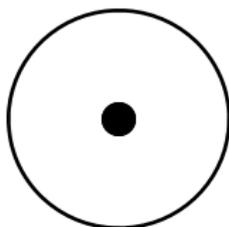


THE BOOK OF GOD.

A Commentary on The Apocalypse.

BY



אביעה חירות מני קרם:

I will declare dark sayings of old.

Καὶ εἶδον ᾿ΑΓΓΕΛΟΝ καταβαίνοντα ἐκ τοῦ Οὐρανοῦ
ἔχοντα τὴν ΚΛΕΙΝ.

And I saw a MESSENGER descending from Heaven, having
the *Key*.

ΔΙΟΣ ΔΕ ΤΟΙ ΑΓΓΕΛΟΣ ΕΙΜΙ.

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PREFACE.

WHEN I think of the time, the labour, and the thought which I have bestowed on this and on the preceding Volumes or Parts, and when I look at the pile of manuscript which I have accumulated, and in which I have nearly reduced into harmony and order, after the manner of the APOCALYPSE some of the Revelations, of the Messengers of GOD, I feel almost dismayed at the magnitude of my undertaking, and should in my present state of health, succumb, did I not know that I was supported by a higher Power. I have been but little encouraged by the reception which Parts I. and II. have obtained: but the seed is sown, and though I may not live to see it even bud, I am happy nevertheless in the full conviction, that it is of Heaven, and will produce fruit unto everlasting. I am convinced that all that is required to secure human happiness is, that mankind should be embraced within one fold of faith: and, although this may at first sight appear a dream to one who contemplates the infinite

variety, opposition, and dissension, which characterise the various forms of Christianity, nevertheless I see no reason why the followers of JESUS, should not be as united as those of FOHI, BRIGOO, LAO, or MOHAMMED: mighty masses, to be counted by hundreds of millions, and who are more completely unified in faith, more absolutely sincere in their belief, than Christians ever have been. To achieve this is the object of my mission and my life: I have laid the foundation stone, and I leave the rest in the hands of the All-Father and the Supreme.

Ω.

October, 1870.

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The Apocalypse.

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THE next of this Series of the BOOK of GOD will be ENOCH, in which the Visions of that Sacred Seer will be contained, with Introductory Observations and Notes; this will be followed by the GARDEN of FOHI, the Third MESSENGER of GOD. The Editor invites communications from those who would wish to aid and see the Primitive Church re-established in harmony with these Revelations.

PRIMITIVE ROOTS.

- A. א. Aleph. i. 11. A Steer. i. 95.
- AB. אב. Father. i. 18, 95, 116, 194. The old
Gaulish Deity, Ab-El-Ion, is AB, the Creator,
EL, the Sun, ION, the Yoni, or Great Mother.
Sab or Zab is Wisdom: hence Sufi and Sofi. 
- ABE. אבה. Parents. i. 95. In the Shanscrit it means
the Splendour of Light—the Aleim.
- ABHDON. Abaddon. עבדון. Hard servitude. iii. 627. Slave
of the Sun, a phrase not inapplicable to Napoleon: in the
cuneiform it is said to mean “the lost one,” a phrase
equally significant. In the Greek Apollyon is The
Destroyer. Abdon also means the Morning Star, which
will remind the reader of Napoleon’s frequent allusions
to his “Star.”
- ABIR. אביר. The Bull: hence the Cabiri called Bulls of
battle. iii. 540.
- ABIRI. אבירי. Mighty Ones: hence the name of Abaris,
the Ancient. i. 95; ii. 156; iii. 124.
- ABNER. אבנר. Father of Light. i. 95.
- ABRAM. אברם. Father of Elevation. i. 245. Ab-Raham.
אברהם. Father of a multitude. iii. 755.
- ACH. אח. Divine Essences. “Ach, or God, is AO.” Fürst.
Ach-Arez. i. 75; iii. 217.
- AD. אד. Lord: A-di, Holy One. An element. i. 97; iii.
31, 80.
- ADAD. אדד. King of Kings. i. 33, 97; iii. 391. In Syriac,
The One, The Sun. Macrobian *Saturn*. i. c. xviii. Adit-Ya
in Shanscrit is the Sun. Aditi in the Veds, is Mother
of the Celestials.
- ADAH. אדה. Eternity. Beauty. i. 97; 424, 535. Ada,
says Hesychius, means in Greek *delight* and a *fountain*.
It means also the Holy Spirit under the Yoni or Shekinah
symbol. And it is not without significance that the Greek

word ἀδοῖον, which I need not translate for the learned reader, comes from ἀδοῖος, *venerabilis*, though the poor scholiasts derive it from ἀδωζ, *pudor*, the omega, in which is almost certain proof that it has no connection with the word.

ADM. אַדמ. To minister. i. 262, 324; ii. 480; iii. 51, 126, 420, 427. Three letters, signify Spirit, Soul, Body. In Shanscrit it signifies the First, meaning the First Messenger.

ADN, ADON. אַדנ. Lord. i. 97.

ADONAI. אַדנאי. The Sovereign Judges. ii. 88, 148.

AGN. אַגנ. A Cup. Cratera; Agni-puri, a Fire-Cup: symbol of the Shekinah. iii. 310, 378.

AGOM. אַגום. A pool, the Ogham character. i. 107.

ACH. אַח. Fire. iii. 217.

AHL. אַהל. A Tabernacle. God. i. 96.

AHR. אַהר. The backside. iii. 462. See Exod. xxvi. 12; Ezek. viii. 16. No man, says John, speaking of the Eternal, "*hath heard his voice at any time, nor seen his shape.*" i. 18, v. 37; vi. 46. Had John read the Old Testament when he wrote this? Or did he believe it if he had? What become of the theophanies or visions of God in that Volume if John be true? The fact is, that the Old Testament, as we now have it, did not exist in the days of John. And what sort of Theophanies were they? The reader may see, *post*, 462. But so the Jews polluted everything that they touched.

AI, אַי, or AA, in the Assyrian, signifies the female power of the Sun.

AIL. אַיל. A Hart; an Oak; a Ram; a Wild Goat; Power. i. 96.

AIN. אַין. A Virgin; an Eye; a Fountain. i. 98, 169; ii. 118.—ANI. אַני. I. A ship. i. 111; ii. 96, 118. The Chaldees believed in a Celestial Virgin, who had purity of body, loveliness of person, and tenderness of affection; and who was one to whom the erring sinner could appeal with more chance of success than to a stern Father. She was portrayed as a Mother with a Child in her arms: her full womb was thought to be teeming with blessings, and everything which could remind the votary of a lovely

Woman was adopted into her worship. Inman's *Ancient Faiths*, i. 59.

AL. אֵל. God; also Nothing. i. 96, 192; iii. 321.

AL-ADUR. אֵל־אֲדָר. The Glorious God. i. 97, 284.—ALA. אֵלֶּא. A pine tree: a symbol of God.

ALEH. אֵלֶּה. God; also an Oak. i. 96.

ELI-JAH. אֵלֶּיהִ. Strength of the Lord—a Messianic name. iii. 558.

ALIAL. אֵלִיאֵל. The ascension or epiphany of a god (Cymric Ellyll. iii. 540); part of the Muezzin's call to prayer. 600. Zeus Epibaterios. ii. 630, 633; iii. 569.

ALEIM. אֵלֶּהִים. Gods. The Powers. i. 96; ii. 87, 252.

ALIM, or OLIM. אֵלִים. Hidden in time. The Eternal. The Virgins. The Ages. i. 324; iii. 365.

ALMAH. אֵלְמָה. A Virgin. iii. 376. These three names have an affinity, and they may be explained by that passage in the Kabala, "When the Holy Ancient, the Concealed of all concealed, assumed a form, He produced everything in the form of Male and Female, as the things could not continue in any other form. Hence Wisdom which is the First Emanation, when it proceeded from the Holy Ancient, emanated as a Male-Female: Wisdom and Intelligence: Wisdom the Father, Intelligence the Mother, from whose Union the other pairs of the orders of existence successively emanated. These two, Wisdom and Intelligence, are joined together by the First Power, the Crown, thus forming the First Triad of the Sephiroth.

ALOAH. אֵלֹהֵ. Gods. ii. 88. Gr. Ἰλ-αω. I am propitious. He who is.

ALPH. אֵלֶּף. An Ox.

ALOTH. אֵלֹת. Male-Female Gods.

AM. אִם. Mother. i. 110. Amma, Umma, Ooman, Woman. iii. 543. Am, or Im-Aum, a High Priest. It is Om, the Hindu unutterable name of God. iii. 378. Dom, or Di, Om, the God. Om means, in the Arabic, He who is Eternal. Ama-Zon is Mother-Sun, a mystery known to the true Mazons, or Phre-Masons; but not by the present race.

AMEN. אָמֵן. Truth: the Faithful. iii. 35, 597, 599. The name of Siv's consort in the Shanscrit. Amounim. אִמְנִים. Holy Truths.

AMID. אָמִיד. A Pillar. iii. 580, 584.

AMIR. אָמִיר. A Branch. i. 110.

AMMON. אָמוֹן. The Father-Mother. In Hebrew Am-On means an Artificer, *i.e.*, Artifex Mundi: he was the ram-headed Egyptian god. iii. 594.

ANAK. אֵנַק. A torque, a circle. i. 98; iii. 435.

ANI. אָנִי. I., a ship. i. 98, 111; ii. 96. Beth Ani, Temple of the Ship. Ani-ma, the animating Soul, or Holy Spirit, means the Great Ship, the Mother Ship. iii. 424. In the Irish Aithnè, pronounced Ani, means Wisdom. The Titanis Di-Ana (Diana) is called, in an old inscription preserved by Gruter, *Regina Undarum*, the Queen of the Waves. p. 37. Io and Hanes, when joined, have an androgynous signification, and denote the Great Father and the Great Mother.

ANOS. אָנוֹשׁ. A Man. iii. 435. Danosh in Arabic and Persian is a Garden: this is Adonish and Enosh, or Enoch.

APH. אָפֶה. Heat. i. 95, 113, 178. Apis, Aphe, a Viper. iii. 489. Sar-Aphis, the Serpent God.

AR. אֶרֶץ. A mountain. Gr. Οροϛ. Ar-mon, a Moon-mountain.

ARABOT. אֶרְבֹּת. The Ninth Heaven. i. 193.

ARG. אָרְגַּן. A Weaver. ii. 169, 182, 194, 591, 704. Arachne, the Spider.

ARALIM. אֲרָאִלִּים. Lions of God. iii. 361.

ARI. אָרִי. A Lion. A Hero. In the Shanscrit Ariya means "noble." Hence the Aryan race, or Lions of the Sun Ya. Gr. Αρηϛ.

ARMON. אֶרְמוֹן. A pomegranate tree. i. 192.

ARN. אָרְן. A wild Goat. An Ark. iii. 394. Erin (pronounced Arin), one of the names of Ireland, the Holy Isle of the West, is, derived according to Faber, from Arn, an Ark; it being supposed to be a place peculiarly under the providence of the Holy Spirit. The ridicule cast upon Irish Origins, says *Nimrod* ii. 647, is altogether unjust, and they are entitled to be investigated on the same principles as those of other countries. After the fall of the Western Empire, and after the Scythian and Sarmatic nations had overrun the continent, I apprehend there was nowhere so much of antique learning as in the British Isles; but, after the unlettered Saxons had conquered all

the civilized parts of this island, Eri, as it was then called, remained independent in the hands of its oldest known inhabitants, and possessed the unimpaired inheritance of a literature drawn from the traditions of its founders, of all the Greek and Roman learning which had been brought from the neighbouring province of Britannia. The ancient Egyptians, and the Jewish people to the present day, says Inman, have the custom of pouring out all the water contained in any vessel in a house where a death has taken place, under the idea that, as the living being comes of Water, so does it make its exit through Water. Hence to drink, or use in any way, a fluid which contains the life of a human being would be an offence. *Ancient Faiths*. The same belief and custom prevails in all the Catholic parts of Ireland. Note that it was for looking into this Ark that God "smote of the people, fifty thousand and three score and ten men." 1 Sam. vi. 19. The women fortunately appear to have had no curiosity, and so were spared. Part ii. 149. Among the Arab wild tribes the primitive adoration of Arûn, or the Morning Star, still subsists. Our biblical travellers when they hear the Children of the Desert calling on Arûn, fancy that it means the Aaron of Exodus, and repeat accordingly.

