow, and him you can by no means escape. Ovid, like Jesus himself, knew from the Apocalypse, sections 28 and 29, that the Ninth Messenger should suffer a death of martyrdom. Hence the reference in this public recognition of Jesus as Messiah: A more deadly insult to the Emperor Augustus than this, it is impossible to conceive. Part I., 314. It was openly and scornfully giving the lie to all his blasphemous pretensions to be a god, into which those infamous parasites, Virgil and Horace, had with others, flattered him before the whole people: it was a public recognition before all the higher orders of Eleusinian Masonry, that the true terrestrial divinity of the period was to be sought for, not on the imperial throne at Rome where he bragged that he was seated, but at the sea-side, under the most modest aspect, though in a solar emblem. Hence the Emperor's unappeasable hate and unforgiving rage against Ovid. Those who do not accept this solution of an enigma will cite chronology against me. I have already expressed my opinions upon that subject. Part I. 481. I have shewn also that the birth of Jesus must be antedated by upwards of twenty years; so that he had full means of making the acquaintance of Ovid. Part I. 431.
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See Part II. 147; Part III. 42. Note that in this allusion we trace the deep recondite knowledge of Ovid; for the Egyptians made Cancer or the Crab the station of Hermanubis or of Hermes, with the head of a Hawk or of an Ibis; and that the sign was often designated by the head of a Hawk or Ibis, as may be seen in Kircher. The tropic of Cancer was called Kesiz, כנין, which is the same as Hesus, Azis, and Jesus. Cancer, counting back from Aries, is the Ninth Sign: hence we find another covert source of allusion to the Ninth Messenger, who was born also in June, one of the months when this Sign is predominant. See Part I. 431. There is another mystical allusion in the Metamorphoses, lib. xv., v. 543, which shews what subjects were discussed by the Eleusinians or Phre-Mazons. Hippolytus having been destroyed on the sea-shore, is brought to life by Diana: Let him, she said, who was once Hippolytus be now Virbius; that is, Vir-bis, a man twice—a twice-born Man. Ovid could have known only from Jesus himself that he was a reappearance of the Seventh Messenger. If any doubt should be raised how Ovid could possibly know these things, I must request the reader not to judge of ancient knowledge by modern ignorance. The fund of knowledge, almost universal, contained in so small a book as the Apocalypse is something marvellous. This may not be so wonderful, however, considering that it was divinely inspired; but what may not the Sages who passed their lives in the study of the works of the Messengers have reached in the way of science? And why should we be surprised that a penetrating intellect like that of Ovid could have mastered so many mystical things in the lodge to which he belonged? Innumerable mysteries, says the learned author of Oedipus Judaicus, were known to the priests and to those who were Initiated. In the recesses of their colleges the learned Egyptians taught a pure and beautiful system of theology; but the light which illumined the interior of the temple shed from without only a doubtful ray of science and superstition on the prejudiced and semi-barbarous multitude. * * *

When we reflect upon the system of Priestcraft we may be tempted to condemn it as the base offspring of ambition and hypocrisy; but since it must be confessed that science can never be the portion of the vulgar, and must always be confined to the few, it may be doubtful whether any real advantages flow from a too ardent desire to propagate knowledge among the lower classes of mankind. It requires so much time and study to master the great questions in politics, morals, and science, that the mass of the people occupied
with the common business of life can never be competent to judge of them.

Note 8 (page 65).—There is a name of God the Father, says Nimrod, and of the Theanthrope (God-Man) express in the three letters I, or Y, O, and the Vau, row, or yow yowhis. The nominative does not occur unless in composition as Jupiter, but the genitive Jovis sometimes obtained the place of a nominative. This name the Greeks used to invoke in their distress, crying Iou, Iau, and Io, and from it the names Io, Ion, Ione, Iaon, Iao, and Ioo were formed, as probably was also that of Iauan or Iawan (Vau-Han), son of Japhet. The virgins who preserved the fire of Vesta were admitted into the College by the High Priest, in the name of Ioo. Sacerdotem vestalem quae sacrar faciat. This name was acknowledged for his own by the Divine Person who conversed with Moses; and soon after the Jews returned from their sojourn in Chaldæa, and had fallen into the heathenish errors of Rabbinism, they revered it with the most grovelling superstition. They accounted it a profane action to utter this word, by which means they unavoidably lost, and do not pretend to possess, the mode of pronouncing it. They superstitiously call it the Tetragrammaton, that is, the four letters; yet in our characters it is written Jehovah. It is spelt with the four letters Iod, Hè, Vau, and Hè, which makes Ihéouhè, if the Hè is taken for an aspirated E; but if, as I suppose, it be no more than an aspirate, it will make Ihouh, a word susceptible of articulate pronunciation, although that pronunciation would probably be soon corrupted by substituting a short vowel for the final aspiration, Ihoua. The anointing of Jehu by Elijah seems to be a symbol of the baptism of the Lord by him who came in the power of Elijah, and that name seems to be the same as Jehovah. ii. 487.

Note 9 (page 90).—In the Hindu mythology Ceres, or Sri, changes not only her attributes, but her person also, and displays herself under the dreadful character of Erynnis, the leader of the infernal tormentors. It appears also that Isis was the same with Serapis; for in some instances the latter has long hair, formally turned back, and disposed in ringlets hanging down upon his breast and shoulders like that of a woman. His whole person too is enveloped in drapery reaching to his feet. In some figures of Serapis he is joined with Isis. It is probable that he was a personification of both sexes, Bi-Une AO, but it is remarkable that, according to Wilford, his name is derived from Asrapa, implying thirst for blood. The true meaning of the mythos, however, is
that God sends the conquering Cabir to purify the earth from sin, 
even if He passes it through fire, and gives to this really benefi-
cent Minister all the appearances of terror and desolation. Bac-
chus, or the Messiah, is called Αἰκνυτής by Orpheus; a metapo-
archical title taken from the winnow which purified the corn from 
the dust and chaff, as fire was supposed to purify the soul from 
all gross and terrestrial matter. Hence this instrument is called 
by Virgil the mystic winnow of Bacchus (Georg. i. 166), and 
hence we find the symbols both of the destroying and generative 
attributes upon tombs signifying the separation and regeneration, 
of the soul performed by the same power. The Canobus of 
the Egyptians appears to have been a personification of the same 
attribute; for he was represented by the filtering vase which is still 
employed to purify and render potable the waters of the Nile: in 
like manner was the soul said to be purified from the dregs and 
pollutions of corporeal substance. The ancient custom of passing 
the children through fire is still preserved in India and Ireland; 
the mothers tripping through the flames with their children in 
their arms; it was reproved among the Jews as being a gentile 
rite; but it probably originated in the days of Enoch, and was 
thought to be a communion with the Great Principle of the Uni-
verse. It commemorated also ecuoosis or purgation by Fire, to 
which the Apostolic Cabir justly consigns the fallen and unrep-
entant votaries of idolatry, filth, and falsehood, who make their 
belly to be their god. So the rite of Ablution in fire and water, 
so generally practised among almost all nations of antiquity, 
seems to have been a mystic representation of purification 
and regeneration of the soul after death. The exile at his 
return, and the bride at her marriage, went through cere-
monies of this kind. In Roman Catholic countries this rem-
nant of paganism exists: the bride and bridegroom before their 
marrige are required to confess, to be absolved, and to go to 
communion. I have already shewn how Jesus brought much of his 
mystic lore from Egypt. Part I, 431; Part II, 271, 427; Part 
III, 320; and General Index, s. v. Jesus. In confirmation of 
what I have also said as to one custom peculiar to Jesus, that of 
brathing on his disciples, it likewise was of Egyptian origin, and 
continues down to the present day. Thus we read in Richardson's 
Travels, i. 218. The same long figure is here represented on the 
ceiling as breathing her sacred inspiration over the head of Osiris, 
a practice of which there is a relic in Egypt at this very day. 
The holy dervise, having called upon the name of God in deep 
and hollow tones before making a fresh inspiration by which to
recontaminate his lungs, *breathes upon the face of the person on whom he would confer his blessing*, believing that the breath which comes from the lungs, immediately after pronouncing the name of God, *is fraught with the most gracious and salutary efficacy to him who receives it.*
The Book of Enoch.

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CHAP.

XX. A Vision of the Son of Man.
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CHAPTER I.

In the Name of God, the Merciful, the Gracious, slow to punish, and of great compassion and holiness. This Book is of Enoch the Prophet. May the blessing of God be with that man who loves him for ever and ever. Amen.

1. Irad, the son of Maha-Gar, built himself a palace, with fair gardens, and a Temple also. And he raised it on a thousand columns, each three hundred cubits high. The Wild Bull guarded its porches.

2. And in the centre Irad raised a golden Image; the face of a man, the neck of a lion, the body of a bull, an eagle's wings. And Irad gave command throughout the whole country that all should come and worship the Image, the likeness of his God.
3. And the Watchers of the Night came with their wives and with their children and their slaves also, and they did homage to the Idol; and they forgot the First. And multitudes flocked together from East and West; and the cave dwellers; they who lived on fish and reptiles, and drank blood, and fed on the marrow of lions; and the serpent eaters, and those who lived on canes and locusts, and on raw flesh.

4. And they who slept in trees and on rafts, and hunted beasts and destroyed birds; and those who lived on ostriches and dog's milk, and tortoises, and the flesh even of men; all gathered themselves unto the King's Temple, and bowed before the Image of their sovereign's God (1).

Bless my song, O Sun!
Thou mighty Star of the Seven Heavens:
Who swayest the spheres of earth,
Through the immensity of boundless Space.
O resplendent!
O universally shining One;
Who rulest the tracks of Light;
To whom mortals look with joy.
O Universal Glory;
Thou just, thou gracious, thou supreme Father;
May my inspired soul praise thee;
May the music of my thought sing thy brightness.
Thou art the sovereign Light;
Whose glorious Image shines ever above me.
To thee, heroes pray;
Nor do their prayers arise in vain.
The east is glad with thine arising glory;
Fair is thy meridian splendour;
And when thou settest in the shining west,
Still we look on thee with love and praise.

5. And it was night; and it came to pass that I, Enoch, was alone in the Temple, and I contemplated the Image. And a tempest arose; thunders and waves of lightnings, and the moan of winds; and the dome of the Temple was rent; and the whirl and the rains rushed in.

6. And behold! a flash, and it rolled down like a god; and grappling the Image it smote from head to foot, and dashed it in fragments; its crown of jewels was broken; its sceptre was a ruin; it lay as lies a blackened corpse; it was stricken into small pieces, and the rain roared, and buffeted its remnants.*

7. And when I saw the Image dashed to earth, I said, Is this the god we worship? a god, the slave of chance and of the elements? He cannot foresee the storm; he cannot ward away the stroke of ruin; in his own house he is helpless; he lies at the mercy of the Messengers of Air.

8. But I; whither shall I betake myself, and why should I yield up my soul and spirit to what is not?
Thou, who art in Fire
Teach me thy Mysteries:
Fill me with divine inspiration,
Bathe me in the streams of light.

* The description here given reminds one of that magnificent image in which Homer calls thunder the terrific armour of God: δειμαλεον Διος δαιλον. Batrach. 289. By one of the Psalmists it is called the Voice of God. xxix. 3. Hence a Messenger is called a Son of Thunder; and the Seven Thunders of the Apocalypse are Seven Voices of God.
Ancient of Days!
Clothe me with the serene moon of wisdom:
Illuminate my soul, that deep ocean,
Till in its darkest depths it feels thy splendour.
I am alone, and ever lonely:
I feel myself a wandering, helpless unit;
Death on this side: death on that;
The cloud of desolation ever present.
In vain do I uplift me to the Ancient;
In my prayer have I sought him ever and ever;
But no answer doth he give me.
Never once hath He spoken
Visions enter my soul——
But I seek the Vision of the Supreme;
When wilt thou give it to me, O Father?
When shall I see Thee in the Temple?
Then shall I pass away with full content,
When I know that thou hast heard me;
When the sound of the Eternal Harp
Has bathed my soul in tears.
Lights and gleams and dreams;
And words from the starry heaven;
And visions over the veiled eye;
And the presence of ethereal essences.
Fiery lights, flashes of flame;
A waving sea of stars:
A magnet-trance,
An awakening soul and spirit.

9. And I departed from the place, and passed over the river. I bowed no longer to the stone (2) upon its banks. The stars shone through darkness; but I kissed not my hand to them. I lifted up my spirit to the One.
I sought counsel and strength from Him.
Hear, O Heaven, and give ear, O Earth,
All ye Children of Beauty hear:
Better is it to be forsaken of all men,
Than to be made their king by joining in their vices.

To God alone be Glory.
The night departs: darkness is scattered;
The morning brings back light:
Reverence be unto the Supreme:
Let not none share praise with Him.
O God, let us give Thee thanks,
In the night and in the morning,
Under the stars, and under the sun,
For all thy benefits to mortals.

10. And I saw a Virgin more beautiful than the Sun;
she spake, and smiled upon me; and she said, Come, for
so thou art commanded; and she led me to a Wilderness:
no tree was in that solitary place.

11. And when it was night the Virgin drawing forth a
robe, made of it a tent, and she went in and laid her
down, and beckoned to me: and she was as a Rainbow.
But I heeded not; I lay upon the sand; the stars shone
over me.

12. Then again she beckoned to me, saying, Thou art
faint with hunger, wilt thou not have food? and I an-
swered, Yes; and she showed me a lamb straying; and
she said, Arise, kill and eat; but I answered, Nay; I
will rather die of hunger; this lamb belongeth not to
me; her owner hath lost, and peradventure now seeketh
after her, why should I steal? better is it to die: And
the stars shone over me. But over her tent I saw the
Rainbow shine.
13. And when it was morning she rose, and went her way: she smiled; I followed. Feeble I was; yet I murmured not; we wandered over a Wilderness. And when it was evening, lo! a bottle of water; and the Virgin said: Take; drink. But I said, Nay; some traveller has dropped it; peradventure he may come back and die if he find it not.

14. And when it was night she drew forth her robe, and made of it a tent; and she went in and laid her down; and beckoned to me. But I heeded not; I looked not on her; I lay upon the sand until the morning-blush.

15. And I saw a fountain of pure water, cold as the moonlight, and a date tree full of fruit; and I called to the Virgin within the tent; but she answered me not. The fading stars alone seemed speaking to me.

16. And I said, O daughter hast thou no word for me? and who art thou enwrapped in mystery? Two days have we journeyed over this desert; and thou hast not broken once thy fast; yet still thou bloomest like the rose, and thy brightness is like the moon in her fifteenth day; and now when God has offered food, lo! thou wilt not take thereof.

17. Then the Virgin said to me: Enoch! I am the Spirit of thy spirit: I have seen and tried and proved thee; now do I depart. And she left me, and I was alone; alone and weary in the Mountains: and the stars spake to me, and light entered my heart; and I seemed to pass over the waters of a great sea; and I was in a Dream. O Thou Beautiful! come upon the winds. Glide over the waters: sink into my soul: Let the sun of thy bright face
Shine in lustre over me.
What am I? What am I?
Sin is like a shroud around me:
A man among evil men:
With thoughts of evil: evil in my nature.
Can I go unto the children of the land,
And say unto them, Follow me?
Her face of sunbeams glittered—
Even so it is ordained.

CHAPTER II.

There was a Veil lifted from above my head;
My spirit saw the Past and the revolutions of the Past;
A City splendid with gold and marble;
With stately towers, palaces, and temples;
And I said unto one who guarded the Gates:

* The Eleusin Medals prefixed to this Chapter are taken from Beger. They represent the Virgin Mother of the Lions of Jid, or the Apocalyptic Messengers. In the medal to the right She holds the Mirror or symbol of the Universe; in that to the left she holds the Branch. See Part I, 515; II, 152; III, 82, 284; and the General Index, s. v. Mirror.
Friend! how long hath stood this noble City?
And he said, This City hath always stood,
Its years are without number, it will stand for ever.
Then rolled a Cloud over me, and I passed onward;
And when a thousand years were gone
I came again that way and sought the City,
But I found no remnant of its mighty splendour.
I saw only a Desert.
There was no herbage, nor any fountain;
Dry and burned dust and sand.
I saw a Wanderer, and said unto him,
O friend! where is that noble City?
He answered saying, This Wilderness
Hath stood for ever and will stand for ever;
There is no City, neither hath there been;
But all is Desert as thou seest.
Then rolled a Cloud over me and I passed onward,
And when a thousand years were gone
I came again that way and sought the Desert;
But the Desert was no more.
A vast Forest of woodland
Covered all the plains and mountains,
And there were men felling trees;
And there were hunters following game.
One reclined beneath a mighty tree:
I said to him, My friend, answer thou me,
How long hath this majestic Forest
Filled the place of the departed Desert!
He said, This Forest hath been here for ever;
Yea, even from the birth of time;
And unto the end will it flourish greenly;
There is no Desert, nor hath there ever been.
This is the primeval Forest.
Then rolled a Cloud over me and I passed onward,
And when a thousand years were gone,
I came again that way and sought the Forest;
But I saw Tents and smiling plains,
And shepherds with their flocks and herds,
And children playing among flowers;
I said unto one, white with years,
O venerable father of many!
How long have these fields produced fruit?
Blooming sweetly for men and cattle?
He answered, saying, They have produced fruit
From the very first moment of the world.
I told him of the Forest, but he heeded not.
He said, There hath been no Forest here:
These plains have always borne food
Abundantly for the shepherd tribes.
Then rolled a Cloud over me and I passed onward,
And when a thousand years were gone
I came again that way and sought the Tents,
There were no Tents, nor any trace of life;
But in their place I saw an Ocean
Rolling with great billows;
And on the Ocean was a boat,
And a solitary Man was in the boat.
I said unto him, Where are the Tents,
The green fields, and the smiling shepherd tribes?
He said, Thou dreamest; there are no fields,
Nor have there ever been in this Ocean.
But from the first have these waves rolled
Over the boundless Deeps beneath;
They shall roll for ever and ever
Unchanged and mighty as they now be.*

CHAPTER III.

1. Then was my soul enwrapped: my spirit was transfused in mists and clouds: gleams passed before me. Dim forms beckoned, and airy voices whispered in mine ear. I heard, as it were, the sound of waterfalls, and of many instruments of music, and after these silence, as of a starry night; a silence that spake.

Like a tree stricken by lightnings;
Like a tower blasted by the stroke of heaven;
Like a ship wasted by the waters—
Even so was my spirit;
The Ocean stretched afar;
Like the dim form of Eternity:
A spreading wilderness of many waters:
A vast and boundless space.
Bright and many-coloured were the gleams and flashes
That came like swans over that ocean:
Or as eagles with fiery wings;
Or as the flame-winged Seraphim.
Every peak seemed bearded with light;
Every pine and oak a pillar of fire,
And angel-voices sang:
He comes—the Great One comes.
Summon thou the Sacred Congregation,
The dwellers by the dark seas;

* There is a strange coincidence between this and Ovid. lib. xv. cited ante Vol. I., 75. Had Ovid read the true Book of Enoch? or had he learned its teachings in one of the Lodges?
Let them fly to welcome the king,
The descendant of the star-clothed.

O Wave! thou Wave of Flame!
What sayest thou unto my soul?
The Wave arose; it stood! it spake:
Stand thou not in my presence!
Within my mountain cave I fell prostrate;
My lips touched the crystal stream;
The mountains rolled in clouds;
The waters whirled in darkness.
A light, a flash, a quivering glory
Wrapped me in an eddy:
I was borne by the Mountain Eagles
Into a dark place.
Hymns of beauty resounded:
My spirit was enfolded in trance:
The fire-birds of flashing splendour
Flitted round—but silence was supreme.
For three days—for three nights;
For three courses of the stars;
For three marches of the rolling storms,
Rest, and pray in this solitude.
I know the numbers of the Shining Host,
Of the mystical Ouein;
Son of Fire; Voice of Wisdom;
Know that God is One.
Adore thou, the Supreme Ruler,
The Lord of the Sapphire belt;
The mountains answered:
Know that God is One.
And I heard the Waves saying:
As are the leaves of trees, so are the generations of men;
The City fades, and the Desert grows;
The Wilderness itself is swept away in time,
And the Forest takes its place,
And the Plains give way to the Waters,
And the Waters themselves in turn are dried up;
So are the generations of mortals;
They live, they die, and are no more.
And I saw Four Ages;
The Age of Air, the Age of Water,
The Age of Fire, the Age of Earth;
These passed before me.

Then spake the Serpent with the Lion's head;*
Behold I do reveal unto thee, Wisdom;
I have shown thee, Powers of Heaven;
I have guided thee to the pathway of the gods;

* This is the Serpent of the Naronic Cycle as he appears in one of the gems of St. Genevieve, published by Montfaucon. The solar glory surrounds his head; the Sun and Moon are seen to conjoin in the Cycle. He is a Leviathan, but with a Lion's head.
Destruction is but the prelude to Renewal:
Death is but the portal to Life;
Even truth also must be made new.
Behold, I saw the Heaven in a blaze of purity,
And I saw the earth absorbed into an Abyss:
The rolling sphere inclined;
The moment of destruction was at hand. (3)
Mountains suspended over mountains;
Hills sinking upon hills;
Lofty trees toppled headlong;
They sank downwards into chasms.
My voice faltered;
I cried out and spake:
Lo! the earth—it is destroyed;
It hath passed like a falling meteor.
Then did He raise me up:
Why dost thou lament, son of my soul?
I spake as I had seen:
I revealed the Vision.
He said, 'What thou hast witnessed shall come to pass;
Thine is a Vision of the True;
Destruction is at hand;
The earth shall sink.
Yet now arise; pray to the Lord;
To the Lord of Spirits that he may spare;
That the race of mortals die not
When the bolt descends from heaven.
Lord of all the creatures in the heavens?
King of kings—God of the world.

Blessed art thou, O Lord, the King,
Great and powerful in thy majesty:
Thy reign, thy kingdom, thy thrones of light,  
Endure for ever and ever;  
All the heavens are thy seat;  
And the earth thy footstool throughout the Ages.  
For Thou hast made them, and over all thou reignest;  
There is no act which is beyond thy power;  
With thee is Wisdom without change;  
She abideth ever near thy Throne, and in thy presence.  
Thou knowest all things;  
Thou seest and hearest all things;  
There is not anything concealed from Thee;  
For thou perceivest clearly:  
The spirits of thy heavens have transgressed,  
And on mortal flesh shall thy judgment fall.  
When the order of things throughout the Universe  
Hath grown old and feeble and decayed,  
Thou speakest; thy Word leaps forth:  
Behold in new beauty they are restored  
As a noble Tree when winter passes  
Puts forth the glory of its strength;  
Even so perpetually renewed  
Is that mighty Palm, the Universe.  
But thou, O Lord and mighty King,  
Grant thou the prayer that I pray  
May followers be given to Thy Word on earth;  
May the whole human race not perish,  
That the Sphere of Man may not be lonely;  
That an ever-abiding destruction prevail not.  
Or if indeed the Sons of Evil perish,  
Let a righteous and upright race come  
Who shall establish their posterity for ever.  
O Lord! hide not thy face.
As from a blazing Fire when the wind blows
Sparks and flashes perpetually ascend;
Even so from the Central Light
Light perpetually goes forth.