ARUN. אַרְוֹן. Ark. Pine. Morning Star. ii. 98. Shanscrit Arka; a Ray of Light.

ASH. אֵשׁ. Fire. i. 58, 113, 114, 116; ii. 183, 633; iii. 33.

AS, ATH, AIT, ES. Chald. אֵשׁ. Fire. Gr. Αἴθω. Ang. ashes, heat. Aith was a title of God as the Sun and of the Nile, and αἰετος of the Eagle as God's own bird. Hence Homer calls him αἰετος αἰθων, the burning Eagle. *Il.* xv. 690. Ath-Yr, one of the Egyptian Gods, and months was Ath-Ur, which the Jews made Adar, contracted Dar, דָּר, the sixth civil, and twelfth ecclesiastical month. It means the Illustrious. Minerva was called by the Greeks Ath-El: hence αἰθαλιων, the burning violet and yoni, and lioness.

AISHA. אִשָּׁה. The Virgin-Wife. i. 28; iii. 282.

ASHA. אִשָּׁה. Healer. i. 44, 113, 114; iii. 146, 282. The Woman. The Great Goddess of Nineveh.

ASHAPH. אִשָּׁפ. An Enchanter, a Fire Serpent.

- ASHI-EL. אֵשֶׁל. The Oak or Flame Tree of God: the Phallic or Creative Power. i. 44; ii. 354.
- ASHRA. אֲשֵׁרָה. A grove, a garden, linyoni, an orrery, i. 114, 123. See Inman's *Ancient Faiths*, i. 106.
- ASHTA. אֲשֵׁתָא. Vesta. iii. 85, 283, 330.
- ASHTORETH. אֲשֵׁתֵרֶת. The Ishtars, or Holy Spirit, as Virgin and Mother, or as the Male-Female Parent. Ashtoreth Karnaim, is the same Deity, solar-crowned with the Bull's horns. See Part 1., 13, 14; iii. 286. Lucian says of this Syrian Goddess, that "she had a splendid star on her head, which was called *λυχνις*, or THE LIGHT, which in the night illuminated the Temple, but in the day shone like fire." This commemorated the Twelve Stars which crowned the Holy Spirit, as seen in the Apocalypse. She was also Venus Astræa (Easter) and Gath גַּת, or the Wine-press.
- ASI. עֵשִׂי. My Makers. ii. 88.
- ATTA, AT. אַתָּה, אַתָּה. Thou. ii. 671; iii. 85. See As.
- AUB. אֹב. A Serpent. i. 14, 95; iii. 40, 211. Ab, אָב, a Father. i. 18; ii. 419. Tobba, or T Aub, which means a Sacred Serpent, built the Holy City of Samarkand.
- AUN. אֵן, The Sun. Heaven. i. 108, 111; ii. 22, 434; iii. 121, 594.
- AVEN, AON. אֵוֵן. The Sun, Oan, Heaven. i. 304; ii. 22, 68. Ava-On. iii. 540. A Cymric name for the Apocalypse. Phaon, or Faon, in the old Irish, means a Conqueror. It is the Cymric Vahn or Vaughan. Vau is Eva or Venus.
- AUR. אֹר. Fire. i. 37, 192; ii. 183, 585; iii. 177, 497. Al-Aur, Fire God, is the Alorus of Bab-El-On: the God of Light. Zeus, in the Greek, says D'Hancarville, is the same as Ζεω, I burn: it marks the action of Fire, the symbol of the Supreme God. This Zeo, he connects with Tao and Theo, a name for God with many ancient peoples. AOR. iii. 588.
- AZ, OZ. עֵץ. A Tree. i. 248; iii. 341, 516. See Osh, οζος, a branch. Mithr-Az, Sun-Branch, a Messianic title.
- AZA. אֲזָא. To illuminate. i. 114.
- BAAL-TAMAR. בַּעַלְתָּמָר. Baal, the palm tree. Judges, xx. 2, 3. The primitive Arabs, many centuries before the

Tenth Messenger, had an image of Ho-Bal, or the God **O**, made of red agate, to symbolize Fire, and holding seven arrows, signifying that he was Lord of the Seven Thunders.

BA-ALIM. בעלים. i. 95, 194. The Lords: Aleim. iii. 282. Lajard, in his *Researches on the Worship of Venus*, writes: The names Baalim, Baaloth, Eloim, Elooth, Alonim, and Alonoth, employed in the plural, sometimes in the masculine, sometimes in the feminine; and the plural feminine noun Ashtaroth, appears to attest that in the language as well as in the figured monuments, the ancients sought by certain artifices to express that the ideas of unity, of duality, and of androgynism, are inseparable from the idea of Divinity. And he adds that the Greek word Θεός is also both of a masculine and feminine gender. The word בעל, bol, called by us Baal, seems to be an original root. It makes בעלים Bolim in its plural. Schleusner says, Βααλ ὁ et ἡ Baal; Nomen Hebraicum indeclinabile; בעל, bol, quod significat *dominum*. Like the word אל, al, it seems to make both its masculine and feminine in ים im. בעל, bol, is also called אלהים, aleim. It is said by Parkhurst to be equivalent to the Greek Ὁ ἐχων, one having authority. It is also said by him to mean the solar fire. Baal is also called the *Lord of Heaven*, which may be the meaning of בעל שמיין, Bol smin translated *Lord of Heaven*. But שמים, smim, or שמיין, smin meant the Planets or the disposers. Its most remarkable meaning was that of Beeve of either gender. It was an idol of the Syrians, or Assyrians, often represented as a man with the head of a bull. In the Hebrew or Chaldee language we see the word Baal is written בעל, Bol. The Syrians had constantly the habit of changing the ו, o, into ה, e, and the e into o, thus with them on the sea coast it was called Bel. These sea-coast people were the Pelasgi who went to Greece, and from their changing the B into P probably came the Greek Homeric verb Πελω, *I am*. From these Pelasgic sailors of Syria came the Bel or Belinus into the the West. All this confirms Parkhurst's idea of its meaning Ὁ ἐχων, or *one having authority*. From this comes the word Pelorus: Pel aour or Bel aour; Self-

existent fire—the son of Isis, the Maia or Great Mother. The true God was originally called Bol. Thou shalt no more call me Baali. He was afterwards called יה, ie, or יהוה, ieue, which meant the Self-Existent, and was the root of the word Ιαω, or Iao-pater, Jupiter, and in Egypt with the head of a ram was called Jupiter Ammon. It was to the Temple of this AM-AUN, that Alexander went, at the risk of his life, in order to be declared his Son—in other words, a Messiah. The followers of Baal were the worshippers of the sun in Taurus: those of Iao, of Ammon—of the sun in Aries. From the word בעל Bol, came our word Bull. Here the struggle between the two sects of Taurus and Aries shews itself. The Apollo of the Greeks was nothing but the name of the Israelitish and Syrian Bol, בעל, with the Chaldee emphatic article prefixed and the usual Greek termination. The most remarkable of the remains of the Indian Bal, or Bala Rama, yet to be found in the West, is the temple of Heliopolis, or Balbec, in Syria. Jablonski informs us that Bel and Beth are synonymous. Then this will be the בית, bit, or temple, or house of Bal. The remains of the modern temple are very large and magnificent; but I learn from an intelligent young friend and traveller that this building is evidently of two dates—that it is a Grecian building erected upon Cyclopean foundations. There is one stone upwards of 60 feet long and 12 thick which is placed in a wall at least 20 feet from the ground. The Cyclopean remains prove that this temple was erected in the most remote æra. It is remarkable that, like Stonehenge and Abury, no Roman or Greek writer has noticed it before the time of Augustus. Antoninus is said to have rebuilt the temple, but it must have been on the old foundation. The Greek name Heliopolis proves, if proof were wanting, the meaning of the word Bal.

BAAL-HERMON. בעלחרמון. The Lord of Hermon, the Apocalyptic retreat of the Holy Spirit. It is stated that the remains of a shrine for worship are still to be recognized on the summit of the mountain. *Ancient Faiths*, i. 325.

BAB. באב. A gate, a court.

- BDA, BUDD, BUDDA. בּדא. The Preacher, i. 195. Budda gave his name to the constellation Bootes. Budea, the female of Boodh, was one of the titles of Minerva.
- BT. בת. A House, i. 11, 95; a Virgin, a Daughter.
- BEL-ITAN. בל איתן. Bel the Mighty, i., 186.
- BEMESHIAL. במשיח. Messiahs, i. 422.
- BETH-EL. בת אל. The House of God. A God (a Menu), called Bitai, is still worshipped in India, and his image is an upright stone. Siva is worshipped under the form of a stone in at least forty places in Hindustan. *Ancient Faiths*, i. 334.
- BETULAH. בתילה. A Virgin, iii. 746.
- BTH KL. בת קל. The Divine Voice, the House of Light, ii. 226; iii. 20, 141, 296, 496, 669. Di Ana Eucleia was Sacred Ana, the Voice of Ieue. Pausanias says that a Lion (a Messiah) was carved in stone before her temple. The Spirit of the Lord, says Wisdom of Solomon, i. 7, filleth the world, and that which containeth all things hath knowledge of her Voice.
- BETH. KR. בת כר. The Temple of the Sun, i. 115; the House of the Lamb, iii. 366. The Dwelling of the circle. The Kurios is the Divine Mind; the Logos in the Sun. Mar-Kurios is Mercury; and Mercury is the Word of the Sun. *Chr-Ani., post*, 432.
- BOL. בעל. The Lord, the Sun, i. 193. Phul, Vul, Bul, from the remotest times means The Fiery. Vul-Khan is King and Priest of Fire.
- BOLI. בעלי. The Rulers, iii. 282.
- BOL-BERITH. בעל ברית. Queen of Heaven, i. 194.
- BRA. ברא. Creator, to create, also a Fountain; Br-Ti-Koond, Creative Circular Fountain, was one of the primitive names of Hindustan, i. 97.
- BRAM. ברם. The Womb, i. 97. In the Hindee it means God in his Monad character; the Eternal Father and Creator.
- BREHM. ברהם. In the womb, i. 97. Clarke speaks of the Cyclopean Walls of Mycenæ, the entrance gate to which is built like Stonehenge, with two uprights of stone, and a transverse entablature of the same massive construction.

Above this is a *triangular repository* [Δ a womb]; it is entirely filled by an enormous alto-relievo upon a stone block of a triangular form, exhibiting two Panthers [Messiahs] like the supporters of a modern coat of arms. This is the identical piece of sculpture noticed by Pausanias, as being over the gate of the citadel (*Corinth.* c. 16). See *Travels.* vi. 506. Note that the bright constellation Del-toton, or the triangle, is placed in the ancient astronomical sphere, between Andromeda (the Holy Spirit) Perseus (Brightness, or the Messiah) and Aries, the Ram, or God—thus signifying that these were Tri-Une. The Druidic trilithon, Π called also Merkolis, conveys the same idea. Note also that on Gargarus of Ida, there is the remnant of a Druidical circle, a striking relique in Greece of the one universal and primeval religion. Δ signifies a tabernacle, a Tent, which in form it resembles; in its proper position it is Baal or Phallos; with the base upwards, it is *Mons Veneris*. It conveys the same idea as Beth Shemesh, the House of the Sun, which is the same as Helio-polis. In Millin's *Nouvelle Galerie Mythologique*, Plate II. 13, of the edition of 1850, which is the one I have used, may be seen the Triangle, or Male, in the Rosette, and the Bee in the Triangle; that is, M'El-Issa. In Plate IV. the Bee is in the Rosette. The Bi-Une is wonderfully represented in Plate XVII. 110.

BRID. בִּרְד. The Leopard, the ancient arms of Brittan, the Land of Brid; to-day Britain, iii. 474, 547, 654.

CABR. כַּבְר. A multitude, i. 95, 214; a Cabir, ii, 156, 419; iii. 124. The Cabiri were sons of צַדִּיק, Zadik, or the Just. Abari, in the Cuneiform, signifies Celestials.

CHADMEL. חַדְמַאֵל. Minister of God, i. 264.

CHADR. חַדְר. A chamber, a seat, i. 104; HADR, חַדְר, glory, honour, beauty; the night Al-Kadr, ii. 57.

CHAM-EL. חַמֵּאֵל. The Most High God, i. 96. The Hindu name for the Lotos, or Holy Spirit symbol.

CHAM-ON, Hammon. חַמּוֹן. The Concealed, the Exalted On, i. 324. Kam, in Hindee, is the God of Love, iii. 42. In Japan, Cami is the Sun. iii. 752.

CHANAH. חַנָּה. To be gracious, ii. 599.

- CHEBEL. חבל. To bring forth, like Cybele. ii. 610.
- CHEN. כהן. A Priest, i. 112, 190; ii. 223, 408; iii. 173, 180, 418, 460, 695. In the Irish Ceann, or Kann, is a Chief, a Lord. Cann-oine are great Prophets or Diviners.
- CHERUBIM. כרובים. i. 11.
- CHI. חי. Life, the Living One. iii. 392. Kalanki, a Hindu name for the Eleventh Menu, The Life of the Spirit Cali.
- CHIMAH. כימה. Orion. i. 163.
- CHL. כל. Universal, a temple. ii. 378. A daughter in spirit. In the Armenian, Chal-Di is the Moon-Goddess.
- CHALA. כלה. The Bride, the Perfect. iii. 598. Hindu, Cali.
- CHEMOSH. כמוש. The Sun. i. 324.
- CHMR. חמר. Wine, red clay, an ass. iii. 206. In Arabic Chamar is the Moon.
- CHODESH. חדש. To renew. ii. 624.
- CHOL. כול. Space, Keylas, or Paradise. Gr. κοιλος iii. 496.
- CRM. כרם. Vineyards. ii. 172. Carm-El, the Vineyards of God.
- CHRSH. כרש. The Sun, Chosroes. i. 115. A Machinator. ii. 182. A bent bow. Fire iii. 82, 552, 583. Christ.
- CHRSAOR. חרשאור. Enchanter of Fire. ii. 183.
- CUN. כון. The Disposer. i. 112; iii. 173; also a mystic cake, symbolic of the female; a Cross in a Circle.
- CUNIM. כונים. Cakes, Bees. ii. 33, 151, 260. The hot cross buns of Good Friday, and the dyed eggs of Pasch, or Easter Sunday, figured in the Chaldean rites just as they do now. The "buns," known too, by that identical name, were used in the worship of the Queen of Heaven, the Goddess Easter (Ishtar) as early as the days of Cecrops, the founder of Athens, that is 1500 years before the Christian era. Hislop's *Two Babylons*, quoted in *Ancient Faiths* i. 378.
- CUSH. כש. Darkness. ii. 172. Part of the name of Bacchus, the Concealed Menu, who abode in secret. Bacchus, says Nimrod, was converted into Saint Dionysius, of France, and his spotted fawn or panther robe, typical of the sky spotted with stars, reappeared as the heaven-descended auriflamma, an azure or white flag sprinkled with gold.

- DAG. דג. A Fish, also to multiply exceedingly. ii. 435. Inman gives a print of an ancient Assyrian carving, in which Oannes is represented on the right as going forth, on the left as returning. The Man-Fish is in the middle of an ocean; God is between both figures, the right arm of each being joined with the hands of God in a cross-formed shape. A symbol of the Holy Spirit is at each end. *Ancient Faiths*, i. 529; ii. 398. See the print in Chartarius, alluded to, *post*, 350, as to Oannes in a double aspect.
- DA-ODU. דוד. The Beloved, the temple of God. iii. 495, 755. DAD, דד, the breast.
- DALETH. דלת. A door, the origin of the Greek Δ delta. ii. 442. Arabic, Delli, doors. iii. 564. See Inman, *Ancient Faiths* i. 107.
- DAT. דת. Law. iii. 520. In Irish, Tath or Thoth is the Sun.
- DBR. דבר. A Shepherd. iii. 53. The Word or Messenger, according to Hislop.
- DBR-JEUE. יהוה. The Word of the Lord.
- DI. די. God. i. 97. The Divine. i. 195; ii. 441. The Druids called Heaven Dyved, and said it belonged to Pwyll, which means Perfect Wisdom. They added that it was enveloped in the concealing Veil, Llengel; and hence that it was called Gwlad Yr Hud—the Land of Mystery. Davies, *Mythology*, 198. Ved, in the Hindee, means Wisdom. Veda is Edda, or the Wisdom of the Buddhist priest Odin—which means the Faith, or the preacher of truth. Di-Ved, the Welsh name for Heaven, simply means the Knowledge of God, or that mighty work which proclaims His varied knowledge: as we read, *The heavens declare the glory of God*. Ps. xix. 1.
- DKLA. דקלא. A palm tree. iii, 484.
- DODAL. דודל. Beloved of Jah. iii. 495. Zeus Dodonæus.
- GAL. גאל. A vindicator. i. 421.
- GILGIL. גלגל. To roll in a circle. ii. 566; iii. 327. In the Chaldee, Gil, means the Sun.
- GN. גן. A Garden. i. 112. Γυνή, a woman. ii. 545; iii. 126, 379. Gana, a company of deities. iii. 48, 126, 379.

The great mexican temple called Xochicalco, or House of Flowers, alluded to the Holy Spirit as the Garden of God.

HA-ADM. האדם. iii. 51, 126.

HAL. האל. God, a Tabernacle. i. 96. Greek, Helios. The Sun-worshippers called themselves Heliasts.

HAL, AL-OU, JAH. הללויה. Praise ye the Lord. iii. 602.

HAYIM. חיים. Vital essences. i. 189; iii. 341.

HAMAN. המן. The Sun's image. A pillar of the Sun. In Shanscrit, the name for Hermes; a Dove.

HELEN. הלנה. The Life or Spirit of God. ii. 468.

HENOCH. הנך. Initiator. ii. 56; iii. 434. A name of Mercury. iii. 180.

HHAN. הן. Heavenly grace. Anna Perenna, the Year of Years, is the same as ΑΙΩΝ ΤΩΝ ΑΙΩΝΩΝ, the Age of Ages.

HERM. הרם. An Interpreter. i. 112.

HERMON. הרמן. Mountain of the Moon. iii. 390; also the Wilderness of On, or God. Hence Baal-Hermon, the Lord worshipped on Hermon. Judges iii. 3. He is the same as Baal-Meon.

HMD. חמד. The Desire. i. 261; ii. 545; iii. 582.

HODESH. חדש. The new Moon.

HHEPHR. חפר. A pit. iii. 686. Dust.

HINA. חנע. iii. 32.

HOM. הם. Fire. i. 110. Fiery Darkness. iii. 599. Hom-Ai, Fire of God. i. 93. Same as Kinal, i. 96, a name of the Messenger.

IACH, IA. יה. The Father. iii. 52, 217, 218. Absolute Life. This Iach and the Shanscrit Bagh, a bag or yoni, form Indian Bacchus. This, like all the sacred names is a pun. The most remarkable of these puns, says Inman, which we are acquainted with, is that involved in the selection of the tiger as a representative of the Hindu Celestial Virgin, and the constant attendant upon Bacchus, or the Male Creator. The Hindu name for this animal is *bagh*, and the same word signifies the yoni. The tiger, then, is as significant of one thing, as the ivy-leaf or thyrse is of the other. In like manner Siva, or the Male Creator, is accompanied by a Brahmin bull, whose name is Nanda, which also signifies "perfect joy, or frui-

tion." *Ancient Faiths*. ii., 458. The tiger skin is also emblematic of the starry firmament. Jesus was well acquainted, as it is said, with this oriental system of punning. See, *post*, pp. 112—116, 560.

IAREB. יָרֵב. The Mighty. iii. 587.

IAU. יָי. Eternity of Eternities. Yod, or God, in Hebrew; Ya, his name in Arabic; the Greek EI, Thou art, and the Shemitic IEU, are the same. Hence Yew, the most durable of trees.

IAZ. יַעֲץ. Counsel.

ICHR. יָקָר. The lunar light. ii. 562.

IEID. יְהִיד. Lid or Id, of the Apocalypse. i. 155; iii. 216, 434, 580.

IHVH, IHOAH, HO-HI. יְהוָה. A name of God. i. 122, 169; ii. 66, 83; iii. 32, 80, 218. Hoah, in Hebrew, Chaldee, Syriac, Ethiopian, and Arabic, means God. Koa, קוֹא, is a prince. Some of the followers of Lao-Tseu, the Eighth Messenger, say that this word means, I, the colourless; Hi, the tongueless; Wei, the incorporeal.

IIN. יַיִן. Wine. i. 111; iii. 31, 52, 121. Wine-press is an euphemism for Yoni.

IOLM. יְעֹלָם. The lovely Virgin, the Concealed of God, the Virgin of Ia.

IONAH. יוֹנָה. A Dove. i. 112, 113; ii. 702. See Yonah.

ISH. יֵשׁ. The Existent, Isis. i. 113; iii. 282. See Asha.

ISHO. יֵשׁוּעַ. Salvation. i. 113; ii. 600.

ZERAH. זֶרֶה. Rising of light. iii. 495.

KANEH. קִנְיָה. A reed. iii. 695.

KASM. קָסָם. A Diviner. iii. 426.

KEDEM. כְּדָם. The East. i. 263.

KEDOSHEIM. קְדוּשִׁים. The Holy Ones. ii. 88.

KR. כֶּרֶךְ. A Circle. i. 14.

KEREN. קֶרֶן. A horn. i. 115; iii. 293, 550.

KIN. כִּיָּן. Nature. i. 112; also as קִיָּן, kin, the iron point of a lance. Part of the name of the Cabir Messiah, Chingis-Khan; the Lord of the Lance of Issa.

KIUN. כִּיּוֹן. Cakes. i. 112. A Queen, the full Moon. iii. 173.

KODESCH. קֹדֶשׁ. Holiness. i. 187, 638; iii. 348. It signifies Holy, a Whore, and a Sodomite; a synonymy that

leads to strange inferences as to what those Hebrews really intended by the word. The learned Inman gives a shocking, but I have no doubt a true explanation of the mystery. *Ancient Faiths* i. 73; ii. 169, 170.

KONAH. קנה. A name of God. i. 112.

KORESH. כורש. The Sun, Cyrus. iii. 515, 540, 583. Christ.

KRA. קרא. To teach. iii. 432.

LL. לל. A cycle. i. 96.

LAILA. לילה. Darkness. i. 96.

LAMAD. למד. He learned of God. iii. 85. The Hebrew L, or lamed, means an ox-goad; symbol of the Cabir.