And he said:
Son of my Soul look thou on this Book,
Which heaven has distilled as if in dew,
And reading that which is written therein,
Understand thou every part thereof.
Then did I look upon it;
And I understood the varied works of man;
And of all the children of flesh upon earth
Throughout successive generations.
And I blessed the Lord, the King of Glory,
The worker of the workmanship of the world,
And I glorified the Lord because of his long endurance,
And of his blessings given to the children.

I arose; I prayed; I wept;
I went forth, and looked on high;
I saw the Sun walking in splendour
The stars of twilight were scattered.

Then was I aware of another Voice;
The Voice of the Silver-Headed:
The Supremely-Fair of the spheres,
With the varied rainbow of the Thrones.
A foam of eddying light around the head;
A river of flowing fire beneath the feet;
Out of the midst lightning flashes;
Darkness, whirlwind, and silences.
He who would pass into the Celestial Circle,
Who would cross the boundary of fire,
As a silver arrow shooting through the midst—
As a note of music from the harp.
Lo! I say to thee, his pure-white essence,
If it hath one tinge of even a shadow of darkness,
Shall sink and perish in that stream:
The weight of a hair shall draw it down.
The King, the slave, the beggar by the way,
Are equal all upon the river bank.
God giveth unto every man
A reward equivalent to his work.
The sovereign on earth is not a sovereign in heaven:
He who has begged, begs not in the spiritual:
All are on the same level.
And unto each shall his meed be presented.
A monarch sought to pass,
He was hurled into Infinite Space:
The monarch's lowliest servant came,
He passed on wings of light into the Angelic Sphere.

CHAPTER IV.

1. This is a record of the revolutions of the Heavenly Lights, according to their classes, powers, periods, names; the places of their birth, and their successive months, as the shining Angel did reveal them.

2. This shall be their order during ages of ages until a new cycle shall arise, and this indeed is the first law of the luminaries; the Sun and Light arrive at the Gates of
Heaven, which are in the bright East, and thence they travel onward to the Gates of Heaven that lie westward.

3. There are the Celestial Gates from which the Sun goes forth, and the Celestial Gates in which the Lion sets; thence also does the White Hind arise and set again; and the Star-leaders among the starry host. *

4. Six Gates are there where the Sun arises, and Six Gates in the place where he sets, and all respectively are on an equal level, and there are many apertures for splendour on the right and on the left. †

5. First marches forth the solar Lion replete with luminous fiery flames; the circle of which is as the Circle of Heaven itself, and where he ascends as in a chariot, the wind blows. The sun sets in heaven, and returning by the north, so as to proceed towards the east, it entereth by that Gate, and thence illuminates the whole face of heaven, and so for the first month it goeth out of that Gate, and rolling onward it reaches the fourth Gate; of these six, which are at the rising of the Sun; and in this fourth Gate, through which the Sun and Moon proceed, there are twelve apertures for splendour through which flame issues.

6. And when the Sun arises in the heaven it goes forth through this fourth Gate for thirty days, and by the fourth Gate that is in the heaven westward, and parallel with the former it now descends; during that period the

* Founded on this passage was the Jewish name for a synagogue, Shar Hasha, or the Gate of Heaven. The Hindu Ghauts give their name to our Saxon Gates.

† These things are metaphorically spoken; the language of the heavens is not like a mathematical demonstration in Euclid.
day is lengthened from the day, and the night curtailed from the night for thirty days, and then the day is longer by two parts than the night; the day is ten parts and the night is eight.

7. The Sun goeth forth through this fourth Gate and sets in it, and turns to the fifth Gate during thirty days; after which it goeth out and sets in the fifth Gate; then the day becomes lengthened by a second portion; now, indeed, the day is as eleven parts; the night is shortened, and is only seven parts.

8. And now the Sun returning eastward enters the sixth Gate, rising and setting therein one and thirty days. At that period the day is longer than the night; it is twelve parts; it is twice the time of night; the night itself is shortened into six parts; thenceforth the day is shortened and the night made long.

9. Again the Sun returns eastward entering the sixth Gate; there does it rise and set for thirty days; when that period is completed the day is shortened: it is eleven parts while the night is seven.

10. Then the Sun marches from the west from the sixth Gate, advancing eastward, it arises in the fifth Gate; there it remaineth throughout thirty days, and sets again westward in the fifth Gate of the west. At that period the day becomes shorter by two parts; the night is eight parts: the day is ten parts, the night is eight parts.

11. Then the Sun advances out of the fifth Gate, as it did set in the fifth Gate of the West: and rises in the fourth Gate for thirty one days, setting in the west because of its signs; at that period the day and night are equal; the night is nine parts and the day is nine parts.
12. Then the Sun goes from the Gate as it sets in the west, and returning eastward goeth onward by the third Gate, there it remaineth throughout thirty days, setting in the west at the third Gate. At that period the night is lengthened from the day, and the day is shortened for thirty days; the night is equal to ten parts, but the day itself consists of only eight parts.

13. The Sun now goes from the third Gate, where it set in the west; returning eastward it proceeds by the second Gate of the east; there it passeth throughout thirty days; setting in the second Gate of the west of heaven. Then the night is equal to eleven parts; but the day itself is equal only to seven.

14. Then the Sun goeth from the second Gate where it did set; it returns to the east by the first Gate for thirty one days; it sets in the west in the first Gate; the night is then twelve parts and the day is six.

15. Then the Sun, having completed the circuit, returneth a second time throughout its sphere into the first Gate; it enters throughout thirty days, and sets in the west in the opposite part of heaven; at that period the night is again shortened; it consists but of eleven parts, while the day is seven; then the Sun enters into the second Gate of the east, rising and setting in its circuits for thirty days; then the night is again made shorter; it becomes ten parts, while the day is eight parts.

16. Then the Sun goes from that second Gate and sets in the west, but rises in the east in the third Gate for thirty days; then the night becomes again shortened; it is but nine parts; the day also is nine, and the night and
the day are alike equal, and the whole year hath three hundred and sixty-four days.

17. Thus the day is daily lengthened and the night shortened, during the progress of the sun back and forward, and this is the law of that great and everlasting Lion which God hath so appointed for ever and ever. And his names are Ari-Arez, Sur, and Tamuz.*

These things did he show me,
That Angel of the Lord of Splendours:—
The institution of heaven in the Heavens,
And in the worlds that are under the Heavens;
Twelve Gates that open to the circuits of the sun-chariot;
And from which the rays of the sun are emitted;
From these rays heat proceeds.
Twelve Gates also I beheld in Heaven,
Through which the Sun, the Moon, and the Stars,
And all the luminaries of heaven do come forth,
According to their periods of rising and setting.
There too I saw secret meteors,
And the distribution of the varied winds,
And the mysteries of dews and clouds;
The caverns of the hail, the snows,
The mansions of the clouds,

* Among the curious monuments of Egypt, says Sheik Schemsedden Mohammed, in his book entitled The Wandering Stars, we must place the Berbis. At Dendira there is one in which there is a dome that has as many windows as there are days in the year: every day the sun makes his entry by one of those windows, and does not return till the anniversary of that day in the following year. There are many words, adds de Sacy, whose signification I have not been able to determine with precision; many appear to have been entirely unknown to our lexicographers; of these is the word Berbis. [It means the Creative Force or Energy.]
The wondrous Cloud itself
Which filled all Space
Before the Universe gleamed.
The mechanism of the Moon, and her phases;
Her birth ever renewed
From darkness into crystal light;
Her unchangeable procession.
How she goes before the giant Sun,
Wandering never from her path;
Shining as a lamp to mortals
In obedience to the Supreme Lord
I mingled in her mysterious orbits;
The cycles that she completes by day and night;
Her course to the pure, a splendour,
But to the evil utter darkness.
Unto these, even the Sun shines not:
His orb is but vapoury mist:
How can they who are blind to God
Perceive the glory of his servant?
God hath separated Light from Darkness;
A fiery belt divides them;
The spirits that delight in each, abide in each,
None can pass that ever-burning zone.

18. And he said: Knowest thou, O Enoch, who may this Sun be? and who this whitely-shining Moon? The Lion glitters, but the White Hind is all love.

19. From the Sun proceedeth all that is divine: love and light, and warmth and beauty.

20. These flow into all places, into all natures, into all essences, into all starry fountains.

21. With these are carried along in flame-circles the leaders of ten thousand classes of stars.
22. Regarding these, men do greatly err: they know not their true nature, nor become participants of the sun-gleam.

23. Blessed are they who do receive thereof: who shine and burn and are crowned.

24. And he said: Hast thou heard of the ways through which the Splendid Ones go forth? Seek—meditate—retire into the wilderness: in the caverned mountains seclude thy soul.*

CHAPTER V.

Beautiful art thou, O Sun!
Yet I will not bow to thee in worship;
And thou, Moon, art fair indeed;
Yet will not my soul adore thy circle.
I have seen ye tremble in light,
As if ye were living Creatures;
Yet I know that ye are ministers only:
And that God is your Divine Master.
He shall be my Sovereign:
Before His Throne will I bend low:
I will not worship the Rainbow Spirit
Who is ever near and with the Lord.
But thou, O Moon, art her footstool,
And thou, O Sun, art but her veil.
She casts thee round her, like a robe—
Shall I worship a garment?
In the mystical grove I see an Altar—
It is the sacred Altar of the Father:
On this shall I lay my heart,

* Enoch did so. See APOCALYPSE, section 13; Part I., 525
And unto Him only shall I bow in adoration.

And I saw a Glory of Light; clouds fine as air; and in the centre thereof the Sun; and two Rainbows round the Sun; and yet a third Rainbow in the opposite quarter. But in the extreme ends of the two Rainbows the central Sun was so brightly mirrored, that the intensity of light and golden splendour made three Suns, when there was but One.

And lo! a vision of fire-red horses,
They passed over seas of waters;
In dew, in rain, in frost, in snow,
Like meteor-lights they flashed.
The mountains stayed them not;
They put forth wings; they flew;
Thunders in their dark feet;
And in their eyes stars like fires.
I heard their names:
The silver Gates of the Clouds opened wide;
And downward into the glens,
They passed like rivers of flame.

He shewed me the Secret of the Lights,
And the judgment which they carry on their wings,
They lighten for a blessing;
According to the will of the Lord of Essence.
The secrets of the Thunders were revealed unto me:
When they grind as in a mortar above heaven:
When the night-clouds fly before them,
And the sound of their wrath is heard.
Their Voice is for peace and blessing,
And for judgment also according to the Law:
When the guilty hear and know it,
They hide themselves in caves and holes.
Divinely beautiful is the survey of the Heavens,
And of the splendours that revolve therein:
Beautiful in their majestic order;
In their varied and majestic course,
For their beauty and order are derived
From Him who is the First,
The One, Supra-Celestial Fire—
The Ancient of the olden time.

Afterwards I saw every Secret
Of the Dark Splendours that are concealed;
I grasped the sources of those Lightnings;
Which bless and fertilize while they flash.
O thrice blessed are ye,
Ye pure Spirits of the earth,
For whom a knowledge of those beautiful things
Has been prepared by your Lord and Father.
Ye shall exist in sunlight;
In the rays of everlasting life,
Whose beam shall shine for ages
With a glory that never fails.

1. Then another Spirit who proceeded with me spake,
and shewed me the first and last Secrets; the Mysteries
of the Heavens above; the mysteries of the earths be-
neath; and the beginnings of all things, and how the
Spirits of the Heavens are divided; and the Spirits who
rule the winds; and how the winds are numbered by
God; each in proportion to his strength and excel-
rence.

2. He shewed me the force of the moon's light, and
how its growth is regulated; and he disclosed to me the
name she bears among the Immortals; the first is Ason-Ya; the second Ebla; the third Benasi, and the fourth Erae. And he narrated to me the divisions of the stars in order, and their names, and the ranks of each division. He shewed me how the lightning flashed, and how the clouds do instantly obey; and the silent pause of the thunders; and the energy of the new-awakened bolt.

3. The thunder and the lightning are one; yet are they both, two forces; they move not with one spirit, yet are they still indissolubly joined. For when the lightning flashes forth, then indeed the thunders sound; and the guiding Spirits pause and rest, until the space of the time is passed.

4. He shewed me how each is restrained as with a bridle, and is impelled by the force of the spirit, which sweeps them over the mighty spheres, as an arrow loosened from the bow.

5. And I beheld, as if in seven-fold lustre, Holy Ancients: the Cherubim with uplifted wings of glory; the Seraphim and the Ophanim of light; the pure and burning Chasmalim of starry shape; Asarim and Isarim; myriad and innumerable millions they were; their songs and music filled the Universe.

6. Seas of light flowed before me, far into extended space; oceans with towers and spires and obelisks on their snow-white shores.

After this he gave me the signs,
He made known symbols and secrets
Of all the hidden wisdom.
In the Book of my Father,*

* The Book of my Father means the Apocalypse. Section 8. (See Part I., 521);—They gave to her the two wings of an Eagle to
And in the mystic parables
Of the All-Powerful Spirit;
Who is there whose heart softens not
Whose nature is not troubled at these things?

Light of the Universe!
When shall I return me to Thee?
When shall I go back unto the ancient places,
The paradise-bowers of Primeval Love?

There the mighty Triad of Beauty
Shines in white resplendency;
Armoured in the diamond-light of heaven:
With bows and arrows of golden beam.

Around the Fire-Altar
Rising in the midst of ocean,
Washed by ten thousand darkling waves,
They bend, they pray, they sing.
The Rainbow rises out of the Ocean;

See into Hermon, where was her place;—and the Naronic Cycle,
where the Sun and Moon conjoin, with Six Stars, are commemorated in the two Eleusin medals which I copy from Beger. The Rainbow surrounds the Holy Spirit.
But the Spirit shines in loveliness,
The waves leap up with silver on their crests;
She breathes delight and peace through all.
A hymn arises out of the mystic cells,
The song of Hu, the Lord of the Universe:
It impels as if with fiery force
An effluence through all that live.
Their natures beat with fire-energy;
They swell with joy and with a calm wisdom;
And circle round the White Stone of Might,
Whose face is the Mirror of the Spirit.
O Mighty One, small as the mote,
O Glorious One, larger than the Universe;
Our Lord, our God, our Mysterious Sire,
In Thee alone do we put faith.
Thou art Life; Thou art Light;
Thy form is translucent sunshine;
Lord of Waters! Lord of Worlds!
The Great, the Ancient, the Infinite.
And I saw a holy Vision in the Heavens.

In the two medals above (which I take from Beger), Sacer Ceres, in the first, holds the Branch or symbol of the Buddha:
And He said, Who will go? 
And a peal of thunders answered: 
The Universe was wrapped in dazzling flame; 
It quivered in the hold of lightnings. 
Hear ye, hear ye, said the Thunders, 
The Branch of the Lord is beautiful; 
He alone knoweth no change, 
But his fruit is an everlasting glory.

CHAPTER VI.

1. And I heard One speak:

2. In the seventh of the first was He born, while the Holy and the Just awaited him with patience.

3. But after him, in the second, great wickedness did arise, and fraud did spring forth.

4. Afterwards, in the third, a Man of the Tree of Purity, is made manifest: the Branch thereof shall bloom for ever.

5. Next, in the fourth, visions of the All-Powerful shall be seen: the order of generation after generation.

6. Then, in the fifth, the House of Glory and of Might shall be raised for ever and ever.

7. In the sixth, there shall be darkness, and in it shall a Man ascend.

8. In the seventh, the Righteous shall receive a sword to execute judgment upon the evil.

9. In the eighth, shall be the Pure, chosen from the Tree of Everlasting Beauty.

She wears the helmet of Venus Cabira. In the second She holds the Winged Hermes of Heaven, with his roll, or Apocalyptic Volume, in his hand. Behind her is the Ancile and the Mirror of the Universe; supported by the Universe itself.
10. In the ninth, the virginity of the Righteous shall be revealed to the whole world.

11. In the seventh of the tenth, an everlasting judgment shall be executed: heaven shall spring forth in the midst of the angels.

12. The Stars of Shesti Matri shall be revealed.* And a long interval shall pass, and gleam fitfully.

13. The former heaven shall wane away; a new heaven shall appear; all the Powers of the Most High shall shine with seven-fold splendour, lustrous as serpents of fire.

14. The House of the King shall be built up for ever.

15. The Voice ceased.

16. And I was lost in wonder: the darkness of mystery on my soul and spirit. And I could not speak.

Rise, arise, O King of the earth:
Gird thy spirit with the eagle;
Soar into the Divine Presence:
Think not, as mortals think.
I rose in clouds of golden splendour,
In flame-mists; in a trance;
I saw the Chair of Rainbows.
I saw the splendid gleaming Seraphs.
Happy, oh! how happy are they,
Who see these Palaces of Glory;
Waving, rolling in an eddy of flame;
With the splendid foam of fire.

* That is the Child of Six Mothers, of the Nereus or Naros. By the Buddhists he is called Sosio-Oah, which may be translated either the Ocean-Saviour or the Fire-Saviour—each alluding to the Mother, the Holy Spirit. Sosioah means also the Six, or Naronic number of the Holy Spirit—that is, Her Son, the Messenger. See Part III., Primitive Roots, xx. xxv.
The Luminous One gives Light
To all these splendid spheres:
Hu-Maya-Luc:—
I fell upon my face in fear.
And when a thousand years passed,
He graved upon my thigh:—
Like a thunder-cloud the Raven passed:
But his beak dropped blood.

The First Psalm.

Give thanks unto the Lord, call upon His Name:
Make known His deeds among the people;
Sing unto Him: sing psalms unto Him;
Talk ye of all His wondrous works.
Glory ye in His holy Name;
Let the heart of them rejoice that seek the Lord.
Seek the Lord and His Strength:
Seek ye His face continually.
Remember His marvellous works that He hath done;
His wonders and the judgments of His mouth.
He is the Lord our God:
His judgments are in all the earth.
Be ye mindful always of His covenant.
The word which He commanded to a thousand generations,

Saying: Touch not mine Anointed Ones,
And do my Prophets no harm.

And when they went from nation to nation,
And from one kingdom to another people,
He suffered no man to do them wrong,
Yea, He reproved kings for their sakes.
Sing unto the Lord, all the earth,
Shew forth from day to day His salvation.
Declare His Glory among the nations,
His marvellous work amid all peoples,
For great is the Lord, and greatly to be praised,
He also is to be feared above all gods.
Glory and honour are in His presence;
Strength and gladness are in His place;
Give unto the Lord, ye kindreds of the people,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto His Name,
Worship the Lord in the beauty of holiness.
Once ye were as Spirits before Him;
Gleaming in the beauty of the sun;
But now a fallen race,
Ye sigh after the Golden Seats (4).
Tremble thou earth;
The world also, and all that be in it;
Let the Heavens be glad; let the earth rejoice;
Let all men say, The Lord reigneth;
Let the sea roar and the fulness thereof;
Let the fields rejoice and all that is therein.
Then shall the trees of the wood
Sing out and shout at the presence of the Lord;
Because He cometh to judge the earth,
And to give splendour to the Sons of Truth.
O ! give thanks unto the Lord, for He is good,
For His mercy endureth for ever.*

* This Hymn appears in the so-called Psalms of Daoud, cv.,
and in 1 Chron., xvi., 22. I have alluded to it in Part I., 421.
1. The Word revealed unto Enoch: a blessing to the pure, who shall exist in the days of tribulation; but to the wicked and ungodly it shall be a stumbling-block. I, Enoch, was with God; I made answer and spake with Him, while mine eyes were veiled, yet opened; and while I saw Holy Visions in the Heavens. These did the Divine Ones shew: the Lion-Gods.*

* See Part III., General Index, Lion-Symbol; also 315, 348, 360. See Montfaucon for gem prefixed to this chapter. Chifflet gives the second, which is the Lion of the Naros, with the Isām
From them did I learn all things;
By them was I filled with understanding;
I beheld the things which are not now,
But which shall come to pass in future days:
In generations that are yet to be;
When the Son of Heaven shall shine forth.
By them I spake, and did converse with those
Who shall go forth in glory from their habitation,
The Holy and the Mighty,
The Rulers of the sphere of man.
In after days they shall sit upon Zion,
And call their hosts around them.
They shall be made manifest in lion-strength,
In the majesty of the power of heaven.
All shall be awed;
The Children of Darkness shall be terrified;
Fear and trembling shall overcome them;
They shall be scattered to the ends of the earth.
The lofty mountains shall be troubled;
And the hills shall be depressed with shame;
They shall melt like honeycombs in Fire;
The earth of man shall be deluged,*
The sons of flesh that are thereon shall die,
And judgment shall be pronounced aloud,
Yea, even the righteous also shall be on trial;
They shall be weighed in the balances of God.

Symbol of the conjunction of the Sun and Moon. This Lion is seen among the Egyptian and Nimroud reliques in the British Museum.

* Kircher says that Annius, in his Commentary on the Apocryphal Berosus, has asserted that in the Volume of Enoch was contained the prophecy concerning two total destructions of the earth, which should come to pass, one by water, the other by fire.
But to those in fine shall Paradise be opened;  
They shall belong to God, and shall be happy in His light;  
And the splendours of the Beautiful One of Heaven 
Shall enfold them round within its circle.  
Behold He comes with thousands of the Saints,  
To execute judgment upon the wicked;  
For their crimes shall the sinful suffer;  
And the carnal shall be covered with confusion.  
The boundaries of the Universe shall flash lightnings;  
The voice of thunders pealing shall be heard;  
And bolt on bolt redoubled amid darkness,  
Shall testify the presence of the Holy One.

CHAPTER VIII.

All who are in the heavens know the order of the heavens;†

* The above medal is in Beger: it represents the Holy Spirit borne by the Lion, or God of the Universe. In her right hand is the Rod or Sceptre of Power; in the left, the Kosmos.

† This is a mystic shadowing forth of the Naros, in words that would be intelligible only to those who were themselves aware of that Sacred Cycle, while to an ordinary reader it would be sealed.
The stars wander not from their orbits;
They rise and set at the moments that are marked out;
They disobey not the commands of Him who ruleth.
The high Intelligences look down upon the earth,
And see the things that are done therein;
They mark the advancing and retreating tide of events,
From the beginning unto the end of the end.
And every Manifestation of the Supreme Being*
Is invariable in his period of appearance;
As the summer followeth the winter;
As the cloud and dew refresh the wilderness.
When the trees wither and the leaves fall off,
And the beautiful seems an image of decay;
Yet they know that all shall be in time renewed,
And that the young blossoms shall bud forth.
And when the days of summer come,
And thou seekest for a shade from the burning heats,
And thou canst not walk upon the parched earth,
Nor upon the rocks because of the glowing beam,
Then the trees put forth their leaves;
Their green branches produce fruit and shadow;
And the sweet and shady bowers of delightfulness
Succeed to the dry boughs of winter.
He who liveth for ever doeth these things;
They are His work, as the rings revolve;
They are subservient to God, and they are immutable
also;
For as He has ruled, even so do they come.
As the rivers flow into the seas from out the seas,
So flow the years into the cycles of the years;

* The Messianic Messenger, called the Manifestation, or Phanerosis, that is, the Phani Spirit of Love.
As the seas re-flow into the rivers from the rivers,  
So do the cycles blend into the new-commencing years (5).

CHAPTER IX.

1. Hearken unto me, O Men; hear ye, in what manner ye have sinned, and how ye have departed from the straight paths which the Man of God* did show.  
In the morning of the earth there was beauty,  
In the golden morning of the Ancients;  
When the race of mortals newly born  
Bloomed like trees in summer.

2. But after sons† had multiplied on the earth, and their daughters did appear beautiful to the eye, then did the Children of Heaven‡ look upon them, and they became enamoured of those fair women.

3. Like horses did they neigh,

4. And they said unto each other, Go to, let us take unto ourselves wives from those;§ are not we the chosen children? and shall we not do as seemeth good unto our hearts?

5. Then did they debate whether they should abjure the sacred command; but they resolved to do so, and to contract marriages with the daughters of those who renounced God. And their leader, Sam-Iaza, said unto

* Chadám, or Adi-Buddha.  
† Those who had not followed the Laws of Adam were so called.  
‡ The followers of Adam were so called.  
§ The Sacred College, or Seven Pagodas, had forbidden all intermarriage with the vicious, an ordinance imitated by other eastern nations (6).
them, May it not be that some of you will repent? and abandoning your Chief perfidiously, shall it not come to pass that I alone shall suffer death?

6. But they answered, saying, We swear, and bind ourselves as one with joint execration that we will not change from this our purpose, but will do the thing that we have sworn to do.

7. And they made oath all together, and bound themselves as one by mutual execrations; and they descended, to the number of two hundred, upon Ardath, which is near Mount Ar.

And the women whom they took brought forth giants, Mighty men and terrible;
And these giants begat the Naphelim,*
And from the Naphelim the Eliudi sprang.
Vast were their numbers;
And they taught themselves and their wives also,
Poisons, and incantations, and magic arts,
And the things and thoughts of Satwanas.
And Azael made swords and breastplates,
And melted metals of the earth,
And fabricated for women gold and silver,
To bear ornaments like harlots,
And to polish stones,
And to give them false splendour,
And to use colours as dyes,
And to violate the Laws of God.
And perverting all the ways of right,
Wickedness stalked over the earth;

* Clouds, Phantoms, Ghosts, as contradistinguished from real Essences. For every evil thing is unreal, having no permanence.
And they fed hatreds in their hearts,
And did evil with the roots of herbs.

8. And of those who polluted themselves, Yakún misled the sons of the priests, and, causing them to descend, led them wandering among the sons and daughters of the infidel. And he whose surname was Kesabela gave evil counsel to the sons of the priests, and led them to corrupt their minds and bodies by intermarriage with the generation of the wicked.

9. And he whose surname was Gader-Eli was a maker of death instruments; by his hand were these things given unto the sons of earth from thence for ever.

10. And he whose surname was Penemue discovered unto the children sweets and bitters; he revealed hidden mysteries, and exposed writings that ought not to be exposed.

11. And he whose surname was Kasyadi disclosed appearances of Gods and Spirits; the Epiphany of the Divine from the Womb, and of the Pure who was removed from the bite of the Dragon, and the Manifestation in the light of splendours, of the Faithful One, the Child of Tebet.* He revealed the sacred number Kebel,† which the Most High, who dwells in majesty, made manifest unto his own Holy Ones, and whose name also is Beka.‡

* A further explication of the mysteries of the Apocalypse which was given by this apostate priest. Tebet is the mystic Teba, the Naros or 600.
† This word Cheb-El is explained Part III. xiii. It is the basis of Kabbala.
‡ This is an anagram of Keba, the occult name of the Tree of
12. He divulged that ever Holy Name, which ought not to be made known to any, breaking through his oath of power, for powerful and strong was that oath. This is the Sacred Akao of the Almighty, whereby the Heavens were suspended before ever the earths were formed; the Akao that ought not to be revealed.

13. This is the Holy Name, whereby the earths were founded on the floods; while the agitated waters rushed wildly out of their dark and secret beds: whereby also the seas were formed, and the foundations of the seas were laid; whereby the rocks were raised against its anger: the rocks that are unchanged for ages.

14. This is the Akao that makes strong the Abyss, so that it shall remain immoveable for ever; by this the Sun and Moon complete their march, swerving not from their appointed course.

15. By this Name the stars revolve; and when their names are called, they come and go; and the winds are ruled, and the thunders also, and hail and lightnings and the seasons.

CHAPTER X.

1. And all these, Chiefs among the Watchers, practised dread iniquities; they polluted themselves with strange Knowledge. Postel. Hist. Orient. 206. But Kubê was a name of Kube-le, or the Holy Spirit Goddess, receptaculum totius nature, after whom is the Arabic black stone or Kaba. The meaning of the passage therefore is that he revealed secrets connected with the Ineffable Virgin-Mother, which none but the highest of the Initiated should know. Akao is one of the divine names of the Spirit-Sun. Note that Naos, the Greek word for Temple, is mystic; the N and S indicate Naros, of which the Central Light is AO.
women; they made a mock of holy ordinances. They destroyed birds and harmless creatures; they bowed them to the images of beast and fish; they ate flesh and drank blood until the very earth did groan and sob.

2. Impiety was spread over the nations, and harlotry prevailed in all places; and Amazarach practised witchcraft; and Arimerz solved magic questions.

3. And they worshipped false gods, Nidra, Levata, Isarta, Patiki; and they did magic in the name of Abdi, and Og, and Nura, and Adsarta.

4. And they corrupted all their ways; and observed the spheres for unlawful uses; and men and animals cried out to God, and their voices reached the Thrones.

5. Then the Holy Spirits, looking from Heaven, beheld blood over the earth and the iniquity wrought thereon, and how the spirits of the souls cried out.

6. The great Archangels of God, Michael, Uriel, Raphael, Gabriel, looked and saw evil in all places, and that wickedness had corrupted all. And the Spirits said, It is the voice of their weeping. The earth is sad, even to the Gates of God; and now to Thee, O Holy One of Heaven, the souls of men do cry.

7. Saying, shrieking: O thou Holy One, justice, justice from the Most High God.

8. Then these Spirits said unto their Lord: Lord of lords, God of gods, the throne of thy glory is for ever; and for ever and ever is thy name sanctified. Blessed be thy Throne, thou King of kings!

9. Thou hast made all: Thou possessest power over
all: all things are open before Thee; neither can there be aught hidden from thine eye.

10. Thou seest what these do, practising all corruption. They have joined themselves to sin and shame. Black are their sorceries. They unto whom thy might of power was given have polluted themselves with the daughters of men; they have gone in unto them, and done iniquity, devising crimes from dawn till dark.

11. And their wives—they have brought forth Giants,* so that earth is red with abominations; and thy children they cry out before Thee, complaining at the Gates of Heaven; yea, the very souls of the spirits of the dead do cry;† their lamentation cometh out of the grave.

12. And the voice of their weeping rises; the echo of their sadness from below; they cannot shield themselves from the ungodly; nor from sinners make their escape.

13. Thou who knowest all things knowest these also and their fruits; yet Thou hast not spoken to thy Holy Ones, neither hast Thou declared thy will.

CHAPTER XI.

1. And Michael said unto Raphael: Bind Sam-Iaza hand and foot; cast him headlong into darkness; cover up his face.

2. Restore the earth which he has corrupted; an-

* In fierceness and power. These were fed on the marrow of lions, bears, and tigers, and were brutal and sanguinary to the greatest degree.

† The writer in Genesis imitates this. The voice of thy brother's blood crieth unto me from the ground. iv. 11.
nounce life—even a resurrection: all the sons of men shall not perish: the slaves of soft beds shall be destroyed. Every oppressor shall die from the earth; the children of the Watchers, the earth tyrants; but the good are as trees that bloom for ever, beside their fountains or by running streams.*

3. Thus shall it come to pass that the evil shall not see the days of holiness, the days of beauty; when the pure shall have begotten thousands, and their sabbaths shall be gardens of peace.

4. In those days the face of the earth shall be sown with seeds of righteousness; it shall be filled with trees of blessing; every Tree of Paradise shall grow therein. In it shall vines be planted; every vine shall give forth abundantly; for one measure of seed a thousand; for one measure of olives ten presses of oil. (7)

5. From all injustice it shall be purified; from all oppression, from all impiety; all manner of pollution and unrighteousness shall perish from the sphere of earth.

6. Then shall the children of men be pure, and all nations shall adore God alone; He will rain down blessings from heaven. He will cause them to descend upon the earth. And upon all the labours of man shall the

* This and the following passages must have been before Hesiod, when in his Theogony, he speaks of Zeus having sent the Titans beneath the broad-wayed earth and bound them in irksome bonds. There under murky darkness the Titan gods lie hidden in a dark dreary place near the extremities of the vast earth. They may not go forth for a brazen chain binds them, and a wall goes round them on both sides; there the sons of obscure night hold their habitations, &c., &c., 716.
benediction of Adnai flow; peace and justice shall assume the sceptre; and reign like kings from Heaven.

CHAPTER XII.

Before all these things I, Enoch, did exist,
But concealed and secret in the deeps; (8)
No man knows where I was;
Neither can the sons of mortals know.
But I was mingled high with the Holy Ones,
And blessing the Great Lord and Father,
In a far-off place where darkness dwells not;
Nor any shadow is beheld.
There a Voice came unto me,
A Voice Supreme and Holy:
It awakened me up,
That with a tongue of flesh I might proclaim.
The Eagle-Voice raised me, saying:
Go Enoch, kinsman of the Sun,*
Say unto the Watchers who have fallen away,
Who have deserted their pure calling;
Who have polluted themselves on soft beds,
Abandoning their silent sanctuaries;
That in exile they shall feel no peace,
Because they did corrupt themselves with lusts;
They shall have no joy in offspring;
They shall wail over the destruction they have caused;
They shall weep for the days of innocence,

* The Hindus call it Archi-Bandu, which has the same meaning. The mythos of Jesus preaching to the spirits in prison is founded on this chapter of Enoch.
When truth and mercy were in their hearts.

We rode upon the Whirlwind's wing—
Over the dark-red storms;
We heard the clash of many tempests;
We heard the groans of many thousands.
Lightnings from the thunder-clouds
Surcharged with deep black smoke;
Like bright-red horses
Drawing chariots of iron.
And in my hand a Sword,
Like a waving meteor:
And the heaven seemed ablaze with light,
As I wielded the mighty blade.
And a cry of desolate mourning,
And the sighs of many sorrowing ones;
But a Voice of Power said:
Even so—this judgment is just.
Their swords were bathed in blood:
Their arrows dripped with fire:
And the pale phantoms of the fallen
Passed us in their gloomy clouds.

And passing on into the places of the Watchers,
I said unto Iaza: O thou fallen!
A sentence is gone forth against thee;
Behold! thou shalt have peace no more.
He by whom we live,
He who is All in himself;
The Invisible, the One,
God hath sent me to you.
Thy sin shall bind thee in brass;
Neither shall relief come upon thy limbs;
Nor supplication win pity;
For great is thy wickedness.

1. And I passed onwards, and saw others; they trembled, pale in terror; and they besought me to intercede with God, that they might obtain pardon.

2. Then did I make a record of their supplication, and of the sufferings which I saw, and of the mercy which they sought, that they might have peace.

3. And wending onwards I passed Waters of Vastation, of Dan-Ba-Don unto the west of Ar; and reading there the record of their punishments, behold, I was transfused.

4. And lo, a Dream like a Cloud, and Visions in the flame of God; and I lay and saw a wondrous sight revealed before the fallen of the Most High.

5. And when I woke, I went into the place, the Desert of Waters of Vastation: the name thereof is Oubelseyael, and there I saw them with their faces veiled.

6. And I related the Vision, and the Dream, and spake in these words: but their faces were cowled in darkness.

7. O fallen ones! who are under judgment; the prayer of your suffering is unheeded: The Voice of God hath spoken it; ye have abandoned Him, and are abandoned of Him.

8. Weep, and supplicate in silence, but murmur not against the Decree. Condemn yourselves, not the Divine Law, which exiles the impure from purity.

Then I saw, as it were, a Shadowy Cloud, Whose sides could no eye penetrate:
Methought I was involved in its depths,
And from these depths I could not look upward.
I beheld also a Flame of Fire,
And glittering Mountains whirled around.
They were agitated terribly from side to side;
And out of their breasts Voices came.
Then did I inquire of one of the Spirits,
Saying: What is this flashing thing?
It is not in Heaven but a Sphere of Fire;
And in it is the voice of lamentation.
He said, Into that place fall blasphemers:
The Spirits of those who meditate and work evil;
Who pervert the Oracles of God,
Which He reveals by his Apostles.

O Pillar of Fire,
Thou who leadest my soul onward:
To resist the arm of death;
To be as still and strong as the rock.
Let me look upon thy face, O Splendour!
Let me hear thy many-voices,
Soft and powerful as the sea-waves
When they dash upon some lonely shore.
I follow Thee amidst mists and clouds,
And the heavenly lights of the Star of Morning;*
And when the night gathers in darkness,
Still amid the groves I follow thee, O Flame.
Dusky gloom rushes from the mountains,
The stars are faintly visible:
Yet still, O Pillar of pure Fire,
I follow Thee through flying clouds.

* The Holy Spirit.
Art thou not the Sole, Supreme God?
In whom are all secrets wrapped:
Round Thee clusters the Rainbow:
But at thy feet I see the lions of battle.
Thou readest all my secret thoughts;
My soul is a sun-beam before Thee;
Great Father! Ancient Mystery;
How shall I give thee homage?
I rose, I rushed from mountain to mountain;
Yea, even into the seas I plunged,
But the Pillar of Fire glittered ever,
Yet I could not touch it with my hand.

**The Second Psalm.**

Reverence be unto thee, O Lord of Worlds!
Reverence be unto thee, O Eternal One!
Reverence be unto thee, O God of Justice!
The emblem of Mercy to those who serve Thee.
Who art the Dispeller of all pain,
The King of all things:
The Guardian of the Great Universe;
The possessor of all things.
Thou art Lord of the All,
The proper form of all existences and appearances;
Thou bestowest salvation;
Be propitious, O Most High God.
Achsela! Achsela! Achsela!
Let us adore thee in groves and forests:
Let us kneel to thee on high places,
Under the open heavens and the stars.
O Eternal! O thou Life!
Thou who art the most beautiful and wise;
The Supreme Intelligence of Wisdom;
The source of the Just and Holy:
The First Principle:
Thou art not Fire;
Thou art not Air, nor Water, nor any element,
But the Spirit-Essence of the Universe.
In love, in gratitude, in veneration;
May we all kneel before Thee,
Thanking the Almighty Bestower
Of goodness boundless as the Infinite.

CHAPTER XIII.

1. Then I looked and turned myself to another part, where I beheld a deep Valley burning with fire, and in this Valley I saw monarchs, pontiffs, mighty men, bound in strong iron; in iron fetters without weight.

2. Then spake I unto their Angel; Who are these in fetters, and why are they bound? and he answered, They are the sons of Azaz-eel; they are children of Hell, and they are fast in the rivets of condemnation. They have cast themselves into this place so that they may reap the dread reward of their crimes; for that they became evil ministers of evil.

3. O ye kings! O ye pontiffs! and ye mighty men! who hold high places, would that ye could behold these things! and that ye could see the Mighty One on His Throne of Glory!

4. They moved in punishment and darkness, in woe, in weeping, in remorse, in net-works of brass and rivets of iron; the days of their life were past, but
the days of their judgment are without number
They cried aloud to the Eagle, but he heard them not;
to the Serpent; to the Leviathan of the Waters; to
the Lion-gods of seven-fold splendour. And to the
Holy Light from which is imaged all the light that
glitters in the sun. They cried also unto all the
Splendours, but they cried and were not heard.

5. And the receptacles of the Waters which are above
the skies were opened out, and the Fountains of
Waters which are under the stars put forth their tor-
rents, and the roar of seventy times seven Thunders was
heard booming over that dark and sullen ocean, so that
my very soul melted into the drip of ice-hills.

Blessed be thy name, O God,
Who ridest on the terrible whirlwind;
Who did'st give a shore to the sea;
Who did'st say unto the mountains: Thus far.
I hear Thee in the mountain torrents,
And in the cry of tempests,
When the forest bends like a reed;
When thy hand puts forth its terror.
I know Thou art a terrible Essence;
A night of gloom—a sea of darkness;
As lightning whirling amid fearful peals—
Let the children of air bow down and weep.
Why should the evil-hearted hope
That thou wilt lift them to the Gardens?
Why should the slime-brood feed their thoughts
That they too shall ascend among the virgin-bright

In this place saw I an Angel of God,
His name was Rasiel;
He reclined beside a shining stream,
But when he saw me he came near.
He shewed me a Book bright as fire,
In whose leaves I read Mysteries;
And he placed it in my hand saying,
These are Institutes of Heaven.
I looked upon its silver white pages
With marks and signs like sapphire;
And viewed with wonder and awe
The multiform images of the Concealed;
Over its surface the stars seemed moving;
Eddying flames whirled;
I took it into my hand;
It was as if I held the Sun.
Like myrrh and frankincense it was;
Every page sparkled with light:

This also did the First receive,*

* The first, or Adi Buddha, is seen in the above gem from Beger; he symbolizes the First and the Twelfth Messenger, as mentioned, ante 7. S. C. means Salvator Chadama and Salvator Cwenila; the great Mexican Buddha.
ENOCHE.

When he descended from day to darkness.

A Voice cried out; it cried aloud;
It was a Voice of Flame;
Like lightning flashed above the heavens.
Then from the opposite quarter I heard,
My soul kindled into fire;
Shew me that Sacred Sanctuary.
A flash; a cloud of beams; a glory;
A whirlwind of light and grandeur;
A burst of sweetest music;
A chorus of ten thousand harps—
She shone in all her beauty;
A Star of Morning; a full-orbed Moon
In the brilliant ring of full-orbed splendours—
I looked—I was transfused into a sea.

Then out of the Ocean rose
The Daughter of Light and Fire
Moving in harp-music;
The waves were gardens of fragrance:
As the Sun bursts out of a cloud,
And sheds its glory over the waters;
So from her morning-eyes
The beauty of love flashed.
O Spirit of the Seven Rays,
Bearer of the Mystic Torch,
Queen of the Choir of Stars,
Bless me with thy mystic light.
My son, the glories of the earth are shadows,  
Avoid them, for they are evil also;  
But after the grandeur of the heavenly places  
Let thy heart aspire perpetually.  
God hath clothed them with robes and diadems;  
He hath filled them with the beauty of light:  
I tell thee, for I have seen them with my eyes,  
In visions of immortality they have been shewn;  
The Golden-Handed One of Heaven raised me;  
He bore me aloft into Paradise,  
Even unto the Ensuphic Sphere,  
The Central Star of the Starry Universe.  
This is the Sphere of the Infinite,  
The first, the greatest, the most celestial;  
Where is the Presence and the Power of God,  
And the Spirit of God abides in Glory.  
The Ten Splendours, or Spheres of Being,  
Stood forth before me in one wondrous glance;  
I saw innumerable living pictures;  
The breathing images of the Divine in Heaven.  
I saw the pure and lovely representatives  
Of the all-beautiful Essence of God;  
His whole heaven was revealed as in a picture,  
Resplendent with harmony and light;  
The mystery of the Triadic Powers,  
Life, Intellect, and Spirit,  
Gleamed forth in the Divine Fiery Essence of God,  
And my heart melted away in silence.  
I saw also the Everlasting Cycles of the Stars;  
And how they roll in flame perpetual;  
And the Spirit of God diffusing life  
Like sweet ambrosia from a cup.
And I passed onward to a River of Fire
Which emptied itself into a great Ocean,
And many large torrents did I then behold;
Torrents of Death, and Torrents of Destruction:
And Vapour and Night, and Shadows and Silences,
And all the Mystery of the Deeps.
I went to where those born of flesh descend;
I beheld the Mountains of an everlasting winter;
Places from which the ice-waters roll
Through many dreadful Cataracts.
Here shall they be bound who made men profane,
Leading them to wrong by wrongful counsel,
So that they offered sacrifice to satans,
And mocked the worship of The One.
But they and their's shall be judged together
On the day when all wickedness shall suffer;
The sheep shall follow the wolf-like shepherd
Into pastures that conduct to death.
Here were beasts of monstrous form,
Creatures of a wild and strange appearance,
And birds various in their shapes,
And in their faces and discordant cries.
And afar off, in certain Dark Valleys,
I saw sinners who had denied God;
They were expelling and hurling one the other
Into Gulfs of lower darkness.
The Lord of Spirits punished them not;
He is the Universal Love:
Evil in all places, and at all times,
Becomes its own avenger.
CHAPTER XIV.

Three orders of life are there in the Universe: Celestial, Spiritual, and Material life; but the first are tenants of the Heavens, in brightness and dominion next to God. But spirits are pure and devoid of flesh; they are of innumerable ranks and degrees; according to their beauty is their place, and according to their perfectness is their beauty. But all material life is impure; its stages and degrees are without number, according to the temper of the animating principle, and to the form in which it desires development. Spirits that grow impure by evil thinking are incapable of living in the æther of Heaven; they fall down headlong into space as a stone falls through the air; and, sinking through immense distances into Chaos, they eagerly desire some tangible hold to save themselves from further degradation and from the agony of their everlasting lapse. Then do they desire shapes in harmony with their nature, and build unto themselves bodies, moved thereunto by an everlasting instinct which operates within by Universal Law. Thus the races of men form themselves; having been pre-existent fallen spirits who enter the flesh subtilely and unseen, and in the womb weave unto themselves bodies. They use the materials that are at hand, fabricating organs for themselves by instinct, and in the appointed hour are born in the shape which they have formed for themselves. For man giveth not life to man, but the means only of developing life, and every man now living was the sculptor of his own body and its organs. And this one maketh himself comely, and this one formeth himself to be a lover of learning; and this one fabricates organs that degrade
him, and this one is imperfect because he is unskilful. Men differ in no wise from other living creatures save only in the nature of their spirits; to some they are inferior, but to others superior; but the same principle of life animates all. And all life is developed in the same mode by the instinct of spirit weaving unto itself a shape; as the spider forms a web which no man could make; as the snail makes a shell which no finger could imitate. And all spirits of the sub-celestial spheres are invisible until they assume manifestations; they are everlasting Essences and Powers which need a shape to be their medium of development. The gods who shine beneath the Thrones require a medium to make their brightness visible, and each one makes this medium for himself in exact accordance with his nature. So also is it with all other spirits; who, that they may be visible and live in their Circles, must possess a form suited to those Circles, and if they lose their forms they can no longer live there. As man when his body faileth can no longer live on earth, but must go into another place, so is it with every other spirit-development which transmigrates with the failure of its form; and these forms each one fabricates for himself in correspondence with the nature of his desires. And this assumes a pure, and that an impure development, as it labours to carry out its longings. But if the nature grows too beautiful for the form, and too elevated for the sphere in which it lives, it lays aside that form and quits that sphere, and ascending higher it assumes a higher form; but if the nature grows too impure for the form, and becomes too gross for the sphere in which it lives; it lays aside that form, and quits that sphere, and dying descends into a lower form. Thus it
is with the races of mankind, who are spirits making themselves visible by media, which media are their corporeal bodies, to which they are conjoined by the soul-principle. This soul is the bond or ligament which unites the spirit to the body, and when this ligament is dissolved away then death ensues and separation. This body corresponds in all its powers with the spirit which giveth it life; for the spirit hath fabricated the body for itself in perfect agreement with its nature. Hence the various powers and energies of man; his changing passions and inclinations, infused, not by God at the creating moment, but by the spirits themselves into their organs. For as they develope themselves in precise conformity with their tempers, aspect, and tendencies, every energy that is in the brain of man is placed there by himself alone. Unjust it were in God to give men various powers; to favour some and to defraud others; to give a mighty intellect to one; to bestow a puny understanding on another. God doeth not this wrong; but every man is as he makes himself; and some are great and some are base, because their spirits are great or base. And this, if he makes himself nobler than a man, lays aside his body and leaves the earth; he ascends to a superior order of existence and assumes development therein. But this, if it makes himself beneath a man, then laying aside his body and leaving earth, he wanders into darkness and lapses lower until he comes within the Cyclic Law.