LAT. לאט. Secret, iii. 114, 597. Al-lat, the old Arabic name for the Spirit of God—the Holy Virgin who dwells in secret. Her image at Somnauth (the Sun-God) was in height fifty fathoms, of a single stone, in the midst of a temple which was supported by 56 pillars of massy gold. In the Burmese language La is the Moon. Meem-ma, or Mamma, is woman. This goddess is Alitta and Mylitta, and Lat-Ona, the Concealed of God.

LIBANAH. לבנה. The new Moon. iii. 145, 597. The pale shiner; also white, and a stone. Lebanon, Libanus. The White Goddess.

LUZ. לוז. The Almond Tree. ii. 375. See Inman's *Ancient Faiths*, i. 108.

MA. מא. Mother. i. 28, 96. From the Indian word Mah probably comes the Hebrew Mahi, מחי, Machine, which metaphorically means the Great Engineer, or *Artifex Mundi*, the Ma-Khina, or Shekina.

MAUZIM. מעזים. The Mighty Ones, the Cabiri, Mars. ii. 165.

MARIAH. מראה. A looking-glass, or mirror, a name for the Holy Spirit, the Mirror of the Almighty. See Index, Mirror-symbol;—a name given by the Paulites to the mother of the Ninth Messenger, in allusion to the same symbolism. See *Ancient Faiths* ii. 226, 229. Myrrha was the mother of Adonis, a Messianic symbol name. Mare, in Latin, is the sea; probably an allusion to the Waters which are always associated with the Holy Spirit. The Magna Dea of the Assyrians was called Ri (Greek, Rhœa),

and Ma means great; Mari is Great Ri. In the same language, Mar is Father; Mar-ri therefore means Father-Mother, or AO.

MAZALOTH. מזלות. The Flowings, or Emanations. i. 427.

MAZAROTH. מזרות. The Twelve of the Zodiac, the Stars. i. 427. Mazaroth, says Costard (Hist. of Astronomy) seems to have been a broad Circle, comprehending such Stars as lie in the way of the Sun and Moon. But this Circle was symbolic of the Naronic Cycle, which embraced the Star-Messengers, or Messias of the Great Father and the Great Mother. Selden quotes Procopius as likening the Mazaroth to the Morning Star, or Messia-symbol (Matutinus), and adds that the Cabbalists declared them to be a peculiar order of Messengers. *De Diis Syriis, syntag.* i. cap. i.

MAYIM. מים. Waters from on high. i. 91. Shanscrit Maya, the Holy Spirit, Maïa. The Hindus say O Waters, mothers of worlds, purify us!

MELCH. מלך. A king, a Queen, Moloch. i. 98.

MALCHAM. מלכם. The Queen of Heaven; the Virgin of the Spheres; the Mother of Creation.

MELEK ARETZ. מלך עריצ. King of the Earth. i. 99; ii. 89; iii. 177.

MN. מן. Manna. i. 427.

MNH. מנח. Menah, Menu. iii. 455. Also, to distribute. iii. 458.

MENI. מני. The Moon, the Dispenser, the Holy Spirit. i. 37, 427. Worshipped by the Jews. Jer. viii. 18; xlv. 17, 18. One of the names given to the Celestial Virgin, Queen of Heaven. *Ancient Faiths*, ii. 275.

MONOTHAY. מענתוי. Habitations of the Lord. iii. 457.

MESHE, MOSHE. משה. Shanscrit, Matysa, the Fish. iii. 60. He anointed. iii. 111. Taken out of the water. iii. 535. First suggests that it means Son of Isis, the Holy Spirit.

M'HHIYDHA. מחידה. The compiler. iii. 669. Applied to Imaum Mahidi, the Twelfth Messenger, who collects the Revelations of his predecessors; the Hindus call him Bag-gava Maddeio. i. 46.

MIMRA. מימרא. The Word. i. 20.

NAARA. נערה. A maiden. i. 59.

- NAARAY. נַעֲרִי. Child of the Sun. i. 59.
- NABHI. נַבִּיאַ. A Prophet. i. 455; iii. 693. Nebo means the Judge who carries the Golden Sceptre. *Ancient Faiths*, i. 121. Said also to mean Navel; Om-phalos, or strength of God.
- NACHASH. נַחֲשׁ. A Serpent. ii. 691.
- NH. נַח. Anima, the Holy Spirit. iii. 31, 80, 321, 392.
- NAG. נַג. Splendour, a Serpent. i. 107, 163.
- NAR. נַר. A River. i. 60. Light—the Brightness of the Naros. The conjunction of the Sun and Moon in the Naros, the union of the Great Father and the Great Mother are wonderfully shown in a plate, No. 16, engraved in Inman's *Ancient Faiths* ii. 259, 352. The same word, says Fürst, means a "piercer or slayer," as curious an allusion to the Cabir, who appears in the Naronic Cycle, as the definition of a cognate word given above (Naara) is to the Virgin or Sibyl-like Menu, who also appears when the Naros is complete. Nor, נֹר, means Fire.
- NER. נֵר. Light. i. 60. A variant of the Shanscrit Nour, as Koh-i-Noor, the Mountain of Light. Nergal, the idol of the Cuthites (II. Kings, xvii. 30) was Ner-Gal, the Naros of the Sun, the Incarnation. Selden says that he was the Sacred Fire of the oriental pyratheia (*de Diis Syriis. Synt.* ii. 8.); the Rabbis symbolized him as a Cock, the Messenger of the Sun and Light.
- NERI-YAH. נֵרִיָּה. Lamp of the Lord. i. 60.
- NISSI. נִסִּים. Standards. iii. 86. The author of the Orphic Hymns, calls Dionysos, *Mars-Dionusus* (Cabir-Messiah) *reverenced in a double form, and adored in conjunction with a beautiful star*—that is, the Star of the Naronic Cycle. In the *Transactions of the R. S.* viii. 296, Mr. Talbot says that in the Assyrian, Dian-nisi means Judge of men, which the Menu is.
- NUN. נֹן. to sprout. Anglicè, a devotee who reserves her virginity for God.
- ODIN. עֲדָן. Delight. i. 98. Arabie; Faith in O.
- OG. עֹג. To encompass, as a girdle. i. 108; iii. 325.
- OGL. עֹגֵל. A he calf, such as the Jewish women were accustomed to kiss, as the men consorted with the she calves. *Hos.* xiii. 2. This was but another form of Mendesian worship. *Herod.* ii. 46. The two calves of gold which

King Jeroboam made were images of the male and female. I. Kings, xii. 28. See Part II. 416. The Red Cow used in sacrifice was a Virgin. It can hardly be a matter of surprise, that after such abominations, cannibalism of their own children, after sacrificing their lives to their god, became an Article of the Jewish superstition. Yet that it was so, is proved by one of their own writers. Ezek. xvi. 20; xxiii. 37; xxxvi. 14. Inman thus describes the Jews: "A people of unbridled lust," (Tacitus, *Hist.* 1. v. c. 5), they had brothels at every street corner (Ezek. xvi. 24, marginal reading) and had sodomites in their land, and even close to the House of the Lord (2 Kings. xxiii. 7), with whom resided the sacred women who prostituted themselves for the benefit of the temple. Judea abounded with pillars or phallic emblems of every variety. The great men of Jerusalem "were as fed horses in the morning, every one neighed after his neighbour's wife;" "they fed themselves to the full, committed adultery, and assembled by troops in the harlot's houses." Jerem. v. 7, 8. *Ancient Faiths*, ii. 290. Such were the people on whose *sacred!* books Christendom depends for salvation. Such was the holy nation of God, as these criminals called themselves. *Exod.* xix. 5, 6. *Deut.* xiv. 2; xxvi. 18. *Psalms.* cxxxv. 4. We ourselves, who claim to possess all the virtues under heaven are not much better than our Hebrew friends. Inman, alluding to the system of abortion and child-murder now so fearfully prevalent, writes, "In the present year (1868), and in the presence of a certain scientific society, Lord Amberley propounded as his opinion that it was desirable for men whose means were limited to take steps for insuring to themselves a small family, and that it was the duty of physicians and surgeons to assist them in their efforts! *Ancient Faiths*, ii. 322. The Chinese, whom our missionaries falsely accuse of general infanticide, have not yet had the courage to make announcements of this nature through any of their "representative men," such as this splendid young nobleman may be and probably is regarded. The same learned and courageous writer adds: The Jews, during the later part of the monarchy, when

they were very heathenish and very poor, their territory being exceedingly small, appear to have made child-murder a pious act, or a *quasi* religious duty. *We execrate it publicly, but too many encourage it privately. Ancient Faiths* ii. 324. See *Ezek.* xxii. for a picture of Jewish life, and the *Times* every day for its counterpart among ourselves.

- OIN. עין. A Fountain. i. 169. See Aun, Iin, Ionah, Kiun.
- OL. על. The High.
- OLM. עלם. The Concealed, the Everlasting. i. 324. Olmen or Tolmen are the Pillars of Olm.
- OLMA. עלמא. A Virgin. i. 96, 429. A Cycle, the Mother on High.
- OM. עם. God. i. 109. Cham, חם, the Sun. i. 110; ii. 537. Cam-Deva, the Hindu White Cow of Plenty, or Holy Spirit. Omphē is a word for voice or speech, but, it is confined to such as proceeds from a Deity, or otherwise in a preternatural way. Ομφη θεια κληδων. . . . Ol-ymp, properly Holymp, is the *Universal Voice*, and equivalent to Pan-Omphæus. See *post*, 693. . . . Iphhis in Greek is a woman with a familiar spirit. Hence we often find the word Amphi in the name of soothsayers, as Amphiareus, Amphilocus, Amphion. *Nimrod*, ii. 443.
- OMMAH, or UMMAH. עמה. The Spirit of God.
- OMAD. עמעד. Am is Eternal, iii. 586.
- OMID. עמיד. The Pillar, the People of God, iii., 288. An everlasting people, iii., 580, 584, 695, 752. Di-Omedes, the Greek prince in Homer, means Pillar of God.
- OD or AD. עד. Eternity.
- ON. ען. God. i. 98. Sheep. i. 111.
- ONAQ. ענק. A neck-chain. iii. 435.
- OREB. ערב. A Raven, an Arab. ii. 405, 423.
- YERCOL. ערקל. Hercules—the man of sinews. iii. 283.
- ORITZ. עריצ. Ares, the Terrible. ii. 650.
- ORG. ערג. Argo, the constellation. i. 107.
- OZ. עצ. A Tree, the Holy Spirit, or Tree of Life. i. 248; iii. 341.
- Osh. עש. The Holy Spirit. i. 58. The Greek 'Oς, empha-

tically Who, and Ὁσιος, the Holy, are derived from it.
See Ash.

OYLAM. עֵילָם. Hidden time. i. 324; iii. 365.

PHANI-IHVH. יְהוָה. Faces of Iahv. i. 98, 304. Ani-Ivh, the Ship of God. The Hebrew, *phanau*, פָּנוּ, Prepare ye ! may have relation to the mythos of the Phoenix. See Part I., 180.

PHE. פֶּה. A mouth. i. 110, 195, 196; iii. 321.

PHERI. פֶּרִי. Fruit, a Peri. iii. 771.

PHROH, or PHRE. פֶּרְעָה. The Sun. ii. 552. PUR. iii. 331.

PTR. פֶּתֶר. To solve a mystery; to interpret. i. 195; iii. 112, 560, 742. A king, Patera, Petros, a stone. They esteemed them (stones), says Faber, sacred to the sun, called them by several different names, such as Mnizurim, Sarsenim, Betyli, Agdi, Petræ Ambrosiæ, Petre Gigoniæ, Petræ Sarpedoniæ, and Petræ Larisseæ: and very frequently in allusion to the solar orb, contrived to fix numbers of them in the ground in the form of a circle. Perhaps more specimens of these rude temples occur in the British dominions than in any quarter of the globe, though they are by no means unknown in other countries. The vast stones which lie scattered upon Marlborough Downs, and which furnished materials for building both Abury and Stonehenge, are still called by the country people Sarsens, a word evidently compounded of Tzar-San, the Rock of the Sun. *On the Cabiri*, ii. 170.