CHAPTER XV.

Then did mine eyes behold another deep Valley:
Wide was its entrance:
Vast and long were the approaches:
Dark and silent was each vast recess.
All who dwelt on land, or on the sea,
Brought offerings thither:
Yet was not that deep Valley filled:
Ever it yawned for more.
They whose hands produced iniquity,
Who laboured to bring forth evil,
Had there the fruit of their labours:
The sinful fed upon their own crimes.
They were corpses before the Lord of Life,
They perished from the face of nature;
I beheld them minister to their own punishment,
Choosing out satans from among themselves.
And I looked in terror on that Valley
Where there was great perturbation:
And the cry of a sad multitude;
Where the waters were troubled.
And Rivers of Flame flowed through it,
And these were mingled with the Waters:
And in these I saw the satans plunge
In the madness of an infuriated guilt.

And I saw many Spirits,
And their voices rose to Heaven accusingly:
Then I besought him that he would make known,
Whose were these Spirits?
He answered, saying:—These are they
Who have been trampled under the feet of men:
They accuse their evil doers
Until their seed shall perish from the earth.

Six Angels mighty as the solar sphere
Preside and watch over this Land of Shadow,
And these are the names of the Angels who watch
In the vigil whereunto the Lord hath sent them.
Uriel presides over the place itself,
Governing its terror and tempests,
And Raphael impels the wandering spirits,
And Raziel punishes those among them who rebel,
And Michael rewards those among them who do good,
And Sarakiel leads them into other spheres,
And Gabriel receives them at Ikisat;
These are the Holy Angels of Splendour
Whom God hath set above the Land of Shadows.
Then did I make a circuit of this most dread place
Wherein nothing seemed complete or uniform;
But all was Chaos, Gloom, and Cloud,
The Image of a mighty ruin.
Neither was the workmanship of heaven in this place,
Nor the beauty of a well-poised sphere;
But all was vacuous desolation;
And all was shadow, silence, and dismay.
And looking upon Seven Fires,
Bound in it like great and rolling storms;
I cried aloud, For what crime have they been burned?
And why have they been removed into this place?
And one of the Holy Angels
Answered and said, Wherefore dost thou ask?
These are they who have defied God,
And here they do abide until their day be done.*
And after these things my Spirit was concealed;

* These Seven Fires are Worlds filled with spirits that have lapsed from light.
It lay hidden for a while in Heaven
With the Children of the Holy Spirit of Light,
And they walked as if on burning fires.
Their robes, their garments were of snow-splendour;
Their countenances were crystal;
And before their faces I saw two Rivers of Fire
Glittering like the bright jacinth.
Then did I fall down before the Lord of Spirits;
But one of the Splendours lifted me up;
He bare me into a secret place;
There did the Spirit of Enoch lie concealed.

O mortal, who art immortal;
Thou who in clay partakest of the Eternal:
Is thy soul of force to pierce the Dark?
Canst thou read the Hidden?
Those things which I have seen on high;
Those things which I have unveiled—
Are to the slaves of earth a riddle:—
Dark as the Voices of the Stars.
If thou givest not thyself heart and soul,
Yea, and thine everlasting spirit unto their contemplation,
Labouring by day; meditating in the night:
Rejecting earth, and aiming after the spiritual:—
If thou doest not these things earnestly,
Praying also unto the Supreme for aid,
Know thou this, from me, the Messenger,
Never shalt thou read their meaning.
Thou shalt think, and think, and still strive;
But the dawn of light shall not reach thee:
Thou shalt be as one who, while a mortal,
Labours hard to soar into the sun,
But if, abandoning all earthly things,
Thou givest up thy whole nature to the search,
Thy soul itself shall be light;
Thy spirit shall partake of the Wisdom of God.

CHAPTER XVI.

By command of the Eternal I make known truth.
My son hearken to my speech;
A Voice calls me; a Spirit is formed around me;
I reveal things needful to be known;
Listen to the word of my mouth.
Beloved, bind thyself to integrity:
Approach it not with double heart:
Walk not with the two-minded:
Their tongues are scorpions.
But persevere steadfastly in righteousness,
With Truth alone for thy companion:
She is an Angel from Heaven,
Though she dwelleth some time on the earth.
I know that injustice exists;
Yea, that it prevails greatly;
Yet even on the earth retribution happeneth,
And the sinful are torn up by the roots.
Let the fear of the Lord be in all thy works,
And gain shall come to thee without labour.
Rise not with the sun, or retire with the moon,
Until thou hast bowed unto the Holy Name.
Greatest of all Spirits;
Most exalted of all Intelligences;
The First in the Heavenly Spheres;
The Fountain of the Beautiful and Holy.
The Lord of Justice goeth forth from Heaven.
He goes to put in force his Laws:
The evil doers are swept away:
They perish under the face of the sun.
Every unholy tower shall crumble;
It shall be burnt with its keepers in fire:
The plough shall scatter its ruins;
They shall fall into a judgment of death;
The flaming womb of hell receives them;
They are clothed in darkness and confusion:
From the Divine Presence they are expelled;—
The Sword of Flame warns them away.
The pure shall wake as if from sleep;
Wisdom shall be exalted high:
But by the Sword shall sinners perish:
In flame shall the blasphemer pine.
Every work of the ungodly shall disappear;
The habitations of the evil shall rot,
But the House of the Great King and Judge
Shall stand in majesty for ever.
Garments of life are with the Lord of Spirits,
Pure robes of light everlasting;
In the presence of Him, they shall not wax old,
Nor shall the splendour of their owners diminish.
And when the former heaven shall pass,
A new heaven shall appear in its place,
The pure shall shine in seven-fold light
In the majesty of the Lord's splendour.

Be thou not aggrieved because of the times;
There is a period prescribed to all things; 
Let the truly good arise and gird himself 
With virtue, holiness, and love. 
Love shall descend in a shower of light 
Upon him who loveth truly: 
His way shall be a path of roses; 
He shall walk in everlasting sunshine. 
From mystic visions, from the Holy Spirit, 
Hath my soul learned these things: 
I have read them in the Tablets of Heaven; 
Let men receive them in the heart.

My son, survey the various Heavens of Light; 
The vast and varied Ocean with its treasures: 
The islands, continents, and mountains; 
Whence have they come? and who made them? 
Who formed them to shine in lustre? 
Who impelled their living energies? 
Who clothed them in robes of beauty? 
Imprinting grandeur upon every part. 
Was it not God?—the Divine Being: 
The Infinite and Intellectual Splendour? 
The one Immortal amid the mortal: 
The one Eternal amid that which dies.

1. Hearken now unto me, for I speak the Truth of God as no other man speaketh it; that which is the Truth is here in me; it existeth nowhere else among mortals.

2. I heard a choir of Holy Spirits, chaunting this hymn amid the Heavens; soft was the music of their voices as they rose to God like perfume.

3. O thou, who seekkest knowledge of the Holy One, be
thyselth imbued with sacred thoughts; follow not the Divine for things that are unhallowed, nor pursue celestial things with carnal purposes. 

God is Eternal; the Universe is perpetual: God is exempt from time, but the Universe subsists in time. God, who is all Life, Light, and Love, subsisted prior to both Light and Darkness: from all eternity in venerable solitude; He had no equal, nor any rival.

4. All men are equal before God; all men are the children of Him! Mortal! forget not this truth; let it be graven on thy inmost heart. In thy morning hour meditate upon it; remember it in the time of night: let it shape all thine actions, and never once be absent from thy life.

5. Wouldst thou see what God has made distinct? observe the difference in trees and birds; the dove differs from the peacock; the banyan differs from the rose. But man hath the same bone and figure; is born in the same way, and dieth in the same way: therefore write this upon thine heart, that all men are one and the same.

6. There is One Sovereign Power and One God who made the Heavens and the Earths: who made the Oceans and the force of Winds, and gave their brightness to the lightnings.

7. The Universe, which was a breath from God, gradually grew into its perfect beauty, in millions of revolving years, by the laws of gravity, fluidity, and centrifugal force.

8. God is not the Sun, yet is He the beauty of the Sun. God is not the Ocean, yet is He the Majesty of the Ocean. God is not the Wind, yet is He the Swiftness of the Wind. God is not the Light, yet is He the
Splendour of the Light; for He is the Source in all things of their essence, and of that which makes them glorious and divine; hence their glory and divineness are but faint types of Him who irradiates them with these very qualities.

9. The Supreme Being is Life, Light, and Wisdom; a Triad in name, but One in energy; He has moulded all existences and things visible and invisible out of mere atoms.

10. And out of the dark, whirling, stormy atmosphere which was the Chaos of conflicting Powers, He formed the bright harmonious oceans of ether; calm in solemn beauty and repose.

11. But when the Harmony of Heaven sounds, the stars, the seas, the rivers, hear with rapture; the sky rejoices at the splendid music, and Nature symphonizes with Heaven.

12. This Chaos, whereof the Universe is formed, was void of form, or quality, or harmonized energy; but was in its plastic nature capable of form, and of being reduced into perfect proportions. It did not begin to exist, nor can it be annihilated; but it perpetually undergoes transformations: whence arise all the modes of existence and all the manifested appearances of matter.

13. Before the Universe was shaped into beauty the whole Space was filled with God; the Infinite-Intellectual everywhere prevailed, until the Eternal Mind spake. Then the Divine Masterpiece was formed; then the Spirit-Light withdrew within a Circle; enfolding and ensphering, as if in a ring, the mighty grandeur of the new creation.

14. This Universe is full of life: spirits visible in
forms and images; spirits invisible to the natural eye, and only seen within the sun-bright spheres.

15. Like the shadow which the golden rays of the Evening Star cast, when bodies interpose between her and the earth, are the thin ethereal luminous forms of those who wander in these Shining Places. They are not male—they are not female—they assume shapes at will: the grandeur of the heroic form—the beauty of the child-virgin.

16. The Universe is composed of Nine Circles, immense and splendid Spheres of glowing light; and without all is the Sphere of God Eternal, embracing the other worlds of creation.

17. Three Spaces of Spheres are there—Spheres of Heaven; the Circle of Space which none but God can inhabit; the Circle of Causes which comprehends all existences; the Circle of Happiness which all may attain.

18. Yet all this starry firmament of beauty shall pass away, and cease to be in days to come; they shall be changed by fire; they shall be renovated by water, as of old in the olden time. God shall come forth out of the places afar off; He will tread upon the mountains, and the mountains shall give way under Him, and the valleys shall be made straight before His feet, and the pillars of the earths shall be shaken; the Voice of the Supreme shall be heard; the mighty Heaven shall hear and tremble; the sea and the waves shall quake with terror. The sun shall not be visible; the moon also shall withhold her light; but there shall be no death, nor any destruction; but all shall be renovated and made more beautiful than ever.
19. As the earth produces trees and flowers from its bosom, but is itself neither trees nor flowers, but comprehends these beautiful things within it in their seed or in their verdant bloom: as the sea produces shells and roses, yet is itself neither shells nor roses, but comprehends these beautiful things within the azure valleys of its bosom. Even so is it with the All-Circling Father, from whom Spirits of all species proceed; of Him, in Him, through Him and by Him, yet wholly distinct and separated from Him.

20. O Son! confide eternally in the Lord God: put thy faith in Him, as in the Just Father; who giveth his meed unto every creature; and He will not disappoint thee in thy faith.

21. Man is spirit, soul, and body; three properties in one appearance; but his spirit part is immaterial and undying, and his bodily part is mortal. But the aromatic essence, which is the intermediate soul, partakes of the earthly and the celestial; it survives the earth, and transmigrates into a higher Sphere, but cannot enter into that which is most high.

22. God hath given as a guardian angel to every man his conscience, which tells him what is right; which rebels whenever he meditates evil. My son! let this angel lead thee in all things.

23. O great and splendid spirit who art in man, feeding upon the garbage of the vile earth, go to the lion, and take a lesson from the lion, who would die rather than touch the leavings of a dog.

24. The spirit longing to be free anticipates dissolution; it looks forth into the Paradise-ether; it longs to leap
into splendid light, freed from the mortal body which is its chain.

25. As the body of the dead changes into a new form of life, developing itself in grass, or flowers, or worms; even so his spirit, which is immortal, passes into existence different from that which it possessed before.

26. The Twelve Incarnations of God are Twelve shining Mountains, bright as gems, with hearts of living flame; with energies resistless as burning fire.

27. Twelve are the Mountain-spheres or Mountains in the Father's house, which is the Universe: into each one of these ascendeth a Messiah, with the glorious host of his followers.

28. There are Twelve shining Wells of pure Waters which send forth Twelve Rivers; the Twelve Wells are Spirits of the Messiahs; the Twelve Rivers are their evangelists.

29. There is a Book of Light in Heaven divided into Twelve Chapters; each chapter is the pure evangel of one of the Incarnated Messiahs.

30. The Laws that God hath once made never can be changed even in the least; the laws of men are fallible and are altered by men: the laws of God are infallible and immutable.

31. God is Eternal; He is wrongly designated when He is called the Everlasting. The Eternal never had a beginning: the Everlasting had a beginning, but will have no end.

32. God sends his Sacred Messengers of Truth into other spheres as well as into the sphere of man. Look aloft upon the starry heavens: unto all these orbs there are Messiahs.
33. As the life of man is ever sustained by fresh air, and perishes if it receive it not, so do souls and spirits perish if Truth (which is their life) be not renewed unto them.

34. God doeth all his wondrous works through the medium of the first born One. This is the Spirit of God who everlastinglply reneweth all things.

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35 In the Paradise-sphere of God there is a Fountain*
Embowered around by olive trees and palms,
The sun ariseth in its bosom,
The golden stars emerge from its silver zone.
Blue are its shining waters,
Of a deep blue like a child’s dark eyes,
And when its ripples glitter in the sunlight,
They are as a thousand flashing emeralds.

O pilgrim of God! seekest thou this Fountain?
Wouldst thou taste its sweet waters?
O Wanderer of Eternity, follow
And I will lead thee to its green solitude.
Behold, the sun goeth before us in our journey,
The sun himself points out the way.
O pilgrim! faint not, neither be a-weary,
The Paradise-fountain is at hand.

And when we reached this lonely Fountain

* This Fountain or Elixir of life is probably alluded to in an old Egyptian mythos. Isis, says Diodorus Siculus, invented a medicine which imparts immortality to those who take it, and by this she restored life to Or the (Messenger) after he had been found in the water overwhelmed and killed by Titans, or the Giants.
ENOCH.

We saw a Virgin with fair eyes,
Softer was she than the beam of morning;
Her smile was as the rose in summer.
She bathed our feet, she poured rich perfume
Over our hands and travel-soiled hair;
And when we rested she gave us sweet wine
And cakes of honey richer than ambrosia.

36 Thou shalt not worship any idol,
Thou shalt not do any murder,
Thou shalt not speak against the name of God,
Thou shalt not go after a married woman;
Thou shalt not steal the goods of any,
Thou shalt not do an unjust thing—
These are six precepts which I heard in Heaven
From the Sacrosanct.

37 Vain of men are offerings to the Winds
On the altars at the mountain's base;
Vain the trenches which your priests dig,
That they make evoke spirits to their magical songs.
Odious is the hand that wields the dart,
That pierces the soft flesh of deer and hare:
But the water-lily brightens in the face
Of him who spares life.

38. O Son! let this truth be graven on thy soul with
adamantine pencil in living flame; that Virtue alone is
ture happiness; and Vice is misery in all respects.
39. All Vice is weak in its beginnings; but it grows
until it is too strong for a mighty man; then does it wax
shameless before God and Earth, so that there is no
crime without an apologist.
40. In the name of God there is a great mystery: it is not lawful to utter it except with holy purpose; in the morning hour, before the sun rises, and after he descends; before meals, and before repose.

41. That spirit goeth unto God, whose works are done for the sake of God; who esteemeth Him the Lord Supreme; and himself His servant, and His alone.

42. Beautiful and bright is the road that leads to Heaven: a crystalline splendour of glory girds it round; it is a paven way of glittering light; sunbeams circle it, and stars illumine it with lustre. But the evil behold it not; it is invisible to their gloomy eyes; it shines majestically like the rainbow's arch, but they behold only darkness and a void.

43. There is a Golden Fire in the Paradise land, through which Pure Spirits pass at every revolution of the sun; hence they grow everlastingly bright, and glitter with the freshness of new flowers. But woe unto that thoughtless one, who having lapsed even in the least degree of thought, enters the heart of that Golden Fire—he is ejected in agony and confusion.

44. There is a Starry Fountain in the Heavens,* where the Spirits of Beauty bathe; therein do they renew their youth, their brightness, and all that is divine. But woe unto that thoughtless one, who having lapsed even in the least degree of thought, goes into that Starry Fountain—it becomes to him a well of liquid fire.

45. Man cannot make himself wholly pure, though he laboureth thereunto night and day; shall he then do nothing, or sit despondent?—yea, this is to make himself wholly impure.

* See Part II. 546.
46. As the light that emanates from the sun diffuses happiness and radiance, so the love that emanates from God is the delight of the blessed in Paradise.

47. The pure angels of God are such, that in one breath they traverse the Sphere; they fly on lightning pinions, whithersoever their will impels them.

48. God loves to be veiled. He will not be seen by the profane. He enwraps Himself in dazzling splendour. Who is worthy to look upon Him? Eternal, Invisible, All-presiding, He is cognizable by no sense of man: He cannot be conceived even in the mind; He cannot be comprehended by aught that exists.

49. Everything that hath life cometh from God; even from Him who is the Universal Parent; and every living essence on the earth hath within it the fire of everlasting life.

50. There is another and a future Sphere, where all the good shall live in sunbeams; there is another and a future Sphere, where all the bad shall weep in desolation.

51. As the harmony dwells within the flute,
    Even so does the spirit unseen in the body;
    No man can see the music, yet it is there,
    Even so can no man see the spirit, yet it is there.

52. All spirits pass into other appearances, as soon as death hath operated on their bodies; each taketh unto itself that form of existence for which its habits and aspirations have prepared it (9).

53. Let not a son sit in the presence of his father until he has received permission to do so; let not a wise man receive a gift from the mean; there is pollution in the gold of the sordid.
54. Before the rising of the sun, let no common language come from thy lips; but let thy thoughts meditate in holy contemplation on Him who maketh the sun to rise.

55. Marriage is a sacred duty imposed on all; let no strong man live in celibacy; happy is he who leaves behind him a representative, to fulfil the works which he has begun.

56. Who is she that cometh not unto her husband’s bed, a virgin, pure from all defilement? she shall be as foul polluted water; she shall not be worthy of his love.

57. But the chaste wife is the honour of the family; she who presents the children; the wife is the man’s earthly soul; his half, his best friend, the source of all his happiness.

58. She, with her endearing conversation, is the friend in solitude, the mother to the oppressed; a refreshment of delight and comfort on the wearisome wilderness of life.

59. Beautiful are the hands of that woman who weaves, who spins, who embroiders; who brings up her offspring with mutual love and tenderness, guarding each one as the apple of her eye.

60. Reverence the Holy One,
It is the first of all duties;
It makes the heart pure;
It restrains all evil passion.
My son, revere the Mighty;
Fear none but him who fears not God;
There is no wisdom but in virtue;
The chief of fools is the impious man.
Whoso worships self, worships hell;
But the worship of the Supreme is heaven;
The wicked are in darkness;
But to the pure there is an Asylum of Light;
Swear not by the Sacred Name;
Nor give homage to the earthly;
If thy spirit aspires not beyond the dust,
Thy future shall be with the dust.
Study also to know God;
If thou know Him not, thou canst not know thyself;
If mortals knew what cometh after,
They would shrink with terror from sin.
God is a Shining Mirror,
In which the Universe is imaged:
Yea, and the smallest thing or sin in the Universe
Is reflected there in clear light.

CHAPTER XVII.

Now when I had uttered these words,
I was borne upward in a Whirlwind;
I was carried off westward;
Many mysteries I beheld.
A mountain of iron, a mountain of copper,
A mountain of silver, a mountain of gold,
A mountain of fluid metal,
And a mountain of lead (10).
And I enquired of the Lion, saying,
What are these which in secret I see?
As I spake a horror passed over him,
As a land rent by an earthquake.
And he said: Those things of which thou askest
Are laid up for One who shall come;
Who shall hold command over thine earth,
And break the Thrones of emperors.
Wait, and in a short time thou shalt know;
Thou shalt read all as in a book written;
The secret hour shall be revealed,
The hour which God hath appointed.
Gold or silver shall not avail,
Nor an iron sword, nor a coat of brass,
Nor copper, nor lead, nor metal,

* The medal above is taken from Beger. It represents the sun-crowned Buddha, who combines within himself the Messiah and Cabir. In his right hand is the Olive Branch: this is the Messianic symbol; in his left is the Spear: this is the Cabiric symbol. S. C. is Sol-Cælestis—the Heavenly or Spirit Sun.
Though the wicked put their hope in these.  
But each one of these Mountains  
Shall be a slave to him who goeth:  
To make men acknowledge truth,  
And bow before the Word which he proclaims.

O ye flame-girt Mountains,  
With ancient trees like dark gray hair;  
With streams like the white sea-foam,  
And glory breathing out of every pore.  
The Sun-Bulls of God within your dark cells  
Dwell, like lightnings hidden;  
And many a Mighty Sage  
Meditates long over the Holy Mystic.  
Therefore is it meet that in your high presence  
I should bow, and feel a solemn influence;  
From thy recesses mayhap may come  
One of the Emperors of earth.

Here were the Amreeta Lakes—  
Whoso drinks shall shine for ever;  
But over their flow a Serpent watches:  
Terrible is his fate who approaches unworthily.  
The Fountains change into devouring fires:  
The Serpent grows into a thousand forms:  
The sons of evil who come near the place  
Are stricken as if with plague:  
They recede into a Vale of Darkness,  
Impelled by violent blasts:  
They can no more taste these Holy Fountains,  
Than could a mortal live in fire.