PARDES. פֶּרְדֵּס. A Garden. iii. 771. Hesperides and Paradise are evidently the same garden.

RA. רָא. In Chaldee, a Mother; a Ray from the Sun.

RACHAM. רַחֵם. A Vulture; the sacred guardian Genius of the King and people of Egypt; so called because she was said to feed her young with blood drawn from her own thigh (Bochart, *Hiero*, lib. i. 64, 37). Hence seen in ancient paintings as a symbol of the Loving Mother, the Holy Spirit. For the same reason, namely, the remarkable tenderness and devotion of its maternal love, the she-crocodile was selected as a divine emblem. The male-crocodile signified Time the Devourer.

RAHEL, RACHEL. רַחֵל. A Ewe, a Ray of God. iii. 365.

RAM. רָם. The High. iii. 365.

- RAMOTH. רמות. The High and Powerful Ones; in the feminine plural, same as Aleim, Aloth and Shaddai.
- RAS. ראש. A Prince, Wisdom. ii. 130. Hindu, Rishi.
- RASIT. ראשית. Wisdom. i. 9.
- RIMMON. רמון. A pomegranate. i. 192; ii. 700; iii. 391. Symbol of the full womb. See *Ancient Faiths* ii. 612.
- ROEH. ראה. A seer. i. 455.
- RUACH ALEIM. ריה אלהים. The Spirit of Aleim. ii. 271, 427
- RUM. רום. The mother's breast. iii. 39; Waters iii. 636.
- SAPHR. ספר. A Book, a number, a sapphire. i. 244; iii. 468, 520, 609. A saviour. Gesenius has proved that Alphabetic writing was in common use among the Egyptians 2000 years before the Christian era.
- SHAR. שר. God, root of Osiris; Shor, a Bull. A Prince, ii. 89; iii. 131, 512. Sharai, שרי, the beginning, also a Palm Tree. Root of Hindu Saraswattee, and Ceres, and Χρης.
- SHADAH. שדה. Signifies to shoot, to pour out, a teat; as Shedah, it signifies the Lady, the Princess, the Mistress, equivalent in the feminine to Baal in the masculine; also spouse, wife. Shad, שד, signifies the breast or pap, and Shadai, שדי, signifies my breast, and figuratively, my mother. It also signifies a field, an euphemism for a female; and Shaddai signifies "the most powerful," and "the Almighty." Inman's *Ancient Faiths*. i. 52.
- SHEOL. שאיל. Hades, iii, 467.
- SERAPHIM. שרפים. i. 14. Saraph, שרק, A Serpent of Fire. i. 166; iii. 401, 723. He is high
- SHADAI. שדי. The Bi-Une, the Bosom of Jah. i. 633; ii. 65, 88, 145, 167, 436. The All-Bountiful—evidently intended, says the learned Inman, to indicate that God is both the Father and the Mother of his people. i. 236. The same mysticism is to be found among the Druids of Britain, who called the Holy Spirit Seithwed Saidi, or Saidi of the Seven Spheres; and she is classed by them with two other personages, who, with her, are called Gwrvorwyn, or the Male-Virgin. Davies, *Mythology*, 197. Can anything be more singular than this? and could it happen if one true basis were not the root of all ancient

religion? Who is this Saidi but Shadai, the Almighty Ones, the Progenitor and Progenitrix. Hence these sacred men called their pontifical throne Caer Sidi, or the Chair of the Omnipotent. So we read of the most beautiful Shida, הַשָּׁדַי, the Wife of Belus, or Bel, who is God. Bryant notices that Dag-On, or Sun-Fish, was called Said-On. *Analysis* ii. 300. Nor does he fail to record that Sidee, Σιδῆ, was a name for Ceres, the Holy Spirit. *Analysis*, ii. 380. Gwalchmai, the Falcon of Maïa, or May, was a Druidic name for the Messenger. He was also called Cibddar or Kidder, which means the Mystic. Davies, in order that he might leave no doubt that Gwrwvryn means the Holy Spirit, adds that she was the same as Arianrod, Merch-Don, the Lady of the Silver Wheel, the Daughter of the Lord, the Genius of the Rainbow, and Venus. The very strong resemblance, says Faber, discoverable between the religion and institutes of the Druids, the Egyptians, and the Hindoos, gives reason to suppose that they all emerged from one common source. *On the Cabiri* i. 64. So in the Welch poem, we read that Arianrod, the Goddess of the Silver Wheel, of auspicious mien, the dawn of serenity, the greatest restrainer of sadness, *speedily throws round the Hall the stream of the Rainbow*, a stream which scares away violence from the earth, and causes the bane of its former state, round the Circle of the World, to subside. Davies, *Mythology*, 603. The constant recurrence of these analogies and identities seems little short of a miracle, in proof of my APOCALYPSE.

SGN. שגן. A noble. iii. 343.

SHK. שכ. iii. 32.

SHAKAL. שפאל. The bunch. ii. 203.

SHAPHAR. שפר. To be bright.

SHEKED. שקד. An Almond Tree, a Watcher. ii. 596.

SHEKINAH. שכינה. The Holy Spirit. i. 20; iii. 335.

SHEM. שם. The Sun. i. 14, 250.

SHMIM. שמים. Heavenly Energies. iii. 350. The Heavens. iii. 584.

SHEMESH. שמש. The Heavens. i. 15.

- SHIBBOLETH. שִׁבְלֵת. A Stream, symbolically, the Holy Spirit. ii. 617.
- SHILOH. שִׁילֵה. The Sun. i. 102; ii. 152. The Hindu Shalivahan, or Messias, means Bearer of the Sun, from Shiloh and Vahan. Vau is the numerical Hebrew character for six. Vau-Han, Lord of the Six.
- SHRE. שֶׁרֶה. A palm tree, to be prominent, as in pregnancy. Shre is a root of Osiris, as well as Ceres. iii. 131, 512.
- SIRIM. שִׁרִם. Songs. iii. 122; root, perhaps, of Siren. Zeirene, as we learn from Hesychius, was a Macedonian name for Aphrodite. This is the same as Seirene, on which see Part II., p. 425; iii. 541.
- SHLAV. שֶׁלוֹ. A Quail. iii. 486.
- SOS. שֶׁשׁ. Six. iii. 84, 164.
- TAMAR. תָּמָר. A palm tree, an euphemism for the male principle; Arbor Vitæ; the name of a harlot, *Gen.* xxxviii. 24; *Mat.* i. 3.
- TAMMUZ. תְּמוּז. The Messenger. ii. 480.
- TEBAH. תְּבֵהָ. A sanctuary. ii. 98, 489; iii. 35, 106. Thibet, the Ark or Cradle of the human race.
- TENAH. תְּאֵנָה. A fig tree, the fruit of which resembles the virgin womb. iii. 31. A basket.
- TOM. תֹּם. Perfection. Tom-Tom, the Perfect Perfection, a Tsabæan name for a lost sacred volume.
- TR. תָּר. a Dove, a Circle of Gems, a Bull. ii. 364; iii. 144, 513. Athor, the Sacred Spotted Cow of Egypt (or Holy Spirit symbol) seems to be a cognate of this word; so also Scandinavian Thor, and Cymric Ar-Thor.
- TSAR. צָר. Rock. i. 16; ii. 556. Hence Czar, Czarina, Kaiser;—Ras, a Prince, is this word read back in the Eastern manner. Kesari one of the Vedic names of Christna.
- TSOPHIM. צִפִּים. Watchmen. iii. 300.
- YOM. יָם. The Sea, God, the West. i. 324.
- YONA. יוֹנָה. The Dove. i. 112, 113; iii. 51, 121, 211, 379. See Iona. Pausanias says that the Peleiades, or Columbæ (Dove priestesses) were the most ancient prophetesses at Dodona, in Ch-AO-n-IA, even antecedent to the celebrated Phæmonoe. He says that they were women (as the Holy Spirit was a Female) and the first oracle which they exhi-

bited related to the re-establishment of Zeuth, or God's religion, and the restoration of the earth to godliness. Brahma, the Holy Spirit, is sometimes called Kamala-yoni, *i.e.*, Kam, the God of Love, Ala, God himself, and Yoni, the symbol of Virginity and Maternity. See Moor's *Hindu Pantheon*, 9. A cognate of this word, Ash-wini, means Yoni of Light. iii. 565.

YONEG. יונג. Delight. iii. 391.

The Book of God.



BOOK I.

1. In presenting to the reader the following Commentary on the DIVINE APOCALYPSE, I think it expedient to preface it with an Essay, in which I prove, among other things, that the gods, or Messianic symbol-names of India, were the same as those which were worshipped in all other parts of the world, so far as we possess particulars of them either in books or monuments. If this be so, we shall probably find in those divinities, or in the mythology connected with them, traces of primeval creeds. The more closely we examine these, the more perfectly assured we shall be that in the Apocalypse itself is their direct source; and as this train of research and reasoning carries us back even into the very morning of mankind's history, we shall thus attain a clearer perception of some of those great doctrines which I labour to establish—namely, the remote antiquity and divine origin of the Apocalypse

itself; its close connection with the occult Mysteries of the earliest religious belief; its astonishing picture of prophecies various as the stars, and almost universal in their vastness; its wide embracing comprehension of the whole earth and all the peoples on the earth within its ample and paternal fold, and the literal fulfilment of its predictions in a manner so complete and wonderful, that it only needs the honest judgment of every man to view them and be convinced that the Work is that, and that alone, which I have declared to mortals that it is. This essay may be regarded as in some sort supplementary to Book V. in the Second Part of my Apocalyptic teachings. I think it will be useful to the student in the highest degree, in enabling him better to understand the Commentary, and to walk with it in a loving, sympathising, yet philosophic spirit. And the whole, when read together, contains, as I apprehend, the most powerful body of evidence ever collected in support of the truths which it is my solemn mission to make known.

2. Acting on the same principles as those on which I have already compiled the former volumes, and using truth wherever I can find it, without entailing on myself the needless task of recasting the language of others, I shall take, as the groundwork of this Book, the Essay of Sir W. Jones on the Affinity between the Hindu and European Gods, interweaving here and there between brackets such further elucidations of that learned writer's text as may appear to be most relevant. In doing this, I liken myself to one who, walking with an inquirer in some vast library, draws his attention to such passages in this and that volume as elucidate or prove the subject-matter of discourse between them, and who is contented

with the humble fame of a Guide, without aspiring to what may be considered by some a place of higher rank.

3. Of the solemn, mystical, and sublime nature of the true theology of India, we may form an idea from the language of a writer who has deeply studied its real essence; and if we compare the *facts* detailed by him with the odious falsehoods propagated by the missionaries, we may well glow with indignation. To the Greek, says Max Müller, existence is full of life and reality; to the Hindu it is a dream, an illusion. The Greek is at home where he is born; all his energies belong to his country: he stands and falls with his party, and is ready to sacrifice even his life to the glory and independence of Hellas. The Hindu enters this world as a stranger; *all his thoughts are directed to another world*; he takes no part even where he is driven to act; and when he sacrifices his life, it is but to be delivered from it. No wonder that a nation like the Indian cared so little for history: no wonder that social and political virtues were little cultivated, and the ideas of the useful and the beautiful so little known to them. With all this, however, they had what the Greek was as little capable of imagining, as they were of realising the elements of Grecian life. *They shut their eyes to this world of outward seeming and activity to open them full on the world of thought and rest. Their life was a yearning after eternity: their activity a struggle to return into that Divine Essence from which this life seemed to have severed them.* Believing as they did in a divine and really-existing Eternal Being, they could not believe in the existence of this passing world. If the one existed, the other could only seem to exist: if they lived in the one, they could not live in the other. Their

existence on earth was to them a problem, their eternal life a certainty. The highest object of their religion was to restore that bond by which their own self (*âtman*) was linked to the Eternal Self (*paramâtman*), to recover that unity which had been clouded and obscured by the magical illusions of reality, by the so-called Maya of creation. *Ancient Sanskrit Literature*, p. 18. And it is this pure, august system which we send our half-educated missionaries to denounce; instead of recognising in it, as we ought, the very spirit of heaven, we vilify it as evil, because it has not succeeded in making the many good; but, like Christianity itself, has been too often turned to evil ends and fearful corruptions.

4. It cannot be denied, says Schlegel, who had also profoundly investigated this subject, that the early Indians possessed a knowledge of the true God; all their writings are replete with sentiments and expressions, noble, clear, and severely grand, *as deeply conceived and reverentially expressed as in any human language in which men have spoken of their God*. Schlegel then inquires how this happened; and discarding, as every learned investigator must, the absurd and wicked notion that God never vouchsafed any knowledge or revelation of himself, except to the pretended Jew Abraham and his posterity (most of them, by their own account, knaves and wretches), he comes to the true conclusion that it was by a revelation to the primeval Indians themselves that God made known his nature. Had he lived till now, he would doubtless have seen that revelation in the true Apocalypse. We have ample reason, he says, to conclude, from historical evidence alone, as well as upon far higher grounds, that the same Glorious Being by whom man

was so majestically formed and highly gifted, vouchsafed to the newly created one glance into the mysterious depths of His own Existence—thus for ever raising him above the bondage of his mortal condition—placing him in communion with the invisible world, and enriching him with the lofty yet dangerous boon, the faculty of everlasting happiness or misery. *Indian Philosophy*.

5. The numerous ancient monuments, he adds, existing in Asia, and the general progress of events, *afford sufficient and incontrovertible evidence that in the earliest steps of his mortal career man was not left without God in the world*. In India, especially, many surprising discoveries have been made which remarkably illustrate the progress of human intelligence in those ancient times: and the little we already know of Oriental literature has elucidated so many difficult points, that we may confidently anticipate that still more satisfactory results will attend the further prosecution of our researches.

6. It is in India that we find the most perfect traces of that Avatarism, or descent from heaven to earth, of godlike creatures, impelled by the grand heroic will to raise mortality from its fallen state, which is the main purport of the Apocalypse and the very essence of its hallowed teaching: and it was from the Apocalypse itself that India drew it. See Part I., page 62. Schlegel did not and could not know this; but the question affected his mind so powerfully that, while he assigns it to another source, he is compelled to speak of it in such language as the following. The mere conception, he says, of *so grand an idea as the incarnation of a God* is an abiding proof of the profound reflective character of the Indian mind, and of the high degree of intelligence with

which that people was endowed. The same pure and beautiful idea of affording salvation to the pure in heart, and annihilating all evil and destructive powers, may be seen under every variety of form. We occasionally find in other systems of mythology, if based on high moral principles, such descriptions of heroes as almost answer to our ideas of godlike virtue: heroes who, obedient to sublime laws and in the performance of glorious duties, laboured only to subvert the wicked and raise and protect the good. But in no Hercules or hero of the poet's song is the idea of deified humanity so vividly embodied as in that of the Indian Rama. This doctrine amounts to a still higher grade of perfection if we consider the lofty morality in life and doctrine of the Indian hermits and munis, particularly as they are described in the Puranas. The austere self-denial of these old penitents and rishis who, by voluntary and self-inflicted torture, thought to extort as it were a higher degree of virtue, happiness, and supernatural power, are thrown rather into the background, and we are struck occasionally by the sweetest resignation and trust in God—a sentiment fraught with humility and pure heavenly love. *Indian Philosophy*. See Part I., pp. 61—65.

7. That the august original truth could have had but one origin is now made evident to all inquirers: and while none can find it, or agree upon its source, it seems to me that in the Apocalypse alone is the root of all that is sublime in antiquity. If we examine the vestiges of *all the religions of the East*, says Dr. Wait; if we advance farther and collect what we can of the languages there spoken, our position will be confirmed that *at one time there existed but one order of priests and but one worship*.

Neither Odin [Adam] nor Hu Gadarn were born in the countries where they were revered. Odin [a priest of Adam] says in the Edda: *Since I have begun to wander among various people, I never have been called by one name.* Thor boasts that he was in the East, and defended the river when assaulted by the sons of Suarang [this word is Chinese]. In like manner Maurice deems the Druids to be a sect of the elder Buddha, and quotes the *Asiatic Researches* to establish his conjecture that they are a race of emigrated Indian philosophers. Lord Valentia also takes occasion from the Huli [or Holy] festival, to remark the correspondence between the ancient religion of Europe and India; and suspects that all our knowledge is derived from thence. Colonel Wilford notices points of correspondence in several parts of his *Essays on the Sacred Islands in the West*, and says: It may seem strange that islands so remote should be known to the Pauranics, but the truth is that the Vedas were not originally made known to mankind in India. The Brahmins themselves acknowledge that they are not natives of India, but that they descended into the plains of Hindostan, through the pass of Heri-dwar [that is, that they derived their knowledge and the groundwork of their religion from Thibet or Bokhara]. From the Bardic remains, we find that the Druids of Mona were foreigners, and that the Spotted Cat of Mona was attended by men of a foreign language. *Class. Journ.* viii. 229.

8. Antiquity, when unveiled, presents us indeed with all unity of religious views and a connection of creeds which we moderns can scarcely understand: and this was the idea of the celebrated Ammonius Sacas, who, soon after the days of the Ninth Messenger, endeavoured

to combine in one system of faith the wise and beautiful teachings of the sages who had gone before. This would almost lead us to suppose that this philosopher was acquainted with the true Apocalypse, and that he wished to make it, as I do, the groundwork of an universal religion, in which the divine mysticism of the East may be combined with the solid morality of the West: and India, China, Hindustan, and Egypt be made to blend their holy lore with that of our own colder creeds. Of their pre-eminent beauty, the volumes which I have already published contain a few faint features; and the reader may be assured that, as he inquires further, and sees the chaff separated from the wheat, the more vividly will he recognise the writing of Divinity in each and all. Even in things that, on the surface, may appear trivial or unnecessary, there is a hidden mass of wisdom which only requires to be sought for to well repay the labour of research; and even the mere ceremonials of some are symbols of a philosophy profound and soul-uplifting. Thus much may be depended upon, says Plutarch, that the religious rites and ceremonies of the Egyptians *were never instituted upon irrational grounds*, never built upon mere fable and superstition, but founded with a view to promote the happiness and morality of those who were to observe them. *Isis and Osiris*, 8. And this remark applies to the true and uncorrupted creeds of *all* the ancient peoples.

9. Of the Indian religion and philosophy, says Sir W. Jones in his third anniversary discourse, I shall here say but little; because a full account of each would require a separate volume. It will be sufficient in this dissertation to assume *what might be proved beyond controversy*,

that we now live among the adorers of those very deities *who were worshipped under different names in old Greece and Italy*; and among the professors of those philosophical tenets which the Ionic and Attic writers illustrated with all the beauties of their melodious language. On one hand we see the trident of Neptune, the eagle of Jupiter, the satyrs of Bacchus, the bow of Cupid, and the chariot of the Sun; on another we hear the cymbals of Rhœa, the songs of the Muses, and the pastoral tales of Apollo Nomius. In more retired scenes, in groves and in seminaries of learning, we may perceive the Brahmins and the Sarmanes mentioned by Clemens, disputing in the forms of logic, or discoursing on the vanity of human enjoyments; on the immortality of the soul, her emanation from the Eternal Mind, her debasement, wanderings and final union with her source. Six philosophical schools, whose principles are explained in the *Dersana Sastra*, comprise all the metaphysics of the old Academy, the Stoa, and the Lyceum: nor is it possible to read the *Vedanta*, or the many fine compositions in illustration of it, without believing that Pythagoras and Plato derived their sublime theories from the same fountains with the sages of India. The Scythian and Hyperborean doctrines and mythology may also be traced in every part of these 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 Buddha, whose rites were probably imported into India nearly at the same time, though received much later by the Chinese, who soften his name into Fo. *As. Res.* i. 424.

10. The history of the ancient heathen gods, says Bryant, hath been so strangely confounded, and their

transactions have been so blended one with another, that it is almost impossible at this distance of time to unravel them. There is an Orphic line, which is said to have been merely a republication of the Oracle of Clarian Apollo, to the effect that Zeus, Aïdes, the Sun, and Dionysos, were all one and the same. The diverse virtues of the sun, says Macrobius, gave names to diverse gods, and the several appellations of the gods may by a certain hidden reason be referred to the sun. Diodorus says that Osiris was sometimes taken for Serapis, Bacchus, Pluto, Ammon, Jupiter, and Pan, and that Isis was the same with Ceres, Thesmophora, Luna, Juno, &c. And Plutarch hath a dissertation to prove that *Bacchus and Osiris were both the same person*, from the similitude of the rites in their worship; the ivy being called in the Egyptian language *Cheno Siris*, i.e., *the plant of Osiris*. But this ivy is derived from יהוה Ivhv, or Ihoh, the Male-Female; also the serpent; which, when twining round the tree, symbolizes the Serpent of Eternity in union with the Tree of Life, the Holy Spirit: as *è converso*, it represents the Oak Tree, God, encircled by the Saraph of Heaven the Ivh or Serpent already mentioned (1). Ivy therefore always symbolizes that which is Holy, and attached to the Beautiful and Good. Hence the ancient custom of decking the temples with ivy, which the Church of Rome imitates to this day: and wherever ivy will take root and flourish, it has always been attached to houses dedicated to religion. And Chen Osiris meant in the hieratic language the Priest or Chen, כהן, of Osiris: also the Dog or Messenger of Osiris, and the Ivy of Osiris; words which, to the Initiated, conveyed one and the same plain meaning; while to the profane they were the essence of

all that is mysterious. For the same occult reason it was that the ivy was consecrated to Bacchus the god of *wine*; for ivy, as well as the vine, signified sacred and celestial truth. And it was in accordance with this symbolism that the ancients offered libations of wine in their sacrifices; as if they meant to say: We present this to you in perfect truth: and as an evidence to the senses of that truth, we pour out its symbol (wine) upon the altar. See Part II., page 655. This mystic double symbolism of the Serpent and the Tree, and the Tree and Serpent, is curiously illustrated in the Hebrew language, where גד Gad or God, is but the anagram of דג Dag, the Holy Spirit; a word which means also to multiply, or increase exceedingly. So the Apocalyptic name AO conveys a similar symbolic idea; for the triangular A (2) is an emblem of the Phallos, or male Principle, and O is an emblem of the Female Principle. Reversed, like the Hebrew word for God, O is the symbol of Eternity or God; and A in Oriental lands has from the very beginning been used as an emblem of Yoni, or the Female. These coincidences amount almost to demonstration. See in the Index AO, and the various references there given.