O ye waves and waters of beauty,  
Gleaming like the white-footed of heaven:
My soul rises to ye, even as ye rise:
I long to be commingled with ye.
Over your crests the Serpents glide,
The fire-pinioned:
They dip into your glowing beauty,
And from the touch draw new loveliness.
They arise clothed in thunders
From the mighty Cauldrons of Flame:
Oh! that I could bathe but one moment
Within the bosom of your bright embrace.

This hath the Lord of Heaven said:
A day shall come when the Messenger shall be throned,
When the pure shall be crowned with mitres,
When they shall choose their own palaces.
Blessed are they who trust in me;
Who have found their joy in the Father:
The Chosen shall dwell amid them,
As a Parent dwelleth with the children.
I will adorn the glorious face of Heaven,
So as to give them new delights:
I will bless it, and clothe it in lustre
Even for the sake of those Divine ones.
The spheres of earth also will I change,
Transforming them to light and loveliness;
That my children may look upon them
With new enraptured appetite.
The sacred ones of starry aspiration
Shall dwell in Palaces of the Stars:
But the iniquitous, the followers of satwânas,
Shall not see the renovated spheres.
I have looked upon their daily lives;
I see that they are as dead men;
To the unthinking they appear to live:
But to the wise they are already dead.
As a corpse moveth not among the quick,
So neither can he whose nature is sensual
Abide amid the active essences,
Or sojourn with moving Spirits of light.

My son! hear the Statutes of the Lord God,
The Statutes thou art commanded to fulfil;
And ponder well upon the truths that I reveal;
Meditating upon them as the words of wisdom.
Thou wert born in thy body of the earth,
And to the earth thy body shall descend;
Thou shalt leave behind thee all that perishes,
Thou shalt carry with thee whatsoever is of heaven;
That which men of the earth covet dieth with them;
It passes away, and is no more beheld;
But that which the Children of Heaven have garnered,
Passes with their spirits into the presence of God.
The seas, the mountains, and the forests,
The stars, the sun and moon shall pass away:
But the deeds of a virtuous man shall never pass,
Their loveliness shall shine everlastingly.

CHAPTER XVIII.

Here also I looked upon certain Fountains,
Enshrined deep within the fiery Columns of Heaven;
Which embraced, but did not scorch their cool beauty,
Neither did the waters prevail over the flame.
And in these Columns of Heaven I beheld fires,
Which fell in showers of lustre, ever and ever.
But neither on high, nor did they sink into the Deep,  
Nor did they descend to mingle with the Mists.

And over these Fountains I perceived a Vast, which  
had neither a firmament above it, as a shelter; nor solid  
ground underneath it as a stay; neither was there water  
ear it, nor any winged thing.

But all was wild, and desolate, and arid;  
An awful silent Wilderness of Vastation;  
Thick with mists, and black with vapours:  
Swept with cold and poisonous blasts.

There did I behold Seven luminous Stars, like fire-  
mountains, and like spirits entreat ing me; and the Eagle  
said: This place, unto the end of all things, shall be the  
prison-house of the fallen.

For the Stars which roll headlong over fires,  
Are the Spheres of those who do transgress;  
Who have disdained the commandments of God,  
And ascended not in due season.

They sank still lower into a lower Deep;  
For all their thoughts were carnal;  
The earthly cannot live in Heaven;  
Nor can the heavenly bide on earth.  
Therefore is the Lord offended with these spirits;  
They pass into the Spheres of Vastation;  
There shall they abide in winds and darkness,  
Until the consummation in the Secret Year.

And one of the Spirits said unto me: Wisdom is the  
sole splendour; and all foolishness is darkness; and all  
denial of the True is misery. Wisdom descended once
to earth, but found no place whereon she could abide; her dwelling therefore is in Heaven; yea, in the Heaven of heaven, Wisdom liveth. Wisdom went forth, in olden days, to dwell among the sons of men; but she found not even a roof-tree under which to shield her head. Wisdom returned again heavenward, and seated herself before God: He gave unto her a Throne beside himself; She dwells with Angels of Beauty. Folly went forth, and lighted on the earth, in the days after Wisdom left it; she found a home with the sons of mortals; she changed their pastures to a wilderness: there doth Folly evermore remain: bright things have their home in Heaven; the dark dwell in palaces on earth; so opposite are the gods from men (11).

Three Spirits, streams of pure light,
Pour forth rays of sweetest song;
They moved around a Mystic Vase,
That glowed with fragrant incense.
In the centre of Twelve Trees it stood,
Burning like the Universal Mind:
And fed by the divine springs
That flowed from a Cloud of Lightnings.
Whiter than the Morning Star were they;
Beauteous as the Virgins of ocean:
Their wings glistened with the sun-foam;
Their forms were pillars of splendour.

From thence I passed along into another place, terrible with the operation of great fires; blazing, glittering more fearfully than a comet; and in the midst thereof, a vast division. Columns of Flame struggled to the end of the Abyss; and deep was the Gulf into which they
fell; but I could not see its extent or depth; neither could I perceive the place where it began.

Thunders pealed over those Wildernesses;
The flame-winged lightnings flashed:
Like the flight of spears in battle,
Even so was their rapid brightness.
I heard a song of sorrows,
The wailing of despair and death:
Lonely as the midnight wind
Amid a thousand winding caves.

Then did I cry out: How terrible is this spot! how hard to explore are its recesses. Then one of the Spirits who was with me answered thus unto my mind; Enoch, why art thou alarmed at this place? why doth the vastness of its torment scare thee? Lo! it hath been set apart for evil doers, who have rebelled against all Truth: herein do they abide while serving sin, because they mocked the statutes of the Eternal; because they bowed themselves in gloom unto the evil passions of their nature.

Then spake the Lion:—
Stoop not thyself, O Son of Man!
Unto the darkly-splendid baits of earth,
For they will ensnare thy pure spirit,
They will entangle it for ever in destruction.
But lift thyself upward to the Heaven of God,
The Paradise of Beauty where He dwells;
Therein is no deceit found,
But all is sunbright loveliness.
*Seek not the Darkness, O thou heir of heaven!*
ENoch.

But hasten rather unto the ever-abiding Light
Which beams before the Divine Father,
Who gave unto thee a spirit of reason.
This spirit of light was given unto thee,
A virgin clothed with the heavens;
Take heed, I charge thee, that thou keep her pure,
That thou preserve her from all stain.
Let her be free from worldliness and sin,
As the snow upon the mountain-top;
Let her venerate the Lord God
And walk in His Holy Laws.

As a harlot envieth a virgin,
So do the iniquitous hate the good:
They deck themselves in gold and silver,
And wag their tongues against the pure of heart.
Every one of them hath given himself to gold:
He panteth after it with all his heart:
Cold as a rock of ice, and hard,
Is the inner nature of each one.

Here also rose a great Mountain,
With a narrow Valley at its base;
But towards the ends dark winding plains,
And rocks black and savage.
In these out-spreading Wastes
The Whirlwinds bind up their wings;
They wake—they rise—they issue forth
Like eagles ravening for food.
And in the centre of these, stood a Tree:
And I wondered much at the Valley and the Tree,
Then I asked: What means this Garden?
And these Trees, and this misty Valley?
And the Star-clothed answered, saying:
This Valley is the Land of the Accursed;
Here shall be collected all who blaspheme,
Speaking of the Glorious in impious language:
Here shall they be finally gathered;
Here shall be their accursed territory.
They shall be as an example of divine justice:
To the pure, whose righteousness shall shine for ever.

Tremble not! he said:
But the coldness of ice stole over me:
Oh! that I could hide myself,
Beneath the covert of yonder cavern.
Tremble not! he said:
Thou, who art the Messenger:—
Yet the ice of death was over me,
As I saw those sights most terrible.
The children of the dark clouds,
Who lived in sin, who died in guilt—
Hast thou more feeling for them than God?—
I was abashed—I died away in shame.

Then did I question the Spirit:
Why are they separated by these Fiery Zones?
And still their voices rose in accusation:
And they wept in tears of blood.

Then did he make answer: Three are the separations
that divide the pure from the unrighteous: the first, a
Gulf—a Chasm of Darkness; the second is an Ocean of
deep waters; the third, a Fire, which, like a fierce
meteor, shines ten thousand leagues above that Ocean.
For as on earth the dead are buried in graves, so as
to be separated from living men, so here the wicked, which are as festid corpses, are divided from the pure and living. Thus separated, they abide in suffering; everlastingly cursing one another: thus hath it been from the beginning; and thus shall it continue unto the end. In the Secret Day, their living essence shall not suffer annihilation; neither shall they be able to soar into Light. Their earthly nature drags them down. But in this Gulf, and amid this Desert, which they daily fabricate for themselves, they shall abide in the Darkness of Slime; in the Darkness which they have always loved. For as a bird cannot mount in air if it shall have lost its light wings, neither can they ascend, weighed down by sin, which hangs like lead upon their souls. Behold! this is the Eternal Ordinance, the Ordinance of Nature, Truth and Justice; the pure shall rise unto the sun; the impure shall be for ever clogged.

But their abiding place is not here always;  
They are not chained for ever in darkness:  
An hour of liberation is for all;  
Then they issue forth, and assume form.  
They pass into spheres of life,  
For which they accord in temper:  
They take upon themselves a new development  
In conformity with their real nature.

A sunbeam of light—
And behold, I was in another place:
I heard the winds die away
In a dream of forests and dark woodlands.
A sparkling Sea of Fire and quivering brightness,
And in the vista a Dark Form;
The Sovereign Lord, the Supreme Father,
Covered with ten thousand veils of flashes:
Did I see that venerable Form?
I could not penetrate the Three Zones:
The waters of a deluge seemed to cover me;
They whirled me along in darkness;
Be not sad, O Messenger!
Child of the two births:
The sun-steeds cannot bear thee
Beyond the roaring waves of yonder flame.

THE THIRD PSALM.

O thou Supreme Being! Eternal, Ineffable, and Incomprehensible, hearken unto thine humble child, who longs to be conjoined with thee in spirit; Thou art the All-Perfect, the Self-existent Fountain of all Existence; Thou art thyself above all Essences, more beautiful in thy lustre than all beauty; Thou art the Truth, but more sublime than all Truth; Thou art the Wisdom, but more exalted than all Wisdom; Thou art the Good, but more excellent than all Goodness; for thou art the Principle and the First of all these. As the Sun is the principle of light to the wandering spheres that revolve around him, so art Thou unto all the Spirits that have emanated from thy flame-bright centre. Omniscient, Omnipresent, and All-Powerful, who is worthy to be adored but Thou? Infinite thou art and comprehendest all things, but art thyself incomprehensible by all. Thou art the Giver of all goodness; Thou art the Source of all that is divine; Thou art the Rest of all that is most
righteous in the heavenly Spheres which do revolve before Thee. As the morning light upon the earth, so is thine hallowed presence to the spirit. As the golden Vesper Star, so is thy Sacred Aspect unto the spirit-eye. Thou art the sole Creator; the Sovereign Ruler of the Universe; the Judge all-perfect and all-knowing who metest out thine equity to the worm of the earth. Be thou our only Guide and Guardian, who art the common Parent of all; who bestowest all that is most excellent; the sweetness of peace, the purity of innocence. Preserve us, Lord! that we may love Thee; Guide us, Father! that we may walk in thy paths; ever aspiring upward unto Thee as the flowers that grow heavenward.

CHAPTER XIX.

God, by his Spirit, raised me up into a place
Where was the appearance of gleaming Fires;
And when they pleased they assumed the shapes of Men;
Men of majesty and heroic beauty.
They bare me onwards to a lofty height;
To a Mountain which reached the Empyrean:
There did I behold the Receptacles of Thunders
At the extremities of the place where the Gulf was deepest,
And each One had in his hand a bow of fire,
And arrows in the shining quiver;
A sword of fire and armour of pure flame,
And lightnings terrible in brightness.
Then they lifted me to living Waters—
Waters of Life—that spake audibly,
And to a Flame which caught the setting of the sun,
And from which the Sun drew new blood.
I surveyed the Magnet which supports the World;
The Four Winds which bear up the corners of the earth;
Which flash and lighten like living spirits,
And wave amid the heavenly firmament.
I beheld also Winds which live in the Empyrean,*
And how they rise between Heaven and Earth:
Great they were and armed with thunders,
 Constituting the Pillars of the Universe.
I saw the Winds also which make the skies revolve,
Which cause the Phantoms of Light to rise and set;
I saw the Winds which waft the clouds,
Guiding them like ships in their paths. (12)
I saw the broadway of the Spirits of Light,
Paved with the brilliancy of ten thousand suns;
I perceived at the earth’s border the glittering cope
Extending far: a Veil star-studded.
Then did I pass onward to the South,
Where burnt Six Mountains formed of gems;
Three there were towards the East,
And three stretched towards the South.
Those towards the east were of a varied brightness,
And one was margarite and one opal;
Those towards the South were scarlet in splendour;
The middle rose like a Throne of God.
It was all one fair and lucid jasper—
The highest peak was of clear sapphire;
Beautiful in body like the radiant form
Of the Supreme Lord—the Ruler of the Light.

* Symbols of the Cabiri.
And over all like a curtain of fire
A blazing light rolled in golden waves:
In golden waves and starry billows it rolled
More gloriously divine than sunset.
And there I looked upon a place of loveliness,
Where lucent waters were collected into Lakes,
Glittering over tracts of the angelic,
Like the moon's sphere in the purple.

Lightnings flashed out of these Mountains;
Their flames rose on high;
The clouds brightened—the stars were seen;
Eagles of fire whirred and whirled around.
Mystic Voices echoed on all sides;
Worship God alone:
He is the Holy One of Years;
He is the Sole Ancient:
Ao, Amoun, Oul-Om
Osiris, Adon, Bel;
O raiser of the mighty hymn,
In the star-hour worship Him only.

CHAPTER XX.

There but afar off did I behold the King of Spirits,
Whose head was like the snows:
And near Him stood another One
Whose face resembled that of Man.
His countenance was full of grace,
As is the countenance of a Holy Spirit;
In his hand he bare thunders;
The lightnings flashed in his feet.
Then I inquired of one of the Spirits,
And I questioned about this Son of Man:
Who he was? and whence he was?
And why he was beside the Ancient of Days?
He made answer unto me, saying:
This is a Son to whom truth belongs:
In whose heart also wisdom dwelleth:
He reveals hidden things.
For the Lord of Spirits hath allowed unto him
The privilege of a high embassy:
He is the Morning Star
Whose advent is a source of joy.
And this Son of Man on whom thou lookest
Shall raise up Kings from their beds;
He shall awaken great ones on their thrones;
He shall curb the bridles of the haughty.

He shall break the teeth of sinners;

* These medals are taken from Beger. That on the right represents the Holy Spirit giving the kiss of consecration in the Caduceus, to the Serpent-Buddha; in that on the left she gives him the Mystic Volume of Truth in the same form as that which Assyrian Oannes holds in his hand. Vol. I. Preface.
He shall cast down monarchs from their seats;
They who have refused to own a God;
They who have disdained to humble themselves;
Upon the faces of giants he shall tread,
Until they shall be filled with confusion;
He shall trample, he shall cover them with shame;
They shall lie in a pit of dishonour.
Darkness shall be their dwelling place;
On scorpions shall be their bed:
Neither shall they again rise up among men,
But shall be hidden away for ages.
They honoured not the name of the Father:
They blasphemed the Beautiful One;
They lifted up their hands, and wagged their heads,
Against the High, the Holy One of Heaven.
They crushed their people to dust,
And showed their iniquity to the sun:
In evil only were they strong:
And lo, it has deceived them to destruction;
Their faith also was in idols
Made by the hands of slaves:
They denied that God was Ruler;
They expelled the Holy from their temples.
They persecuted those who remained faithful,
Who bare the Name within their hearts;
But the prayer of the good and true
Goes up unto the portals of the Lord.
The blood of the righteous ascends from earth
Into the presence of the King of Spirits;
It hath a voice, a never ceasing voice,
That penetrates unto the Judge of all.
The holy of the heavens meet together;
They raise hymns of praise and supplication; 
They call upon the sacred Lord of Justice 
To look upon the blood of the slain, 
That the prayers of the pure may not be wind, 
But may avail unto a salutary purpose; 
That patience may not endure for ever. 
Nor the wicked prevail over the good.

From night we seemed to pass into dawn; 
Its crystal beam shone over distant lakes: 
Many beautiful ones floated on the waves, 
Burnished as the Seraphim of varied light. 
They were crowned with shining helmets; 
Their feet and shoulders bare wings; 
They moved in happiness and beauty, 
And sang amid the intermingling stars: 
Follow, follow to the Primary Fountains, 
And in their waves renew loveliness; 
There are the springs of youth immortal, 
Which the Dragons and the Eagles guard.

Behold the Ancients of Days is on his Throne—
The Throne of Glory and of Light; 
Before him shall the Book be opened 
Wherein are written the Supreme Laws. 
And all the Splendours of the Heaven of God, 
And all the Powers that be above the Heaven, 
And all the Living Ones and Pure Intelligences 
Shall stand around the Thrones of Judgment. 
Then shall the hearts of the good rejoice 
For the Day of Consummation hath arrived: 
The prayer of the saints hath been heard; 
The blood of the righteous hath not sued in vain.
The march of guilt triumphant in its course
Is stayed by a Hand of Lightnings:
And the unchanging Institutes of God
Pronounce the doom of the oppressor.
Then shall arise the Fountain of Righteousness,
The Fountain from the Wells of Wisdom;
The thirsty shall drink and enjoy knowledge;
They shall dwell with the paradise-ones.

In that hour shall the Son of Man stand forth
Before the Shining Lord of Spirits:
And his name shall be pronounced aloud
In the presence of the Ancient of Days.
Before the Sun and the Signs were ordained,
Or their courses were made for them;
Before the Stars of Heaven were formed,
Or Light heard a command,
The Secret of the Son of Man was known
In the heart of the Lord of Spirits.

* * * * *
* * * *

He shall be a support for all the righteous
To lean upon him without stumbling;
He shall be the Light of Nations
And the hope of all who are in trouble.
All who dwell on earth shall wait for him,
And do the things that he ordains;
They shall bless the Lord who sent him;
They shall sing to the King of Spirits.
Wouldest thou know his name?
Soshiosh, the Saviour, is his name;
His presence on the earth of man
Is as the presence of Morning Light.
From God's presence did he go forth
A Messenger unto spheres of sorrow;
He shall exist for ever when his work is done;
He shall be in the presence of the Master,
He was concealed in God's splendour,
But he came forth from the Holy One,
To reveal the Institutes of the Spirit-Lord,
To those who pined in darkness.
From the first he did exist in secret;
He was hidden—the Concealed One;
Not even to the Cherubic splendours
Was his mystic name known.
He bears the Sceptre of Command;
He bares the Sword of Conquest;
Let the whole earth bow down;
Its Pontiff and its Lord appears.

In the days when this Apostle cometh
The kings and mighty ones of clay,
Who have gained their thrones by guilt,
Shall be abashed before the Divine Messenger.

Who shall save their souls from death?
Who, but he, whose mission is of God?
Like hay in fire, and lead in water,
Are the natures of the evil-hearted.
They burn in the presence of the pure;
They sink down before the Holy ones;
Neither shall a tenth part of them be found
Or saved from the universal wreck.
The sword of the Lord of Spirits
Shall be drunken with their impure blood;
The Envoys shall bear them to punishment—
To the retribution due to guilt.

Darkness gathered round us:
Even the Starry Chair was lost in mist:
Mists and clouds revolved like wheels;
Æther, Fire and Water mingled.
A Mountain-Cloud veiling every star
Rose like a Whirlwind;
Thunders rolled: lightnings glittered;
Yet still we passed along.
Twelve Stones rising up like pillars
I could discern amid the glancing fires:
Girdled with walls of unhewn rock—
On every stone the semblance of a Splendour.

CHAPTER XXI.

And after these things I was transfused;
Ascending far into the Heavens
I beheld the sons of the Celestial Spheres
Treading gloriously on flames of fire.
Their garments were of pure white;
Their faces were transparent amber;
I saw two Rivers of Fire glittering like hyacinth,
And I fell on my face before the Lord of Spirits.
And one of the Star-clothed took me by the hand;
He raised me up—he brought me to the Mercy-Seat—
He showed me all the hidden mysteries:
The receptacles of the Stars, their fiery splendours.
The light wherein they did go forth in flame,
From before the faces of the Divine,  
And he concealed me in the Morning Star.*  
After that I beheld in a Vision of Light  
A palace raised with stones of diamond;  
And in the midst of the eye-dazzling stones  
I beheld tongues of living flame.  
And as I looked upon the orbit of this House of Fire  
I saw at one of its extremities  
That there were Rivers full of flaming fires  
Which ran around encircling it on all sides.  
After this I saw another Heaven;  
A paradise of multiform mansions;  
And the divisions of a Celestial City,  
And an order of Spirits different from the others.  
I saw the measure of all human actions  
As they are judged by the wise and pure:  
Differing much from the standard of the unwise,  
As it is set up as a guide to mortals.  
I saw also Palaces of the Pure Intelligences,  
Ever-flashing Halls and Temples;  
Beauty that cannot be described;  
Glory that cannot be painted.

From thence I went towards the extremities of the Sphere; there saw I many Living Creatures, they were unlike aught I had ever seen, and each was different from the other. And winged Shapes various in their forms, and with a voice of many changing  

* The hierophants at the close of their sacred ceremonies in the Mysteries, in allusion to this, exclaimed: *We have found him* (the Messenger) *Concealed in the embraces of the Sun.* Landseer's Sabaean Res. 196.
melodies; and they dwelt around silver waterfalls; Mystic were the echoes in that region. And looking eastward I perceived the boundaries of this vast and flame-girt Flower-sphere; impassable oceans of rolling light, unto which the Gardens of Heaven extended not. The Gates of Heaven stood wide open; I saw the Stars come forth; I numbered the Celestial Ministers as they issued from the vast portal. I wrote them down according to their order—their names also did I record; I marked their times and seasons while the Children of Paradise waved their wings. The Spirits who were with me named them; hailing each new Splendour by his title; mighty they were; their works were mighty; they were Messengers whom God sends forth. From thence I advanced onwards in a mist of fire unto the North, to the terrestrial points of this immense Sphere, where I beheld a glorious wonder. For there I saw the Heavenly Gates which lead direct unto the Celestial; immense in fearful magnitude and beauty; the ever-flashing lightnings wreathed them. Three of them were open and distinctly marked; from these tempests did rush forth, bearing on wings of darkness, cold and hail, and frost and snow: Dew also, and rains they carried, and the flame of a fierce fire which blew violently from those haughty Gates upon all terrestrial things. They swept them headlong into ruin; the Wind Sendo was there; dreadful with fiery whirling wings, as the collected force of many tempests. Nothing of a sensual or carnal nature, such as the Children of Sin are, could stem that irresistible torrent:—they were hurled headlong into WildernesBes.

But the Children of Purity felt it not;
They passed through the Cataract of Flame,
Gliding with an easy motion
As fishes glide through billows.

From this place I wandered on to the extremities of
the Sphere westward, wherein also I did behold Three
Heavenly Gates open. They were as those which I had
before seen beaming like suns in the far north, and from
these also a rushing Ocean of winds and wonders flashed.
Then we went onward unto another region, where I saw
in the West a Holy Mountain; a strong Mountain and a
vast, and four delightful places like Gardens. Internally
it was deep, broad, and smooth, as if it had been shaped
by a heavenly hand; it was great and beautiful to look
upon, and my heart melted away. And the Lion-Spirit
who was with me said: These are dwellings of the
Pure in Heart; for such were they made; here shall they
be gathered; these bowers shall be their's until the Secret
Day.

From these depths of fire I speak unto mortals,
And from the heart of glowing streams:
Beautiful are the strains I hear;
I seek to waft their echoes unto earth.
O men! venerate God:
He alone is worthy of supreme devotion;
In his mighty hand He wields
The vast unbounded starry Universe.
He holds the measuring line;
The sun beams out of His eyes;
The whitely-foaming sea is His;
The winds come and go as He commands.
His song goes forth over the Kosmos;
ENOCHE.

It is the great Song of Songs;
Blessed are they who in the blasts and storms
Hear and recognise that mystic melody.
All would perish were He not near;
He it is who guides the Wanderer:
Who rules it by the shining kings of night:
Who holds it by the golden lord of day.
Blessed be this Great and Holy One,
Unto the everlasting age of ages;
Let all the living, all the dead,
Bow down and join in worship of His Name.

CHAPTER XXII.

Many are the Mansions in the kingdom of Heaven—
Celestial spheres more gorgeous than the sun,
Wherein the Spirits of Divine Love dwell
As thou mayest see the fruits upon a spreading tree.
And there are angelical Spheres of Light
More radiant than the rainbow's orb,
Wherein the loveliness of God is felt
By all who are the inhabitants thereof,
And into these ascend the Spirits of men
Who pass from earth in purity and truth;
Who have aspired after the Wisdom of God,
And clothed their souls in wisdom.
Man when first he passeth out of human life
Awakens as if from clouded dream;
A glory of celestial splendour surrounds him;
He dreams that he is in a Vision of Beauty.
But opening his eyes, and stretching forth his limbs,
He finds that he is a living spirit;
He sees his soul around him like a garment,
But he is wholly destitute of the corporeal body.
And he is sorely troubled and affrighted;
He knows not whither he is going;
He floats through an ethereal ocean;
He feels himself wafted on a wind.
But lifting up his ever pure thoughts
To the Most High God of his adoration,
Who hath been unto him while in the flesh
His Father, his Comforter, his Guide,
He becomes filled with a heavenly peace.
He perceives a harmony in all his sensations;
His soul and spirit glide like a musical hymn
Through a sea of sparkling bliss.
Then does he look upon all surrounding objects;
He sees them distinctly in their pure light,
Revealed in sun and star-shine
Like the flashing gleams of the firmament.
And ever and ever as the celestial splendours
Beam from above, brightly and more bright,
And his chaste thoughts are uplifted to his Father,
The High, the Holy, and the Divine;
He beholdeth around him, like a circle of sunbeams,
A beautiful Choir of Sacred Spirits,
From whose most glowing presence is effused
A perfume sweeter than violets.
Spirits of Love,
Spirits of Truth,
Spirits of Knowledge,
Spirits of Wisdom,
Spirits of Charity,
Spirits of Pureness,
Spirits of Light, and
Spirits of God.
From these transcendent forms is poured forth
A radiance so divine and dazzling
That it outshines the eyes of the sun
When they glow with hottest beam.
And these Spirits by their celestial nature
Behold the very essence of the Man:
They penetrate the recesses of his inward thought;
They know at a glance all his desires.
And unto these, according to their properties,
The blessed Spirits incline themselves:
For the Spirits of Love conjoin with him
Whose spirit hath ever been founded in love;
And the Spirits of Truth conjoin with him
Whose spirit hath ever been founded in truth:
And the Spirits of Charity welcome him,
Whose spirit hath ever been founded in charity.
For like seeketh its like in Heaven,
Even as like seeketh its like on earth;
And the pure avoid the opposite to purity
In the celestial as well as in the terrene spheres.
Therefore, whatsoever virtue man soweth
In his frail and transitory life of clay,
The same reapeth he a thousand fold
When he transmigrates into the heavenly life.
For the mystic sympathy which pervades the Universe
Immediately unites him to those that he resembles;
And the antipathy that exists between light and its opposite
Detaches him from aught that is not in unison with his desires.
And all the dwellers in those Blessed Places
Participate in the beatitude of the newly-come;
Perceiving an increase in their own happiness
By the happiness of this new member of their Circle.
Then do the Spirits ascend into a glorious Paradise;
There are Trees of an everlasting loveliness
Green and lofty and widely spreading;
Flowering with many thousand blossoms.
And there are Bowers of delicious verdure,
And herbage fragrant with the breath of morning;
And Fountains purer than the crystal spar,
Flow in melody around those Trees;
And Choirs innumerable of Angelic Spirits
Brighter than light glide amid the Paradise;
Breathing music, effusing beauty,
And linked like starry constellations.
A thousand rainbows glitter in the firmaments
And display their many-shining colours:
Lightnings vibrate along the ground,
Like streams of running water.
The mansions in this Heavenly Land
Gleam with many treasures;
They are made of precious stones;
They are encrusted with golden flowers.
They are ceiled and paved with diamond
That glitters with sun-form irradiations,
Which change a thousand times a minute
More splendid than the auroral light.
The loveliness of these Celestial Palaces
Is in harmony with the loveliness of the Spirits,
Who in purity abide therein,
Aspiring ever after more seraphic places.
For as Virtue is the most beautiful of all things,
The transcendant Image of God himself;
Therefore is it agreeable to the Laws of Justice
That these mansions should be worthy of the Spirits.
Thus are the Palaces of Paradise magnificent,
And not a void and vacant atmosphere;
For the dwellings of the Heavenly-beautiful
Are like themselves heavenly-beautiful also.
Think not that Spirits wander at random,
As some do heedlessly suppose,
Flying through the vast and empty air
For no fixed purpose, and with no certain home.
But this, indeed, is not the condition of the Blessed;
Their palaces are majestic structures;
They have Gardens, Rivers, and Fountains,
And all things are in harmony with their greatness.
And some are of a snow-white diamond like Truth,
And some of a transparent emerald like Wisdom;
For the god-like dwell in god-like places
Whose brightness is a symbol of the indweller.

Thus the Intelligences of the Supercelestial
Know at a glance the properties of the inhabitants,
By the star-bright aspect of their homes,
And the appearances that correspond therewith.
And even so in like manner
The habitations of the wicked correspond with the wicked;
For fallen spirits congregate together
According to their various tempers and qualities.
Thence emerging in the Cyclic Period
They become again conjoined with souls and bodies,
Passing into spheres of existence
From which they must arise, or lapse lower still.
But many are the years of their wanderings
Before they are united with the psychical form;
Therefore the sat-wânas herd together
In chaotic places, without a glimmer of light.
For as vice is the most detestable of all things:
Delighting in blood and filthiness and falsehood;
Hating all light, and burrowing in darkness,
And odious in its conceptions and designs;
Even so are the mansions of the sat-wânas
Wholly analogous to their evil properties,
And here they are like clouds of dust;
Destitute of all power, or strength, or vigourousness.
The Universal Law of God,
That like shall follow after like;
Extends itself into those regions
Which assimilate themselves to their inhabitants.
For no gleam of light shines there,
But all is mist and gloom perpetually,
Consonant with the qualities of the wicked,
Whose minds are nests of scorpions.
And as the consciences of wicked men on earth
Present before them dreadful phantoms,
And terrible shapes, and fantasies, and forms,
Arise from the fumes of their guiltiness;
Haunting them in sleep and in the twilight hour
With many threatening shapes and gestures;
The offspring of a gloomy imagination
That fears yet cleaves to its illusion
Even so in these chaotic places
The conscience-stricken wanderers of sin.
Generate for themselves evil sights and appearances,
Corresponding to the sinfulness of their natures.
These appearances exist not in reality;
For God creates no monsters;
But unto the disordered minds of the fallen
They appear in the vividness of life.
This is the state of that which is called HELL;
Which God, indeed, hath not formed;
Neither banisheth He his spirits thereunto;
But their evil tendencies gather them together;
And their evil natures generating dreams
Horrible and dark, and breathing torture,
Surround them with the most lacerating agonies,
Not less terrible because self-inflicted.
These sat-wânas are wholly without power;
They are confined within their own spheres;
Neither can any one arise therefrom
Until the Cycle hath rolled through its years.
Then they assume souls or bodies,
And are again developed in existence,
To raise themselves, or plunge again
Into the ocean of their self-made darkness.

CHAPTER XXIII.

From thence I went into another place
Far towards the West, near the end of the Sphere:
There did I behold a fire blazing:
A rolling burning Torrent of Flames.
It ceased not in its course by day,
Nor did the night stay its mighty current,
But ever like the ocean stream it flowed;
And its roar was as the roar of an elephant.
Then did I enquire, saying:
What is this which ceases not?
And one of the Holy Spirits answered,
Whispering low into mine ear:
This fire which runs for ever to the west
Is the fountal fire of the Luminaries of Heaven;
They drink its brightness and are renewed;
They feed on ever-flashing flame.
I went from thence into another region,*
And saw a Mountain from which fire flowed,
Ever burning, never ceasing;
The skies were lightened by its splendours.
I went near, and saw Seven other Mountains,
Each different from each in grandeur,
Of brilliant gems, beautiful and precious,
All magnificent and gorgeous to the eye.
These Mountains rose in the eastern quarter,
Piled like clouds, one upon the other;
Three Mountains uplifted themselves to the south,
Welded together in a similar manner.
Deep valleys wound their way between,
Separated by limpid rivers;
And the Mountain of Fire was in the midst;
And all were as the arch of a throne.
Odoriferous trees grew thickly over them;
And there was One Tree of divine fragrance;
Nor was there in the whole Paradise-Garden
A perfumed Tree which smelt like this.

* See Vol. I. 215. On a pillar at Somnauth was inscribed:
This place resembles the Holy Mountain. Bombay Transactions ii. 20. Som-Naut is Sun-God.
ENOEH.

Its leaf, its flower, its bark never withered.
Its fruit was beautiful as the stars,
And gathered like the clustering palm,
Which welcomes the desert wanderer.
Its leaves were emeralds set in gold;
Its fruit was honey-wine and roses.
Looking upon it, I cried aloud:
How goodly is this blooming Tree!
Then did one of the Spirits say,
Why art thou delighted with this Tree?
And why art thou inquisitive to know it?
Thou hast passed by many things without enquiry,
But this has roused thy wonder.
Then did I reply, saying:
Concerning all things I desire knowledge,
But most of all concerning this Tree,
Whose beauty is more blooming than the Sun.
He answered, saying: Yonder Mountain,
Whose peaks are like the Thrones of God,
Shall be the Seat whereon shall sit the Holy One
When he shall arise to visit the earths.
And that Tree of an exquisite fragrance,
Breathing not a breath of carnal odour,
Shall not be touched of any until the Secret Day,
When it shall be given to the Sons of Heaven;
Its essence shall be bestowed upon the Blessed;
For spirit-life within this Holy Place
Shall flower for ever as in a Garden,
Planted northward, unto the King of Heaven,
The Lord of Life and Beauty everlasting.
Then shall they greatly rejoice in the Holy One;
An odour of delight shall pass through them;
They shall exist in a life of light,
Nor shall sorrow darken their days.
And I blessed the Lord, Eternal in the Heavens,
Because He had prepared this Paradise Tree,
To give it to the Beautiful as their food,
When He shall reveal himself in pure light.

O man! what is the end of all thy labour, and all thy trouble after gold and treasures? a short and transitory and vain enjoyment; and then, thou art snatched from them for ever. Would the wise man toil for prizes such as these? achieved by great labour, and when achieved laid down; would he link his spirit and body to corruption, for things that endure but for a brief moment? But thou—uplift thy thoughts above the fading earth; contemplate in sublume dream the God of Heaven; prepare thy spirit for its future existence, when it hath wakened from the swoon of mortality. The term of thine existence approaches fast, and death, the end of all things, is close at hand; awake! arise! before the final blow be struck, for in the grave there is no hope. The most exquisite delight of worldly enjoyment is like a draught of sea-water to the thirsty; but the calmly-flowing happiness of Eternity may be thine if thou wilt live a Child of God.

O God, thou art a great mystery;
Yet still shall I adore Thee alone;
Unto Thee my spirit turns,
Whitely-shining amid the fire.
The bright gleam of thy Glory lights the Universe,
All other lights are but shadows.
Thy Voice sounds, and like a mighty trumpet
Its godlike energy commands the All.

Look upon this Æthereal Tree, he said, once more,
Its flowers of pure gold in the rustling air;
Its blossoms lovely as the moon,
Its branches like clear crystal.
Hearken! as its leaves sing
Like harp-strings gently touched by the wind;
Beams of fire flash out of its trunk,
And glide around its gnarled roots.
Oh! how blessed of God are they
Who dwell for ever in the shade of this Tree,
And sing and dance within its circle,
And pour the hymn of praise.
Illusion clouds them not;
Nor does the mist of doubt assail them;
The Holy shine on them with faces of love;
They breathe in most serene light.

CHAPTER XXIV.

From thence I proceeded to the middle Sphere, and I beheld a happy and fertile Garden; the trees continually sprouted new branches, and clustering wreaths of delicious fruitage. There I saw a Sacred Mountain, and under it, on the east, were Sweet Waters, which flowed like light unto the golden-coloured south, making in their course divine melody. I saw also in the east another Mountain, tall and stately as the first; it rose into the flashing sky, like a minaret of God's house. Between both were deep Valleys, through which also waters flowed, onward ever unto the western side, where they blended in one mighty Lake.
White as the foam of seas,
I saw the waving wings of Cherubim;
Their feet were clothed in thunders;
And so they rolled in light.
The Seven in darkly-blue chain
Passed, and reared their shining spears;
They gleamed, they flashed, like flowers in lakes;
The war-cloud covered them.

Mighty were they who passed,
They carried stars like torches;
Their robes glittered like the sea-waves
When the full splendour of the sun illuminates them.
But on their thighs were golden swords,
And on their heads were helmets of diamond;
They shone like the wandering lights of the north,
The mystic, the inexplicable flashers.

Thence I proceeded southward in my flight
To the extremities of this mighty Sphere;
There also I beheld Three Heavenly Gates;
Their stupendous portals were wide open.
Blazing torrents rushed through them,
With rapid flight, as if in fear;
And out of every leaping eddy
Flashes of lightning gleamed.
Thence also I proceeded quick
To the extremities of the Sphere outwards;
There were three Heavenly Gates
Wide open unto the Orient.
Within them I saw three smaller Gates
Of an exquisite and perfect beauty;
Through these Spirits of Heaven passed,
Proceeding by a path which they alone saw.
They were brighter than stars in their light;
They were resplendent as pure morning air;
And when I saw them, I adored God
For the Celestial Vision which He shewed.
Every time I saw them, my heart panted
With a rapture of thanks to the Lord of Glory,
Who had formed these splendid signs,
That they might shew the magnitude of His works.
That all in heaven and under heaven
Might know and glorify His creations;
That all who do behold His power
May ever bless His Holy Name.

CHAPTER XXV.

After these things I was alone:—
Alone amid those flaming orbs,
I was rapt in mystic thought,
As I floated in a sea of stars;
Then I saw an Angel of brightness
Whose glory exceeded that of the sun.
He came and seized me by the hand.

And I said, Who art thou? and what is thy name?
and he said, Rise up. And I said, Whither wilt thou
cause me to ascend? And he said, When I have shewn
thee Visions, then thou shalt understand who I am.
From the Seventh Heaven above the sun have I
descended unto this sphere, that I may raise thee before
the faces of Him whom the Universe delights to look
upon. Then we arose into the Ether. We saw the-
dwellers of that place: in many things it corresponded with the earth of mortals; for all that is beneath is a counterpart of what is on high. Then we arose farther into the first Heaven; there I beheld a Throne in the midst, and Spirits were upon the right hand and the left; and they glorified him who sat upon the Throne. And I looked, if I could behold any sitting there, But a Splendour of Light was over and about it, And I could not see any form, But I heard the music of those who glorified. Then I said unto the Angel, To whom is this praise addressed? He answered, To the Splendour who is in the Seventh Heaven; He is here, but He is not visible; And also to the Beloved One, Who hath sent me unto thee. Then he raised me higher still, Into the second Heaven, Separated from the first Heaven, As far as the earth also is separated from it. There I beheld a Throne; Beautiful spirits were on the right and on the left; And a Splendour dazzling to behold Wrapped the Throne in star-clouds. Great was the majesty of the second Heaven, And the splendour of its angels ten-fold. And I fell upon my face to worship the Splendour; But the Angel suffered me not, saying: *Worship not the Visible,* Nor the Throne, though of celestial brightness;
Reserve thy homage for Him alone
Whom thou shalt see in the time to come.
For above all the heavens and their angels
That Throne is placed;
There is its Veil and Crown:
These with thine eyes thou shalt behold.
Think not that thou shalt not see Him face to face,
For they who love Him rise up in His presence;
The Holy Spirit, the Loved One, beareth them
Even in her bosom before the Supreme Lord.
Then he raised me higher still
Into the third Heaven of all-beauteous light;
There also were innumerable Angels
Upon the right hand and upon the left.
They raised hymns of praise
Before the Lord of Beauty, whom they worshipped;
Invisible was He amid the Splendour;
I saw only Light immeasurable.
No record of earthly things,
No remembrance of the bodily is there;
It is a pure Heaven of chrysolite:
It is a world of immortal splendours.
Then did he say unto me:
When thou shalt have come into the Seventh Heaven
There shalt thou know that there is nothing hidden
From the Thrones and the Celestial Messengers.
Then he uplifted me upward still
Until we stood in the fourth Heaven of the sphere;
It was far above the third Heaven,
As the first was far above the earth.
There also I saw divine ones
Upon the right and left of the Throne;
They sang, they glorified the Invisible Presence
Who veiled the Throne in glory.
After that He uplifted me into the fifth Heaven,
The Angels were more beautiful than all the others,
But the Splendour on the Throne exceeded that of the
    Angels,
As much as they exceeded mere men.
Then did I glorify Him who hath no name,
The Almighty in the high Heavens,
Who transmits His Glory from Heaven to Heaven,
Clothing His angels in splendour.
Then He raised me into the sixth Heaven,
Where I saw an ether brightest of all;
The radiance that was in the Heaven I had last seen
Was night compared with this.
Here the angels shine with lustre;
A holy Splendour and a Throne also was here;
I said unto the Angel who conducted me,
What is this which I behold, my Lord?
He answered and said, I am not thy Lord,
I am a Spirit like thyself,
Appointed to conduct thee unto these places,
That thou mightest behold the Majesty of the King.
For beyond this place lives He who is never named,
With His Spirit, whose name is unrevealed;
With His Messenger who goeth forth,
And of whom the Universe knoweth not.
God alone is thy Lord,
His Voice, the Heavens, the Powers do obey;
Thou shalt see Him visibly before thee,
In the midst of His Heavens and His Thrones.
When from the mortal body which thou bearest
Thou shalt ascend in spirit before Him,
Then shalt thou assume bright raiment;
Then shalt thou be like the Messengers.
And I glorified God there, with his Spirits;
Amid a radiant atmosphere of splendours:
Yea, even the brilliancy of the five Heavens
Was as darkness to the brilliancy of this.
Then he raised me unto the Seventh Heaven (13),
And I heard a Voice which froze my soul:
Whither would the dweller among strangers ascend?
And I feared and trembled greatly.
And while I trembled, lo! another mighty Voice;
It said: It is permitted that he ascend;
Then we went into the Seventh Heaven,
Where I saw spirits in the paradise splendour.
There were all the Holy Ones of God,
Spirits, unclothed in flesh,
I viewed them in their celestial garments,
Assembled in splendour and divineness.
And while I was yet gazing upon them,
One of the beautiful Spirits who was a-nigh
Came unto me and shewed me Books,
But they were not as the books of men.
And he opened the Books before me,
And they contained writings, but unlike the writings of earth.
And he read the Institutes of Heavenly Truth,
And the records of holy things.
Then I beheld One standing,
Whose glory exceeded the glory of all the others;
And all the saints and spirits of the place
Advanced towards this One reverent with awe.
Then this One became changed, and appeared like a Divine Being.
And the angel said, Venerate!
And I venerated, and beheld the type
Of many wonderful things revealed.
And while I venerated this Spirit,
Behold, I saw another Glorious Being,
More beautiful and divine than the first,
Whose glory suffered no transfiguration.
And all the Angels approached and worshipped,
And venerated not the first Spirit, when the Lord was nigh.

A Cloud of Radiance was interposed,
Through which my dazzled eyes beheld:
Had I seen the Lord of Brightness,
My spirit itself had been consumed.
Then on my face I fell, and worshipped,
For this was as the Supreme.
Seventy thousand Veils He wore,
To hide the brightness of seventy thousand suns.
And lo, an Ocean of Light:
And he said to me, Who is this
That sitteth on the right of God?
And I answered, Sir, thou knowest.
Then he, This is the Beloved,
This is the Holy Spirit,
Who speaks in thee and in the Prophets,
Queen of the Ocean of Light.
But on the left a Spirit standing,
Clothed as a Son of Thunders:
And I said unto the Angel, Who is he?
And he said, It is the MESSENGER.
Then mine eyes were opened,
And I beheld a most Mysterious Glory.
Darkness from excess of Light
Seized and drowned my understanding.
And I heard the tongues of thousand thousands
Glorifying, venerating, and chanting Him,
Whose presence was too bright for me to behold,
Whose effulgence had stricken me blind (14).
And the hymns ascend from the six Heavens
Into this the Seventh Heaven of the Most High;
And I knew then why they sang around the Thrones,
Whose Splendour was an invisible Mystery.
And the Angel said, This Messenger of God
Hath received great exaltation (15);
He is clothed by the Holy Spirit,
And proclaimed through the mouths of the Divine Ones.
And I heard a Voice of music
Say unto this Messenger;
Go, descend through all the Heavens,
And through the firmament of spheres descend.
Assimilate thyself in appearance unto all
Who abide in the Heavens and the Circles,
And go down upon earth,
And free it from the fetters of darkness.
Thus the Voice spake.
And immediately we descended into the sixth Heaven,
And to the fifth, and to the fourth, and to all the others,
And so downwards through a multitude of Circles.
But whithersoever we came, the dwellers in the place
Recognized not the Messenger of God;
They believed him to be as one with themselves (16),
For he assumed the forms that belong to the various spheres;
And he passed into the Elemental Circles,
And into the firmament, and so upon earth;
And he took the appearance of a Man upon him,
And was believed by men to be one of themselves.
And he lived upon earth, and announced the Message;
And he passed away from earth, and ascended;
And the Spirits of the Firmaments and the Elemental Circles
Saw him pass, but with unchanged aspect.
And they venerated him, saying:—
How hath he descended, and we saw him not?
And how hath he passed, and we discovered not the splendour
Wherewith the Lord had clothed him?
And he ascended through the innumerable Spheres,
And through the various Heavens of Paradise;
And they wondered, saying, How hath he descended?
And how knew we not the Messenger of Heaven?
And when he ascended into the Seventh Heaven,
He came unto the Great Glory,
And of the Holy Spirit was received with gladness,
For he had done the message of the Most High.
And to me the Angel said, Great are these things
Which now have been made manifest to thee.
Thou hast seen and known secrets
Which have been kept from the children of men.
Return unto thy mortal place
Until the days of thy journey are accomplished.
Then shalt thou return hither,
Worthily performing thy sacred purpose.
CHAPTER XXVI.