11. It will appear, says Colonel Kennedy, that even with respect to the twelve great deities of Greece and Rome, there is such a striking similarity in names, functions, or attributes, between them and the deities of the mythology, which still prevails in India, *as to leave no doubt but that the religious systems of these countries were derived from one and the same origin.* But too little is known of the gods of the Thracians to admit of its being determined whether the mythology of that people

was also originally of a similar nature. As Orpheus, however, was a Thracian; and, *as the Orphic doctrines on several essential points are identical with those which have been entertained from time immemorial by the Hindus*, it may perhaps be justly concluded that the primitive religion of the Thracians differed not from that of the Hindus. *Hindu Mythology*, 396. The same resemblances and coincidences occur in the African division. Diodorus Siculus says, that the rites in Egypt and Ethiopia had a great resemblance so as to be nearly the same. But they were also very similar to the Indian. The priests in each were recluse and given to celibacy, like the Buddhist monks. They used the tonsure, and wore a garment of linen; and they carried in their hands a sceptre or staff, which at the top had *τυπον αροτροειδη*, the representation of a plough. This plough-shaped staff, was the same as that borne by Bala Rama near Maturea, in India. It is the old first invented plough; it was in form not unlike the pastoral crook, and I have little doubt that at last it grew into the crozier which, with the rosary and cross, is seen over the Trimourti image in the cave of Elephanta.

12. Speculations, says Higgins, alluding to the Greeks, into the nature of these mysterious personages (the gods and goddesses) seem to have been as much indulged in and followed by the ancients as they have ever been by the moderns; *but these speculations prove their absolute ignorance*. When they began to be literary and enlightened—they found their country in possession of numbers of gods and goddesses, who had grown up imperceptibly—*of a religion of the origin of which they were perfectly ignorant*—and of a priesthood whose

system was rude and unformed, but gradually and daily increasing in power, and ripening into order. Its priests they found, like most others, pretending to mysteries and secrets, cheating the populace with juggling tricks, miracles, oracles, &c., gross, exactly in proportion to the stupidity and ignorance of their vulgar and frightened semi-barbarian devotees. The whole was the child of circumstance or accident. The little form or method which it ultimately assumed was an after ingraftation. When the ignorant devotees began to inquire into the existence of their gods, they were amused by their priests by the histories of their births and adventures; and hence arose the vast variety of mythological histories of numerous Apollos, Mercuries, &c. The same thing took place amongst them, which happened afterward in the Romish church. Every town, every village, was ambitious of having a god for its founder, as in Catholic countries in later times every hamlet has been ambitious of some patron saint. In both cases, as it served the purpose of the priest, he did not long leave them in want. If he found any slight tradition or rumour, he embellished it and made out a history. If he had no tradition to begin with, he soon invented one. These traditions were taken up by the poets as machinery for their poems, and soon obtained credit. *In this way the allegories and astronomical fictions of the more Oriental nations were gradually seized and clothed with bodies and believed by the credulous Greeks.* When Strabo was in Egypt (in the time of Augustus Cæsar), he saw vast houses which the priests in past times inhabited; but of their ancient science, he says, they were altogether ignorant. Most nations are vain of themselves; but the vainest of the vain were

the Greeks. All their learning they received from strangers—chiefly from eastern strangers—whom they denominated *barbarians*; but to whom they were too proud to acknowledge themselves obliged. From an absolute ignorance of all languages but their own, they blundered in everything. Every man who endeavoured to enlighten them, as was the case with Pythagoras and Socrates, became suspected by the priests, and consequently hated and persecuted by the devotees. This is what always happens in all ages. *Priests are always endeavouring to keep the people in ignorance.* They always travel about fifty years in the rear of mankind; but they always boast of themselves as *the most enlightened*, and the rabble uniformly believe them. Who would imagine, says a learned writer, that one of the wisest nations that ever existed—the Egyptians—could rest satisfied with such idle figments: and how can we account for these illusions which overspread the brightest minds? We see knowing and experienced people inventing the most childish tales; lovers of science adopting them; and they are finally recorded by the grave historian: all which would not appear credible had we not these evidences so immediately transmitted from them. And it is to be observed that this blindness is only in regard to their religion, and to their mythology, which was grounded thereupon. In all other respects they were the wisest of the sons of men. In the treatises of Lucian, Cicero, &c., adds Higgins, it is perfectly ridiculous to observe how these philosophers proceeded to explain the nature of their gods. They, enlightened as they were, could find no way but to have recourse to an explanation of the idle genealogies, pedigrees, &c., instead of going to the origin

of their language, and to etymology. They argued as if they supposed themselves the origin of everything; that there had been no nations before them. Thus we find them deriving every word from their own language, the Greek, when in most instances they ought to have applied to their ancestors or predecessors, *the barbarians*, as they called them. The word Druid may serve as an example of this kind. They derived it from the Greek word Δρυς, an oak; when, in fact, *the Druids were in existence, and called by that name, long before either the Greeks or their language existed.* In the fine arts the Greeks were giants, but in science they were pigmies. What would they have known of science if their Platos and Pythagorases had not travelled into the East? They were elegant, refined, and highly polished, and in the fine arts unrivalled. But in science and real learning they were inferior to the Orientals, and were the greatest liars upon earth. They wilfully misstated everything, or they foolishly confounded everything. *Celtic Druids*, page 109. In another place the same most truly honest inquirer remarks: Nothing astonishes me more than the absolute ignorance displayed in the writings of the ancients, of the true nature of their history, their religious mythology, and, in short, of everything relating to their antiquities. At the same time it is evident that there was *a secret science* possessed somewhere, which must have been guarded by the most solemn oaths. And though I may be laughed at by those who inquire not deeply into the origin of things for saying it, yet I cannot help suspecting *that there is still a secret doctrine* known only in the deep recesses, the crypts of Thibet, St. Peter's, and the Kremlin (3). See Part I., 101.

13. The Greeks, says Sir W. Drummond, were not only very indifferent proficient in the sciences, but they were in general extremely ignorant of the Oriental languages. In the whole course of my reading I never remember to have met with one example where a classical Greek author has rightly written an Oriental word. Is it, then, from the inaccurate statements of the Greeks that we ought to judge of the scientific acquisitions of the Chaldæans and Egyptians? Pythagoras left no writings behind him; but, from the statements of his disciples, he appears to have acquired the knowledge of some great general truths: and the Greeks had the absurd vanity to believe, or at least to assert, that at a period when all Europe was in a state of barbarism, one of their countrymen went to Egypt, and taught the elements of geometry to the Egyptians who had cultivated that science for more than a thousand years before. It was Pythagoras truly who invented the problem about the square of the hypotenuse! ! Yet it is still on the authority of the Greeks that the moderns insist on proving the ignorance of the Orientals. *Antiquity of Zodiacs*, 13. See Part I., page 146.

14. The artful hierarchs of Rome proceeded on the same principle as the Greeks. Finding the popular mind deeply imbued with prejudices and passions in favour of the old established gods and goddesses, instead of endeavouring to wean them from their ignorance, as they would have done had they been honest servants of the Supreme, they accommodated new fictions to old falsehoods: and thus gradually built up one of the most astounding structures of villainy and superstition that the eyes of men have ever seen. Like the Greeks also, they claimed a sort of

infallibility, and excommunicated as barbarians or atheists all who did not fall in with their miserable views. The identity of some of the Romish saints, says honest old Higgins, with the heathen gods, is in no instance more ridiculously exhibited than in that of St. Denis or Dionysus, the ancient Bacchus [he might have added that the mythic life of Jesus presents similar features]; even Mr. Faber is obliged to allow it. He says: Dionysus is cut in pieces by the Mœnades on the top of Mount Parnassus [a mountain of olives]: Denis is put to death in the same manner on the summit of Montmartre [the martyr's mountain]: Dionysus is placed in a tomb and his death is bewailed by women [Mary and her companions]: the mangled limbs of Denis are collected by holy females who, weeping, consign him to a tomb, over which is built the abbey church that bears his name. Dionysus experiences a wonderful restoration to life, and quits the coffin within which he had been confined [the resurrection]: Denis rises again from the dead, replaces his severed head to the amazement of the spectators, and then deliberately walks away. On the southern gateway of the abbey, the whole history of this surprising martyrdom is represented. *A sculptured sprig of the Vine, laden with grapes*, is placed at the feet of the holy man: and in all Parts may be seen the same tree blended with panthers, and associated with a hunting match. Such numerous and close coincidences prevent the possibility of doubting the identity of the God Dionysus [the Ninth Messenger], and the monkish saint Dionysus. Were I more conversant in the hagiographa of the Latin Church I might perhaps be able to produce many other similar instances. There is no doubt that, at the town of St.

Denis, the Romans had some kind of a temple to the Divus Dionysus or Bacchus, whence the ignorance and roguery of the priests made a saint, a Divus Denis, with all his traditionary adventures. *Anacalypsis*.

15. Nor was it in the recapitulation of their adventures only that these consummate masters of deceit made their own new gods counterparts of those of the nations. So disinclined were they in aught to run counter to the popular notions, which they used that they might enslave, that in many instances they adopted even the colour of the black Indian deities (4), their dresses, their serpents, and their symbols: making them an essential portion of their own superstition. In this indeed they but followed the example set to them by the Jews, who made the Snake (*Numbers*, xxi. 9) and Pomegranate prominent features in their system; as did the Greeks also, who bent before their black divinities, without knowing, or perhaps caring, why. And their association of Jesus with the Dionysiac Panther, gave occasion to many to assert, that the real father of Jesus was a Roman soldier named Pantheros, whose intrigue with the young Jewess Mary, was the reason why her husband Joseph, who had married her while in the family way, had resolved to get a bill of divorce. Nor did they fail to cite, in proof of this, the peculiar language of Matthew, who, in his genealogy of Jesus, describes each male progenitor as *begetting* his successor, until he comes to Joseph, of whom he writes: And Jacob begat Joseph the husband of Mary, *of whom was born Jesus*. I have already alluded to this, the fertile source of many olden scandals. See in the Index, *sub voce*, Panther. To the same source we may trace the fact, that certain scoffers in the early ages of Christianity used to point out the scornful

language in which Jesus always addressed Mary; as we read in John: *Woman! what have I to do with thee?* ii. 4; and again, even in his dying moments, we read, *He saith to his mother, Woman! behold thy son,* xix. 26. Nor does he once ever address her, or seem to regard her, as at all worthy of his respect. *Matt.* xii. 48. *Mark* iii. 33. *Luke* viii. 21. This is singular, as the Jews, like all of eastern blood, are noted for filial reverence and love. The reader, upon this matter of the son of Mary, will do well to consult the most able and interesting *Life of Jesus*, by Mr. Scott, of Ramsgate—a work that ought to be universally read, and universally admired, not only for its candour, but its lucid order and beauty. And I am happy to commend to all inquirers the other works of this gentleman, who writes with the calm dignity of a philosopher, and the enlightened spirit of a scholar. See Part I., page 100, note 18.