1. And he said: Who will go? and I saw a Vision (17)

2. A Virgin more beautiful in her light and youth than the illuminated circle of the heavens when it shines in all the radiance of the stars.

3. Winged was this Virgin, and clothed to the foot; but her snow-white wings were glorified with the stars of heaven.

4. In her right hand was the palm branch; in her left a mystic wand; she floated in purple light.

5. And he said: Behold: and I saw another Vision. We passed as it were from the gloom of night Into the resplendent lustre of the morning; The golden clouds rolled in waves of glory— Each seemed to carry a star in its breast. And sweet voices sang divine songs, And soft sounds descended like summer rain, And out of a Cave hidden in deep recesses We heard archangelic hymns.

6. And again he said, Behold, and the Vision passed. The first was as a Man standing in the heaven; his left arm was extended; in his right was a crook, and in his hand were many stars.

7. And after him appeared another Man; he wore the starry robe and diadem of a king, and in his right hand a whip.

8. And there shone a third unclothed like Truth, and in his hands a mighty starry serpent. And all
the heaven was made splendid by the apparition of the Man.

9. And the fourth was as a Hero; his splendour was that of an Archangel; he knelt; he bare arrows, and in his right hand a club; with his left he crushed the three-headed.

10. And the fifth was in the strength of youth and power. In his right hand a sacred scythe; in the left a snaky head. His feet were winged; he sprang like light through heaven. A glory of splendour illuminated every limb.

11. And there shone a sixth, the offspring of Phen. He stood in heaven in cruciform shape; his air was grave.

12. After him I saw a terrible one; half man, half horse. He strained a bow; he drew a mighty arrow. The clouds rolled back in terror.

13. Next I saw starry Twins; their brows, their shoulders, and their limbs were gemmed with stars; one held a harp; the other arrows.

14. And I saw another, a terrible one; he also had the head and front of Man; but the legs and body of a war-horse. And he marched as a Conqueror. And he was surrounded with light.

15. And the eleventh was a Man of War; with mace and shield and breast-plate; a starry giant. His belt was splendour.

16. And the Twelfth was as a youth, and on his brow a star; his body and his limbs were radiant. And he held an Urn reversed, and a stream of starry lustre was poured out of the Urn down over the earth. And the number of his glories was twelve times nine.
ENOC.

17. And he said unto me, Twelve; and again he said: Ten. And again he said: Light, Glory, Life. And I heard a Song from Heaven; but I was lost in a sea of mystery.

O Sun-born! look thou upon this tablet;—
It glittered with flashes of light;
Twilight settled on its pages;
Darkness was around it in clouds;
I saw a Sceptre of Beauty;
It waved like a beautiful palm tree;
I saw an Arm of Might;
Death followed its descent.
Again a Cloud passed over me
Glittering even as crystal,
And the solar spirits of heaven
Sang, as it were, a new song.

Thou art fairer than the children of men,

* In the Medal above the Holy Spirit is on the Golden Seat; she holds in her hand the eight-pointed cross of the Buddhists, the Manicheans, and the Masonic Templars: an emblem which proves that their esoteric creed was one and the same. It appears in Beger. The Serpent is the Messenger.
Grace is poured into thy lips:
Therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh,
O most mighty,
In thy majesty; in thy power.

In thy glory ride prosperously,
Because of truth, and meekness, and judgment;
Thy right hand teacheth thee terrible things.

Thine arrows are sharp,
Sharp in the hearts of thine enemies;
The multitudes fall beneath thee.

Thy throne, O king, is for ever;
Thy sceptre of thy kingdom;
It is a hallowed sceptre.

Thou Lovest righteousness;
Thou dost abhor iniquity;
Therefore hath thy God anointed thee.

All thy garments smell of myrrh,
Aloes and cassia out of the ivory palaces,
In these have they made thee beautiful.

And I looked and saw an Army of Chariots,*
And men rode in them,
And they came upon the wind from the East,
From the West also, and from the South.
The sound of the noise of their chariots was heard;

* This is the Cabir Progress through Heaven. The Medal represents God sustaining the Holy Spirit, who offers the Crown of Heaven to the Cabiric Daimon. See Part I, 601.
ENoch.

The saints who were on earth perceived it;
The pillar of the earth shook from its foundations;
The roaring was heard from earth even unto heaven.

In their wheels was whirlwind,
They moved along in thunders;
As the roaring of young lions;
As the roaring of the terrible sea.
Then did they all fall down
Worshipping the Holy Lord of Spirits:
Blessed are ye, O saints, and pure of heart:
Bright and glorious is your lot!
Ye shall exist in the light of the sun;
In the pure beam of everlasting life
Whose days shall have no end;
Neither shall the days of the saints be numbered,
Who seek light, and who obtain righteousness;
Peace be unto them with the Lord of the Universe.
For like the Sun hath Truth arisen,
While the night of darkness hath passed away,
There shall be the Light which shines for ever
Beaming in increase before the King of Spirits.

After these I beheld thousands of thousands,
And myriads of uncounted myriads;
They stood before the Thrones of Heaven,
And sang to harps and flutes.
On the four wings of the Thrones of Heaven;
On the four sides I saw others;
Their names, their orders, their gradations,
Were announced to me by the Angel;
They blessed and praised the Lord of Glory;
The first Voice blessed Him for ever,
And the second Voice blessed the Messengers.
And those also who are martyrs for truth.
And the third Voice did entreat sweetly
For those who are in bondage on the earths,
Whose cry ascends from sorrowful hearts
In supplication to the Lord of Spirits.
And the fourth Voice said, unto the satans
Depart ye; go accursed;
Ye are forbidden from the Circle of the Lord,
Whose laws ye have ever polluted.
These were Spirits of the Most High God
That spake in four Thunders;
I heard the Voices of the Four
As the voice of the sea in wrath.

CHAPTER XXVII.

From thence did I proceed towards the East
To a Mountain in a far off Sphere
Its surface gleamed from a distance
Its heights were crowned with woods.
And waters gushed from its recesses,
And a cataract of many cataracts;
It foamed like a living creature
Amid trees, and clouds, and mists.
Then went I onward from the Wilderness,
Towards the eastern side of the Mountain;
There were Trees of sweetly-smelling perfume,
Frankincense, and myrrh, and sandal.
The beauty of each one of these Trees
Was different from the beauty of all the others.
So infinitely varied are all the works
That issue from the hand of God.
And over all was the bright Mountain
Elevated, like a silver firmament:
Cassia breathed from all its pores,
And sunshine sat upon its sides.
Thence did I pass amid certain Lakes,
Whose waters never failed;
There was the Tree of Fragrance, Zakasinon,
Goodly among celestial gardens.
Beside the Lakes were other Trees,
Breathing cinnamon, but fairer than cinnamon;
And under their boughs celestial Spirits
Sat and sang celestial psalms.
I advanced farther unto the East;
Here did I behold another Mountain;
Trees of bloom thickly covered it;
And pure Fountains rose and sparkled.
And out of the green-blooming leaves
The sweet Neketro* dews distilled;
The trees were loaded like Almond Trees,

* From this word the Hellenic word Nectar came.
And their name in heaven is Alma.*
Their fruit excelled all perfume;
And all the sweetness of the earth's produce;
And round them danced celestial Choirs
To the music of golden harps.
And after these things as I looked forth
Unto the shining of the Northern Gate,
Which opened high above the Mountains,
I beheld Seven lofty places.
They were filled with pure nard,
And odoriferous forests of papyrus,
And trees like cinnamon trees,
And the blue and white lotos.
From thence I passed above the Mountain peaks,
That shone like a sea of rainbows,
Onward to the East, over an Ocean of Fire,
More splendent than the flame-west.
And I wended far into another Sphere:
And I saw a Spirit who guarded the Sea:
His name in Heaven is Za-ti-El,
And he brought me to the Paradise Gate.

O ye star-dwellers,
How beautiful in your homes ye shine;
Eagles of fire and Serpents of light amid the heavens:
Gleaming with a ray that exceeds the dawn.
Wisdom fills your spirit-souls;
Ye follow in the thunder-path of the sun;
And far below the birds of justice
Fly, and do your bidding, O star-dwellers.

* So named after the Holy Spirit—the Tree of Life.
The Spirit of the Rainbow shines from above,
And in her Silver Wheel is your orbit;
Lightnings pass not with more rapid flight
Than ye from west to east.
Then did their song arise
Around the Throne of Glory;
It passed from circle into glowing circle;
And went into the Supreme Presence.
And they who were around that Throne,
Rose and, knelt, and laid down their wands;
And waves, and winds, and all the fires of ether,
Came, and bowed themselves in song.
I saw the Spirit of the white-bosom
Glittering in virgin beauty amid the choirs,
As the Moon over the waving Sea,
As the Evening Star amid the forest leaves.

Could I reveal unto thee
The Mystery of the Sacred Mysteries;
Then would thy soul upraise itself
Like a Winged Serpent before the Lord God.
As the wind moves over the shining waters,
So would thy fire-spirit be impelled;
It would bear thee on the lightnings,
Like thunders would its wings rustle.
But the mighty King of Fire;—
By Him hath it been forbidden;
I see His glittering Sword—
It waves—it quivers—and I faint.
From the White Throne a Voice comes;
O thou child of the bosom of light,
Stay, stay, murmur not:
Why should the Sword descend?

CHAPTER XXVIII.

Flourishing was this shady Garden
With many trees fragrant and divine;
Their appearance was of varied beauty,
As the colours of the Holy City.
The Tree of Knowledge of Good and Evil
Was there also in the midst thereof;
It was like a tamarind tree
Bearing fruit which resembled grapes.
Its perfume extended to a great distance;
It was surrounded with light:
How beautiful is this Tree! I said,
And how delightful is its appearance.
One of the glorious Spirits answered:
It is the Tree of Knowledge of Good and Evil,
Whereof the Essences that desire change
Partake, and straight they transmigrate.
For all the Spirits that live in the Universe
Are made free by God;
They are endowed with full volition;
For this is not a land of slaves.
As light and darkness are in the Kosmos
So also are the Beautiful and the Base;
They who incline to either are most free,
According to Eternal Ordinances.
And they who desire the Beautiful only
Abstain wholly from the fruit of this Tree,
And basking in the sunshine of the Divine,  
They dwell content in Heavenly Dream.  
But they who desire to attain knowledge,  
Whether it be good, or whether it be evil,  
As many great ones do and have done;—  
Taste of the fruit of this Tree.  
Then do they pass into other conditions,  
For thus only can knowledge be obtained;  
But great is the price they pay;  
The possession of the gem is fatal.

As the highest Spirit before the Throne  
Could never know what it was to be a man,  
Until he had taken on himself man's condition,  
And experienced all man's phases of thought;  
Therefore and unto this end for the freely-willing  
This Tree groweth here:  
Whosoever shall desire to alter his condition  
Let him taste of the fruit and it is done.  
God is the Diffuser of Love,  
Of Life also, and of Beauty;  
But if Death came not and made a change  
Even these might weary in the end.  
Then I lifted up my hands,  
And gave thanks unto the Holy and Great One;  
Blessed art Thou, O Lord, O King,  
And great and hallowed is thy majesty.  
Lord of all the creatures of the Spheres—  
King of kings—God of the Unbounded,  
Whose reign, whose wisdom, whose love, whose laws,  
Endure throughout ages of ages.
For ever shall thy dominion last,
And the renewal of thy Spirits unto light;
The Heavens are thy Throne for ever;
The stars are but thy lowly footstool.
Thou dost know all things;
Thou dost hear all things;
Nor is there aught in light or darkness
That stands concealed from Thee.
Thou considerest the wants of every creature,
And takest heed that it may satisfy its want;
Whatever tends unto perfection
That thou dost prepare for all.
There is no place in heaven or in earth
That does not manifest thy boundless love;
There is no life throughout the Infinite
That shares not in thy loving thought.

And I saw Three Splendours,
And each impelled a chariot of steeds:
And the phantom of a Golden Vase
Shone afar before the eyes of each.
In the heaven above them was a cluster of lights;
The sun, the golden glory of stars,
And a beam like that of the moon,
And the Æther-Rainbow.
The Seraphim—those gliding kings,
And each was iris-girdled,
And each glittered with a myriad eyes—
Lo! they followed in the bright track,
The Cherubim came in fire;—
From the Golden Incense Altar;
In their eyes the spirit of a power
That pervades the vast Infinite.

Thou hast seen the sun in storms;
Even so was their serene grandeur,
Or the moon after the battle;
Even so was their calm light.
Then the Ophanim passed rapidly,
With the wind in their feet;
These are solar kings;
But I conceal their secret lore.
And the bi-formed girdled with stars;
And the six-winged with the sun-rays:

* This Incense Altar, which is the Altar of the Apocalypse, appears in a Medal by Beger, enshrining stars or worlds of light; the legend is S. C., or Sancta Casa, and it appears in the shape of a Tabernacle; See part I, 597, or Ark of the Covenant; Part II, 40, 63, 98, 108, 149, 540. In the other Medal is the Amreeta Vase of the Waters of Life; the Magnet-Vase with the label S. C., or Sacra Cymba, the Sacred Boat or Vessel; while the two Olive Trees, seen in the Apocalypse, section 28 (Part I, 543; Part III, 558), bloom in beauty at each side. E. X. is Evangelos Chrestos: the Good Angel, the Anointed.
Their swords glistened in the violet mist—
Their sceptres were as olive trees.

Then did a Cloud snatch me up;
The winds raised me above the Sphere;
They placed me in the Celestial Land
Upon a place of many thunders.
There I saw another Vision;
Palaces of the heavenly-pure;
There did Spirits hymn to God;
They interceded for the sons of men.
The sun-bright Heaven flowed around.
Love and beauty were like dew:
Righteousness flowered before their faces;
The bloom of light was over all.
Thus shall it be with them for ages of ages.
With these countless, dazzling Spirits;
They dwell under the wing of the Eternal,
And sing in the measure of the stars.
They stand before Him like living fire;
Their mouths, a blessing, like sweet honey;
Their lips glorify the Supreme One,
And virtue shone through each.
There was I desirous of remaining;
My spirit longed for its antecedent home;
Once, like these also, had I stood before God.
Then did I extol His Name.
Blessed be He, and ever blessed,
The Lord of the Star-bright Lands:
Wise, before the Universe was formed,
Wise, when all shall have passed away.
What are the earths? and what is man?
And he who sleeps and praises Thee not?
All are but as leaves that rot in winter;
They have lived, and now they are no more.
But blessed in thy light are they
Who without slumber stand before thy Throne;
They sing unto the Lord of Purity
Who fills the Universe of Life with love.

CHAPTER XXIX.

There are Three Mystical Fountains,
And over them Twelve Trees bend,
Making music like sweet harps
When they tremble to the silver touch.
Out of their depths Dawn arises;
The Dawn of the primary beam;
Light rushes over their depths;
But oh! what is that LIGHT?
The Eagles cried, the Serpents rose,
Like flames of fire into the Sun,
And I saw the gleam of the Most Ancient:—
WORSHIP GOD ALONE.

What divides the Spirit from the Soul—
The splendid flame from the smoke;
What is the light of the eye?
What is the vivid force of the heart?

I see a White Fountain
Flowing in the midst of shrubs;
I see a Rainbow touch the earth;
Yet it is not of the earth.
The Moon is in the mid-heaven,
Yet is she not the surrounding air;
The pulse of nature is in the ocean,
Yet the ocean is not nature.

There saw I an Island of Fire,
Rivers of Flame poured out of its depths,
And many Spirits bright as waves
Mingled beautifully with the golden lightnings.
In the midst I saw a Throne
Shining like a white Star of Beauty;
But it gleamed amid solemn silence;
Darkly-silent—darkly-splendid.
And in the front a Silver Sea;
And at its feet Seven Rivers,
And round its arch Seven Rainbows,
And at the sides were Silver Wheels.
Voices of Waves and mystic Waters
Echoed all around that Throne:
And I saw Pillars of resplendent lustre,
And I heard Trumpets that spake of God.
Men passed with musical harps;
Men passed with gleaming swords,
As fishes in the sea,
So did they glide amid oceans of fire.
Who are these? the Angel said:
I said, My Lord, thou knowest;
He looked at me with piercing eyes:
Thou also, O Enoch, art not ignorant.
They passed like evening clouds,
Mild and bright, and vivid;
Over the hills of darkness;
Into green plains.
The eagles cried with joy;
The thunders leaped—they laughed;
Bring back the many unto God
Blessed is he who bringeth even one.

Clothe thee in thy blue girdle.
O Son of Prayer,
Tremble not; let not thine eyes roll;
Beat not in heart, nor let thy words falter.
I will show thee the secrets of the Deeps—
The mystic song of the Ancient;
It was murmured in the Dark
Before the mountain streams rolled in light.
He shall come upon the shores of the world;
He shall draw his dominion over them,
Thrice, thrice, thrice;
But they will not hearken unto Him.
Deeply moving in its mighty strength
Is the blue-green Adi;
Who shall escape the volume of gloom
Who shall flee from the billowy flame of death?
The Lord of Thunders rises,
The Sovereign of Lightnings and of Fires;
He looses the chain;
I see His chariot in the dark violet mists.
O Lady of Beauty!
O sparkling Queen of Stars!
The sea rises in its terrors;
Like glittering spears are its foaming waves.
Four times the thunders snorted
Like steeds of battle in their rage;
The Nine with diadems of pearl
Entreated: Stay the broad-breasted:
But it comes; it rolls like mountain steeds
Terrible with hoofs and necks of smoke:
I saw the Power of the pale-gleaming—
His sword fell, and all was death.

Shall I unfold the Mysteries of Light?
The secrets of the Ocean-Stream?
Shall I unveil the Beam of Heaven
That like the Green Rainbow moves over the sea:
The Sons of Fire come forth;
The pride-winged Dragons of the Skies;
They glittered in the golden stream of clouds;
They said: O Messenger, stay thee;
Let not thy voice go forth
To reveal the dark secrets,
And the stars twinkled in a dim splendour
Saying: unto my spirit: Stay.

Even in light there are secret recesses
Where the spirit seeks repose,
As the sun sinks into clouds
To re-appear more beautifully.
There music lulls them,
And the rustle of the mystic forests,
And the Soul-Illuminator comes and gleams
In pictures of serene loveliness.
The gentle words of books prevail
Over the sea of wandering thoughts,
And dreams like spring showers
Bathe them in a dew of light.
In an alcove green with palm trees,
Shaded from the heaven-sun,
I sank, wearied with the brightness
That lay upon my dazzled spirit.

An Egg, more beautiful than the Sun
When in the sparkling West he sinks,
Gleamed, as if it shone amid ten thousand rainbows
Of the most pure and dazzling light;
But quick as the whirl of a sword
In the hand of a young hero,
It shone—it revolved—it vanished;
It was a momentary glimpse of the Universe.

Flowing are the streams of fire
Over which the Eagle-Angels soar;
From the mountains rush torrents of flame—
The forest trees are pillars of light.
In their white robes of splendid glory
The Ancients pass amid the whirl;
The Voice of Beauty sounds
And smooths the dark-red billows.
O ye Mystic Fountains—
Three Sources of the Primary Worlds,
Rising into light like morning beams,
Let me bathe my spirit in your blue.

We passed the troubled whirlpools of fire;
Many dark Wanderers we saw,
Garmented they were in black;
Their faces were sunless.
But far off in the distance we saw Vales,
And the altar fires of the Mysteries;
There did the bright Isarim pray;
The groves echoed with their psalms.
Like white stars moving in light
They circled round the Serpent-Shrine,
And raised their arms of snow
In adoration of the Silent Lightnings.

I stood in silence amid those star-courses;
I longed to see the Holy Sanctuary;
Streams of rushing fire rolled around;
The winged lightnings quivered.
From East to West, from North to South
It seemed one vast and splendid sea of flashes,
As if it were a furnace ever quivering
With clouds of new-born lustre.
Come thou, unto the Waters of the Sun;
Bathe thee in its splendent fountain,
And on thy thigh receive the visible sign
That marks the true Apostle.

Swift as a star I was borne onward
Into that Sea of Light—
And there transfigured in a dream
I was bathed in mists and clouds.

And now I moved as in a dark dream;
The Serpent of the Spheres was coiled around me;
We wandered as in fiery mist,
Yet was there a sound of sweet music.
Afar off, in a Cloud of Rainbows,
He showed me the Ambrosial City,
Girdled with a choir of gleaming suns;
This is the Abode of the Celestial.
And I saw a Hand lustrous in its beauty,
And it held the Morning Star;
This is the clothing of the Sons of Heaven—
She raised it, as though She did present.
Eagle of the fiery wood,
Thus spake he in mine inner ear.
There are Twelve Children of Light
Who shall go forth from the Halls of Flame.
The first-born shall dispel the darkness
Which, like a night, looms over the multitudes;
The last Messenger, the true and faithful,
Shall flash the beauty of the rainbow.
Phani is his name;
An oak of trembling leaves and branches:
But the forest trees shall listen
To the melody of its waving boughs.
He spake and sank into the Sun,
And the Sun gleamed with double glory,
But the echo of his mystic speech
Rang in thunder through my spirit.
Slowly over the calm waters
Came the Spirit of Thrones;
Her long white robe flowed to her feet;
In her hand the Silver Circle.
The stars followed in her train like servants;
The Sun and Moon bowed down:
Amen! Amen!
This was all I heard,

CHAPTER XXX.

Another Vision then did I behold:
Clouds invited me; a Mist embraced me;
The stars glittered and moved in splendour;
300  THE BOOK OF GOD.

Flashes of lightning impelled me forward,
And winds accelerated my ascent.
They elevated me higher and higher,
Where I beheld a wall built with stones of crystal;
A belt of fire surrounded it,
And my heart was filled with terror.
I entered into this quivering flame,
And drew nigh unto a mighty Palace;
Its walls and pavements were of crystal,
Every stone was of a fiery brightness.
And in the roof the stars wandered
With a restless, agitated light,
And tongues of fire and lightning flashes
Darted through its spacious halls,
And there were Cherubim of a flame-splendour,
Like meteors in a starry sky;
A dazzling flame burned in its battlements;
The Gates were flame also.
And when I entered into this place,
Behold it was hot as fire and cold as ice;
Every symbol of delight was there;
But terror overpowered my spirit:
My heart beat—my heart trembled;
A fearful agitation seized me;
I fell upon my face and was sore afraid,
Yet I looked the Vision in the eyes.

And behold I saw another Habitation
More vast and splendid than the first,
And all its mighty Gates were wide open,
And it stood firm in the midst of ever-rolling fire.
It is impossible to describe its glory,
Or its awful vast and boundless magnitude,
So greatly did its wondrous structure excel in all things,
Whatsoever the thought of man is able to conceive.
Its floor was pure dazzling flame;
Above were flashing lightnings and tongues of fire;
And darting, agitated stars were there.
And the dome was an intolerable splendour.
And in the centre I saw a Throne.
Azure-white it was like sun-illumined ice;
Its circle was the circumference of the sun's orb,
And songs and hymns of Seraphim were heard.
And underneath this mighty Throne,
Rivers of red fire flowed:
To look upon the lustre was impossible;
To gaze and live was a forbidden thing—
ONE great in mystery sat upon it,
Whose robe was brighter than the sun;
Whiter than snow it glittered;
More dazzling in its colours than an ice-mountain.
No spirit could look upon the face
Of this Being, the Glorious—the Effulgent;
No mortal could behold that Light
Except within the trance of vision;
A fire of flaming fire was around;
A fire of flaming fire rose up before,
So that of the myriad myriads that circled the Throne
Not one could go nigh.

But the Divine requires not holy counsel,
Nor the advice of the wise of heaven,
Yet did not the pure Spirits who were around and near
Depart one moment from that Glory.
They went not from that glorious glowing Presence,
For there is Paradise effused.
There did I veil my face;
I advanced with trembling awe;
My heart quivered as I went.
Then the Divine called me, saying:
Approach hither, Enoch, at my bidding,
And I was raised up even unto the entrance,
But my eye was fixed on the ground;
Then addressing me the Voice spake,
Hear thou me—neither be thou afraid;
Approach hither and hearken!
Unto the fallen ones of earth descend!
I looked, and in the hand of God I saw
Flowers—his beautiful sceptre;
I looked again, and saw lightnings,
These also as a sceptre did He wield.
Then the Seraphim, the Cherubim, and Ophanim,
Were seen, the sleepless Splendours of the Most High;
Who know not rest, repose, or slumber,
But watch the Throne of God for ever.
And I beheld Angels, innumerable thousands,
Myriads of myriads in that House of Fire—
With them was the Beautiful One
Whose robe was glory indescribable.
And the Twenty-Four Ancients,
Borne in chariots of flame;
Thunders pealed—lightnings glittered
As they marched in the sun-paths!
Then did I fall prostrate
While all my flesh dissolved away:
My spirit also became changed.
I was transfused into a shining star.

Oceans of fire commingled with oceans of waters: I
saw their whitely-shining waves advance in sunlight
beautiful as an army of swans.

Over and upon them innumerable blessed Spirits, and
some were winged, and some were wingless, but all were
lovely.

And streams of song and melody were heard; the
sweet accents of golden harps, and of voices chaunting
the love of God, and of the beauty that abides in
heaven.

O ye Dwellers amid the Stars,
Who move on billows of lucid fire
Borne amid the wild music of the Spheres,
Amid the sweet echoes of the sea.
Ye are Angels—Angels of the Waters—
Hear the harp-string of my trembling soul;
Give me of your sacred wisdom
That I may teach the earth-wanderers.
May God protect you, they answered:
Receive this holy Wand,
And with it mark the sons of men
With the heavenly token of the One.

Another Splendour now I saw;
The Spirits of this high heaven:
They answered unto their names one by one
As the Voice of God called them.
GOD spake, and the Spirits heard Him;
Unto each was light allotted in that moment;
Light according to the lustre of his works;
For splendour generates splendour,
And I saw the Spirits transfused;
They transmigrated into the Beautiful;
They mingled with the Celestial Intelligences
That shone around the Thrones of Infinity.
Splendour issued from these splendid ones
As light from the sun and stars:
Never is its beauty dimmed;
It is the essence of their own nature.

The Lord of Spirits sat upon his Throne;
The Spirit of Beauty was over Him;
Lightnings came from his lips;
Sinners saw them, and they perished.
But to the Holy Essences of Heaven,
Who received the commandments of God,
A combined power, multiform, myriad eyes,
Voices, splendours like fire were given.
And they all hymned before Him,
As if with an united song:
Blessing, glorifying, exalting—
Him, the One, the Holy One of Ages.
And every Power that is in Heaven,
And all the Pure Intelligences,
The Cherubim, the Seraphim, the Ophanim;
All the Spirits of Power:
And all the Mighty ones of Wisdom
Raised their sacred hymns of light,
And love, and praise, before the Father.
Blessing, glorifying Him, the Holy.
Blessed art Thou, O Lord!
And may thy Name be praised for ever:
All who are in Heaven bless it:
All the Holy among Celestials praise it.
All the Pure who dwell in Paradise;
Every Spirit that lives in light,
Every mortal who hath known truth
Glorifies thy Name for ever and ever.
Great is thy benevolence, O Lord,
And thy power from generation to generation;
Thy majesty and magnificence—how great they are;
Deep are all thy mysteries.
NOTES TO BOOK OF ENOCH.

Note 1 (page 164).—Hellenus said that Earth and Water were the two first origins of all things; but the ρινη αρχη, or Third Principle, was a Winged Dragon, having three heads besides its own, a Bull's, a Lion's, and in the middle of them all the face of a God. So the Cherubic forms were a Bull, a Lion, a Man, and an Eagle; subsequently altered into a Horse, a Lion, a Man, and a Vulture. An idol of this kind was worshipped by the people of Cobi. To such an Idol Enoch alludes.

Note 2 (page 166).—This stone was a symbol of the people's God. Juno and Diana were anciently represented by columns. So were Hermes and Pan, and all the terminales, which comprised most of the deities. Oses, in Sanchoniathon, consecrates stones to Fire and Wind—God and the Holy Spirit. Jacob calls a stone the House of God and anoints it. Thence the anointed Batel of antiquity. At Delphi a stone was anointed daily as a symbol of Apollo. In most cases garlands were lavished on these stones as well as unguents. The Arabs of Petraia worshipped a black figure; the sun of Heliogabalus was a black stone; so is the modern Juggernaut. Cybele, Pessenumtia, and others, were aerolithes. Two stones, one black and the other white, remain in the cubic temple of Mecca. Of all these, pyramidal stones were more particularly divine than others. Jupiter was represented under that form at Corinth, as God was in the London Stone. Vulcan and Fire were symbolized by it. But they were more exclusively devoted to Bacchus, Apollo, and the Sun. The Chinese offer worship to pyramids, and the pyramidal god Manippè, nine heads upon a cubic base, signifying the Nine Messianic Messengers. By the pyramid was symbolized Anima Mundi. Plato says: The soul has the form of a pyramid, and is of a fiery nature; Timæus. Macrobius speaks of "the magic pyramid." The stone, which Enoch disregarded, was "a rocking stone," or such as the Druids called Cromleh, which signifies Stone of Crom, the Strong God. The Druidical oracular stone called Loghan, says Vallancey, which yet retains its name in Cornwall, is the Irish Logh-Oun, or stone
into which the Logh or Divine Essence descended when they consulted it as an Oracle. These amberics, or logging rocks, or pender stones, so nicely balanced that the wind could move them, though so ponderous that no human force, unaided by machinery, could displace them, are to be found equally in the western extremities of Europe and the eastern extremities of Asia; in Britain and in China. Such immense masses moved by causes seemingly so inadequate conveyed the idea of spontaneous motion to ignorant observers, and persuaded them that they were animated by an emanation of the VitalSpirit: whence they were called Stones of God, and consulted as Oracles. See Part I, 185; Part II, 320, 375, 462, 476, 538, 565; Part III, 96, 105, 111, 116, 119, 483, 560, 744, 747. The famous "Stone of Cabar," Kaaba, Cabir, or Kebir, at Mecca, says Jennings, which is so devoutly kissed by the Faithful, is a Talisman. It is called the Tabernacle (Taberna or Shrine) of the Star Venus. It is said that the figure of Venus is seen to this day engraved upon it with a crescent. This very Caaba itself was at first an idolatrous temple, where the Arabians worshipped Al-Uzza (God and Issa), that is Venus. See Bobovius, Dr. Hyde Parker, and others, for particulars regarding Arabian and Syrian Venus. 147. See also, ante Section 41 of this volume. In analogy to Al-Uzza, note that Aleim is compounded of Ala (God) and Im (the Holy Spirit), called also Imma. So Anima, or the Universal Soul, is An, or Aun, the Sun, and Im, the Holy Spirit. The true sense of Ala is Pure Spirit. I should add that the name given to these stones was λιθοι ευψυχοι, Animated Stones. Euseb. Prep. Ev. See Anacalypsis, ii. 260, for a curious account of the worship paid to the Chartres Stone—an analogue of our London Stone in Cannon Street.

Note 3 (page 175).—This is a prediction of the Atlantean Deluge: a republication of that which is contained in the first of the Seven Thunders. Part I, 613. Traces of this Deluge are to be found in India. The ridge of mountains, which separates these two countries (the Carnatic), begins almost directly at Cape Comorin, the extremity of the peninsula. As the Hindus have an ancient tradition that Mahavalipuram stood formerly at a consid- erable distance from the sea; they have it likewise handed down to them from a still more remote period that these mountains once formed the margin of the ocean. This tradition receives a considerable degree of probability from the various kind of sea-shells that are found on hills in different parts of the Carnatic Payen Ghát. Petrified trees are frequently to be met with on tops of mountains where there is not now sufficient earth to
produce any kind of vegetation, and in some of these mountains large caverns are to be seen which evidently appear to have been hollowed out of the water. **Crawfurd's Sketches of the Hindoos.**

Note 4 (page 193).—The Genesis history, if literally taken, is proved to be fable by its being antagonistic to the great truth that Man is a Spirit fallen from Heaven because of the wrongful exercise of free will. For if, says Nimrod, iv. 190, men were immortal spirits who had by some error or impurity fallen from a higher sphere of the world, and were to be restored to a happier enjoyment of their own intrinsic everlastingness, it could not be true that their fall happened in a Garden in Asia. And this great scholar has, in truth, hit exactly upon the real reason why this mythos of Eden has always been construed *literally* instead of spiritually by the teachers of the False.

Note 5 (page 198.)—Compare with this passage the following taken from the Epistle of St. Clement to the Corinthians, and see whether the latter was not evidently suggested by Enoch: "The Heavens moving by His appointment are subject to Him in peace. Day and Night accomplish the courses that He has allotted to them, not disturbing one another. The Sun and Moon, and all the several companies and constellations of the Stars, run the courses that He has appointed to them in concord, without departing in the least from them. The fruitful earth yields its food plentifully in due season," &c., &c.

Note 6 (page 198).—The same distinction existed in China; the first king mentioned in the dynasties is Pou-on-kou, and he is said to have been the *first man that ever lived*, and his progeny formed two distinct dynasties—the Regal Family of Heaven and the Regal Family of the Earth. **De Guignes' Hist. des Huns,** i. 3. St. Luke, says the author of the Cambridge Key, calls Adam the Son of God, iii. 38. By his wife he had two distinguished sons, Cain and Seth—Abel being dead—and three daughters. These two sons are placed equally by the Hebrews and the Hindus at the head of two distinguished lines. By the former the race of Seth are designated the Sons of God, and the race of Cain the sons of men; by the Hindus they are severally called the Children of the Sun and Moon, or the greater and lesser light. The scripture says that the Sons of God saw the daughters of men; that they were fair; the Hindus that the Children of the Sun married with those of the Moon in consequence of their beauty. It matters very little whether these accounts are true or fabulous;
that they are derived from the same source is all that I attempt to demonstrate. 57.

Note 7 (page 204).—The word translated olives, ἉΛΙΑΡΩ (alīs), is not to be found in the lexicons, except as answering to the proper name Elias. This was changed into the Greek ελαυα, the olive. We have seen in the Apocalypse, section 28, that Lao-Tseu and Jesus were symbolized as Olive trees; thus Elias became a Hebrew-Greek symbol-name for the great Chinese Messiah, and ελαυα, or the Olive, meant Lao-Tseu. See Part III. The Jews, who had some faint notion that Elias and Jesus were associated (gathered either from some hints of his own, founded on the Apocalypse, or diffused from Eleusinian Masonic Lodges) are in many parts of the gospels found connecting these two Olive Trees. See Matt. xi. 14; xvi. 14. Mark vi. 15. Luke ix. 8, 19. Matt. xvii. 3. Mark ix. 4. Luke ix. 30; Matt. xvii. 12. Mark ix. 13. Matt. xxvii. 47, 49. Mark xv. 35, 36. Luke i. 17. Luke ix. 54. John i. 21, 25. It is by little coincidences of this nature that a great light is thrown on the occult things of Religion. They demonstrate that Lao and Elias were one and the same Olive Tree. This is the Olive which the Dove, or Holy Spirit, brings in her mouth after the deluge of sin has subsided, and the New Messenger goes forth upon the renovated earth. Hercules, in his famous voyage to the Hyperboreans, persuaded them that the Olive brought from the shady fountains of Ister, or Iliaester (Issa, the Star), was for the common benefit of mankind. Pind. Ol. Od. iii. This has a mystical meaning, and is in allusion to the Apocalyptic symbol of the Eighth and Ninth Messengers stated as clearly as the writer ventured to do.

Note 8 (page 215).—Soon after Christna’s birth he was carried away by night and concealed in a region, remote from his natal place for fear of a tyrant, whose destroyer it was foretold he would become, and who had for that reason ordered all the male children born at that period to be slain. The story is the subject of an immense sculpture in the Cave of Elephanta, where the tyrant is represented destroying the children. The date of this sculpture is lost in the most remote antiquity. It must, at the very latest period, be fixed at least many hundred years previous to the birth of Christ. But with much greater probability thousands instead of hundreds of years might be assigned to its existence. Anacalypsis i. 129. The Jew writers of the Four Gospels (whoever they were) remembered the mythologies of their fathers, the refugees from Oude, and so introduced into the history of Jesus a narrative of things that we know never happened in Judea. The
disappearance of the Messiah hero mentioned was celebrated in the ancient Mysteries, and was called Ἀφανίσμος, during which they mourned, and his subsequent victory was called Ἐυρεσίς, or the discovery, when joy succeeded to grief. The student is referred to the Introduction to the Apocalypse for the fullest account of these Eleusinian enigmas.

Note 9 (page 233).—Francis Xavier says that a priest of Japan observed to him in the presence of the Emperor, Thou shouldst know that the Universe never had a beginning, and that men, properly speaking, can never die: that the soul only disengages itself from the body in which it was shut up, and while that body rots in the earth, it seeks another habitation. Modern Spiritists call this Re-incarnation, but why should they change the old words and names? See Mr. Burns' valuable periodical, Human Nature, for a good deal of useful and novel information upon this doctrine. The doctrine of the metempsychosis was carried by Odin, an Adamic priest, into Scandinavia, which from thence found its way to Gaul. Caesar says: Imprimis hoc persuadere volunt non interire animas, sed ab aliis post mortem transire ad alios, atque hoc maximè ad virtutem excitare putant, metu mortis neglecto: This in particular they wish to urge, that souls do not die, but that after death they pass from one to another, and they think that this especially incites to virtue by causing death to be despised. De Bello Gal. vi. The story of Nebuchadnezzar, transformed into the Beast, which he worshipped, if it is to be credited, ought to convince every biblical that transmigration is a truth. And if he uses his eyes and understanding, he has but to look around him on every side for innumerable living examples of human nature transformed daily by its vices into beast, bird, and fish-like attributes. This is the first stage of transmigration, which is rendered complete after death. And what does even the orthodox Faber say was the creed of many? nor does he reprehend it. Adam and Enoch and Noah, he says, might in outward appearance be different men, but they were really the same divine person who had been promised as the seed of the woman successively animating various human bodies. Faber might also have added to these names that of Jesus, though I doubt that part of Matthew which intimates that Jesus pretended John was Elias. xi. 14. King Herod, who was accomplished in all the knowledge of his time, thought that Jesus was a resurrection of John Baptist. Matt. xiv. 2. Mark vi. 14. And his priests and courtiers had the same notion. Luke ix. 7, 8. In these days of ignorance, when the generality know nothing at all, but smatter
about chymicals and sciences, an accomplished man like Herod the Great is laughed at for his folly in thus believing.

Note 10 (page 236).—These Cabiric Mountains, as being connected with the Messiahs, gave birth to the legend of the Arimaspi, who were Ten metallurgic Kings, having their seat of government in the Riphaean mountains; one-eyed, to indicate a universal sacred monarchy in which monotheism is the prevailing principle.

Note 11 (page 241).—The Greek poets commemorated this parable under the names of Astraea and Themis: each a pure Virgin who dwelt with men during the Golden Age of the Twenty-Four Ancients; each famed for justice, truth, and wisdom. When Vice entered the world Astraea retired to the Mountains, hoping that mankind would return to the paths of Virtue. But her expectations were disappointed. No longer satisfied with the quiet and competency of rural occupation, avarice converted a race of husbandmen into merchants and soldiers, the former greedily seeking wealth by cunning, the latter seizing by force the property of their neighbours. Justice became a dead letter, and man fell from innocence into crime. Themis, disgusted, fled from earth, and resumed her station in the heavens, where she was recognized by mortals under the name of the Virgin Astraea.

Note 12 (page 248).—Previous to the dreadful siege of Jerusalem by Titus, an enthusiast is described by Josephus as going about and crying ϕωνη απο των τεσσαρων ανω των, —A voice from the Four Winds; in allusion, I suppose, to this passage, and to that in the Apocalypse, section 15.

Note 13 (page 275).—So Mount Meru, the sacred abode of the Gods, the Jewish Moriah, had seven stages, or heavens, increasing in sanctity and brightness as they ascended. Within the highest dwelt Brahm. This in the South American theology was called Homeyoca (changed by the Greeks perhaps into Omoroca), that is, the residence of the Supreme God: this was the Empyrean, the Heaven of Heavens, or the Place of the Most High. The latter had Nine Heavens in their system; but this does not contradict the Indian system, for there were other heavens besides the seven stages of Meru. The Scandinavians had not only nine superior spheres, or heavens, but also nine inferior ones, between which the earth and man occupied a middle place. In the Voluspa the Prophetess says:

I call to mind nine worlds and nine heavens.

The dwarf Alvis tells Thor:
All the nine worlds I have travelled through,
And every being known.

See ante 97, for a reconciliation of these apparent contradictions.

Note 14 (page 277).—We find the same belief prevalent throughout the East as to the splendour which always accompanies the descent of the Messenger. In Hindustan is one which evidently bears the Apocalyptic or Enochian impress. At the birth of Christna, says Wilford, a sheet of fire like the garments of the gods appeared above the place called Vindhyavasni, near Mizapor [the City of Misa or the Messiah]. This appearance is called Suchela, or, in the vulgar dialects, Sukhela, or Sukhaila, from which the Greeks made Sagala. This fiery meteor forced its way through the earth, and reappeared near Monghier, tearing and furrowing up the ground like a plough. The place where it reappeared [to indicate the epiphany of a new Messiah] is near Monghier; and there is a Cave formed by lightning, sacred to Devi [the Holy Spirit]. As. Res. v. 276.

Note 15 (page 277).—The Petro-Paulite Church is the only one that has ever dared to rank the Messenger with the God who sent him. Of the eleven Divine Teachers who have up to the beginning of the Twelfth Norian Cycle appeared on earth, not one has been elevated by his followers to an equality with the All-Father, with the exception of the Son of Mary. Yet when one came and said unto him, Good master, what good thing shall I do that I may have life everlasting? Jesus made answer, Why callest thou me good? there is none good but One, that is God. Matt. xix. 16, 17; Mark x. 18; Luke xviii. 19; in which he makes, as indeed he always did, a clear distinction between himself and the Supreme Creator. This is in analogy to the famous saying of his Master, the Samian Sage, There is none wise but only God. Justin Martyr thus quotes this text: And when a certain person came to him, and said, Good Master, he answered, saying, There is none good but God alone, who made all things. Apol. i. s. 21. See also Origen cont. Cels. lib. v. And when the Jews said: We have one Father, even God, Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth and came from God. Luke viii. 41, 42. The Apostolical Constitutions and Ignatius look upon it to imply horrid consequences to affirm that the son is the God above all. The words of the former are these: But others of them suppose that Jesus himself is the God over all, and glorify him, as if he were his own father, and suppose him to be both the Son and the Paraclete, than which doctrines what can be more detestable? And the same thing is reckoned a heresy.
by Ignatius and by Origen. *Cont. Cels.* lib. viii. See Part II. 134. Lactantius says: There is but One God, and He alone is to be worshipped. Nor did Jesus himself ever once say that he was God, for he had not been faithful to his trust if, when he was sent to take away polytheism and assert the Unity of God, he had introduced another besides the One God. This had been not to preach the doctrine of One God, nor to do the business of Him who sent him, but his own, and to separate himself from Him, whom he came to manifest. Wherefore, because he was so faithful, because he assumed nothing at all to himself, that he might fully perform the commands of Him who sent him, he received the dignity of a perpetual Priest, and the honour of the greatest King, and the power of a Judge, and the name even of a god. *De Vera Sapientia* lib. iv. And this indeed is what the Ninth Messenger himself declared: *My meat is to do the will of Him who sent me.* John iv. 34. And again: I came down from Heaven, not to do mine own will, but the will of Him who sent me. John vi. 38. Again: As the Father gave me commandment, even so I do. John xiv. 31. And again: The words that I speak unto you, I speak not of myself, but of the Father who speaketh in me (John xiv. 10), which is the true reading. Note that in every place where μονογενής, or only-begotten, is introduced into the Petro-Paulite gospels or writings, it is an interpolation and a forgery. *Every existence proceeds from God.* Jesus Christ, says Higgins, is called the Son of God: no doubt very justly if the Evangelist John be right, for he says (ch. i. ver. 12) that every one who receives the gospel—every one who in fact believes in God the Creator—has power to become a Son of God. Ye men of Israel, hear these words, says Peter in the *Acta*, ii. 22. Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, &c., &c. Surely Peter knew better than the Papal or the Protestant Church whether his Master was a Man or was God.

Note 16 (page 277).—This was exemplified in Jesus: *And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished and said, Whence hath this man this wisdom? Is not this the carpenter's son? Is not his mother called Mary? and his brothers James and Joses, and Simon and Judas?* Matt. xiii. 54. See also Mark vi. 2, 3. Therefore the answer of the Ninth Messenger was wise. A Prophet is not without honour, except in his own country, and among his own kin, and in his own house.

Note 17 (page 279).—The Jew priests who compiled the tracts
that now pass under the name of Isaiah appear to have understood the meaning of this section and the kindred one in the Apocalypse, Section 7 (see Book of God, Part I. 513; Part III. 360), for we read thus: I heard the Voice of Adonai saying, Whom shall I send? and who will go for us? But as usual, they immediately follow it up with one of their dread ideas of God deputing a Messenger with the diabolical design of confirming the Hebrews in their atheism, bloodthirstiness, and lusts. This is in keeping with the Homeric legend of Zeus, sending Destructive Dream to Aga-Memnon, when he had resolved to destroy thousands of his forces. Note that it is the Voice, not Adonai (My Rulers, my Lords), that is heard.

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