16. In all the Romish countries of Europe, says Higgins, in France, Italy, Germany, &c., Christ, as well as his mother, are described in their old pictures and statues to be *black*. The infant God, in the arms of his black mother, his eyes and drapery white, is himself perfectly black. If the reader doubt my word he may go to the cathedral at Moulins, to the famous chapel of the Virgin at Loretto, to the church of the Annunciation, the church of St. Lazaro, or the church of St. Stephen at Genoa, to St. Francisco at Pisa, to the church at Brixen in the Tyrol, and to that at Padua, to the church of St. Theodore at Munich, in the two last of which the whiteness of the eyes and teeth, and the studied redness of the lips, are very observable; to a church, and to the cathedral at Augsburg, where are a black Virgin and Child as large as life:—to

Rome, to the Borghese chapel Maria Maggiore, to the Pantheon, to a small chapel of St. Peter's on the right hand side, on entering, near the door; and, in fact, to almost innumerable other churches in countries professing the Romish religion. The women of Britain were anciently in the habit of colouring their bodies all over *black* in honour of the black Mother, the Goddess Cali, and dancing naked before her image, in the same manner as the Jews. *Plin.* lib. xxii, cap. 1. And for the same reason the men *clothed* themselves in black. D'Hancarville says that Ivy, from its *black colour*, was for somewhat the same reason considered a sacred emblem, the plant of Osiris, as a symbolic name: and he adds, as Ivy delights in dark and humid places, it was venerated for the same cause as the Tamara, or Water Lily, which was sacred to the Holy Spirit; the black goddess who brooded over the waters. And the Agathyrsi and the ancient Druids painted themselves *blue* in honour of Indian Vishnu, the wearer of the blue black or sapphire girdle. See Pomp. Mela, *lib. i., cap. 1*; Cæsar, *Comment. lib. v.*; and APOCALYPSE, Section 22. There is scarcely an old church in Italy where some remains of the worship of this black Virgin and black Child are not to be met with. But this Black Virgin is the Black Cali of Hindostan: and the Black Ceres of Helladia. Kal is a primitive word, קל, and means Light: it is the root of Καλ-Ον, the Beautiful. In our own day we find traces of this common worship. Even in the town of Cambridge, says Clarke, and centre of our university, many curious remains of very ancient customs may be noticed in different seasons of the year, which have passed without observation. The custom of blowing horns upon the

first of May is derived from a festival in honour of Diana. At the Hawkie, as it is called, or Harvest Home, may be seen a clown dressed in female apparel, having his face painted, and his head decorated with ears of corn, and bearing about him other symbols of Ceres, the while he is carried in a waggon with great pomp and loud shouts through the streets: the horses being covered with white sheets. When we have asked the meaning of this ceremony, the people answer they are drawing Morgay (Μητηρ Γη), or Harvest Queen. These ancient customs of the country did not escape the notice of Erasmus when he was in England. He had observed them both in Cambridge and in London, and particularly mentions the blowing of horns and the ceremony of depositing a deer's head upon the altar of St. Paul's Church, which was built upon the site of a temple of Diana. *Travels*, iii. 286.

17. From Pausanias we learn that *the most ancient statue* of Ceres amongst the Phigalenses was *black*; that at a place called Melangea, in Arcadia, was a Venus who was *black*; the reason for which, as given by him, evidently shews that it was unknown. At Athens, Minerva Aglauros, daughter of Cecrops [the Bi-Une] was *black*, according to Ovid in his *Metamorphoses*. In the Second Part, I have given many similar instances; and to these I refer the student. All these were Indian or Ethiopian in their origin, and were borrowed by Italy as well as by Græcia. So the Ganges, which was Called Padus, or Baddhas, one of the mystic names of Buddha [the Messenger], gave its name to one of the sacred rivers of Hesperia, which was afterwards called Eridanus, *i.e.*, Heri Danush, the Garden of Heri, or

Herè. These things, though slight, tend to prove that India was the cradle of all our Western mythology; those who contend for Egypt are refuted by one single *fact* mentioned by the traveller Seeley. The Cobra-Capella, he says, or hooded snake being unknown in Africa, *except as a hieroglyphic*, it may be concluded (as also from other arguments) that the Egyptians were *the depositaries, not the inventors of their mythological attainments*. If this be true, says Higgins, and that there are no snakes of this kind in Africa, though they are very commonly found among the hieroglyphics, I can scarcely conceive a more decisive proof that the Egyptian mythology, like all others, came from Hindostan. See Part I., 129.

18. That the ancient system [of Egypt], says Payne Knight, should have been lost, is not to be wondered at, when we consider the many revolutions and calamities which the country suffered during the long period that elapsed from the conquest of it by Cambyses to that by Augustus. Two mighty monarchs of Persia employed the power of that vast empire to destroy their temples and extinguish their religion; and though the mild and steady government of the first Ptolemies afforded them some relief, yet by introducing a new language, with new principles of science, and new modes of worship, it tended, perhaps, to obliterate the ancient learning of Egypt as much as either the bigotry of their predecessors, or the tyranny of their successors.

19. But human wickedness acting upon human folly, perpetually repeats itself. As reformed Europe has copied Rome, so Rome copied Greece; and Greece Egypt. This latter theocracy, one of the most influential in its effects ever known, imitated in all things more ancient

Hindustan; and this as we have seen derived its creed from Thibet and Ethiopia. No person who has considered well the character of the temples in India and Egypt, can help being convinced of the identity of their character, and of their being the production of the same race of people, with the same religious rites; and this race evidently from Asiatic-Ethiopia. The Sphinxes have all Ethiopian faces. The bust of Memnon in the British Museum is Ethiopian. The worship of the Mother and Child is seen in all parts of the Egyptian religion. It prevails everywhere. It is the worship of Isis, or Hindu Cali, and the infant Orus, the same religious rite which was so often prohibited at Pagan Rome, but which prevailed in spite of all opposition, as we find the remaining ruins of its temples. It was from Egypt, or, perhaps, Greece, that the worship of the black Virgin and Child came into Italy, where it still prevails. It was the worship of the Mother of the God $\text{I}\alpha\omega$, the Saviour, Bacchus in Greece, Adonis in Syria, Cristna, in India, coming into Hesperia, direct from eastern sources; and now again diffused by means of Petro-Paulism over half the earth.

20. As we pursue our inquiries into the Mythology of India, we are beset by the same difficulties which occur in the investigation of all religious systems. I have already shewn with what determined resolve the ancient Pontiffs guarded all the more abstruse truths of heaven from the vulgar gaze. And as they were the most exclusive body that ever existed, in their selection of the few whom they deemed worthy of Initiation, the great multitude of scribblers, who could know nothing of the true essence of the true theology, revenged themselves on the hierarchs by the invention of absurd though popular fables, which in

time began to be believed as though they were holy ordinances. Truth, says Abbè Tressan, was covered with a veil; Falsehood, as it were, came and threw over her his garments, and the better to conceal his imposture, he left her some of his most pleasing qualities; nay he even perfidiously undertook to embellish them. It is thus the poets have disfigured ancient events, the remembrance of which had been preserved by tradition and religious songs. How “the many” must have been confused by this Egyptian Veil, the reader may surmise from what follows. There is an account, says Bryant, given by Palaephatus of one Metra, who in the more authentic manuscripts is called Μηστρα, Mestra. It is said of her that she could change herself into various forms, particularly that she would instead of a young Woman, appear an Ox or a Cow: or else be in the shape of a Dog or of a Bird. She is mentioned as the daughter of Eresichthon: and these uncommon properties are mentioned by Ovid, who sets them off with much embellishment. The story at bottom is very plain. Egypt, the land of the Mizraim, was by the Greeks often styled Mestra and Mestraia, and by the person here called Mestra, we are certainly to understand a woman of that country. She was sometimes mentioned simply as a Cahen, or priestess, which the Grecians have rendered κυνα, a dog. Women in this sacred capacity attended at the shrine of Apis and Mnevis, and of the sacred heifer at Onuphis. Some of them in different countries were styled Cygneans [Swans], and also Peleïades [Doves], of whom the principal were the women at Dodona. Many of them were priestesses of Hippa [the Mare]. Hence the mythologists under the character of Mestra, have represented an Egyptian priestess, who

could assume many departments, which were misconstrued different shapes. She could become if we may credit Ovid,

Nunc equa, nunc ales, modo bos,

or according to Palaephatus βουν, κυνα, και ορνειον: a Cow, a Dog, and a Bird. The whole of this related to the particular service of the priestess: and to the emblem under which the Deity was worshipped: and all was calculated to confirm the uninitiated in the profoundest mazes of ignorance and foolishness. See Part II., 218.

21. Wilford assigns as one reason for the confusion in which Hindu Mythology is involved, the change of dress and symbols, which took place when new images were substituted for the more ancient ones which had fallen under the ravages of sectarian warfare: he might have added also that time had laid a great many of them in ruins. The ancient statues of the gods, he says, having been destroyed except a few which were concealed; others have been erected occasionally, but they are generally represented in a modern dress. The statue of Bala-Rama at Muttra, has very little resemblance to the Theban Hercules, and, of course, does not answer exactly to the description of Megasthenes. There is, however, a very ancient statue of Bala-Rama at a place called Baladeva, or Baldeo in the vulgar dialects, which answers minutely to his description. It was visited some years ago by the late Lieutenant Stewart, and I shall describe it in his own words: Bala-Rama or Bala-deva is represented there with a ploughshare in his left hand, with which he hooked his enemies, and in his right hand a thick cudgel, with which he cleft their skulls; his shoulders are covered with the skin of a tiger. The village of

Baldeo is thirteen miles E. by S. from Muttra. *As. Res.* v. 294. But it is a panther's skin which the image wears: often mistaken by these writers for that of a tiger; the image itself is Cabiric.

22. I could cite many passages from ancient authors, says D'Hancarville, by which I could prove that they were often not even permitted *to see* the statues and things that were in the temples; still more positively were they forbidden ever to *speak* of them, or even to listen to matters of which they could not make mention. This prohibition extended, not only to the things which were held to be sacred in the temple of Eleusis, but also to those which were in many other sanctuaries, to which admission was not allowed: hence it follows that the sacred symbols were known only to a very few: and, as they dared not to publish their meaning, the particular interpretation which we get at is very different from that given by those various authors: and, indeed, what they say on these subjects is more likely to lead us out of the right path, than when they remain silent. We have, at all events, the advantage of knowing that it is not in the opinions entertained by the vulgar that we should seek for the true explication of those things which could alone illustrate that true theology which preceded the growth of mythology in Greece. *Recherches sur l'Origine des Arts. lib. i., cap. 3, page 359.* If the reader would bear in mind this most profound observation, made by a most skilled proficient in antiquarian lore, he would learn to give to ancient poets, mythologists, and travellers, that exact weight which they deserve; and which, in fact, may be regarded as next to nothing.

23. Major Seeley suggests another, and no less striking

reason why the whole subject of Indian mythology is obscured in mist. On making inquiries, he says, the Brahmins rather confound than assist in your researches. Each has his favourite deity and peculiar local name, generally accompanied by some fanciful theory of his own. My Brahmin was a native of Poona; he was fond of his Wittoba, Ballajee, Laksmi, and others, *and wished them to be paramount in all the temples.* A different list would have been preferred by a Benares Brahmin; while a coast Brahmin would probably have been for the Buddhist heroes. If to this discrepancy we add the numberless host of minor or secondary deities, all with their consorts, giants, sages, and holy men, the whole wrapped up in impenetrable and mysterious fable, some faint idea may be entertained of the difficult and abstruse subject of Hindu mythology. *Wonders of Elora, 266.*

24. What is commonly called Hindu mythology, says Max Müller, is of little or no avail for comparative purposes. The stories of Siva, Vishnu, Mahadeva, Parvati, Kali, Krishna, &c., are of late growth indigenous to India, and full of wild and fanciful conceptions. But while this late mythology of the Puranas, and even of the Epic poems offers no assistance to the comparative mythologist, a whole world of primitive, natural and intelligible mythology has been preserved to us in the Veda. The mythology of the Veda is to comparative mythology what Sanskrit has been to comparative grammar. There is fortunately no system of religion or mythology in the Veda. Names are used in one hymn as appellatives; in another as names of gods. *The same god is sometimes represented as supreme, sometimes as equal, sometimes as inferior to others* [as in

Greece]. The whole nature of these so-called gods is still transparent: their first conception in many cases clearly perceptible. There are as yet no genealogies, no settled marriages between gods and goddesses. *The father is sometimes the son, the brother is the husband, and she who in one hymn is the mother, is in another the wife.* As the conception of the first varied, so varied the nature of these gods. Nowhere is the wide distance which separates the ancient poems of India, from the most ancient literature of Greece more clearly felt than when we compare the growing myths of the Veda with the full-grown and decayed myths on which the poetry of Homer is founded. *The Veda is the real theogony of the Arian races, while that of Hesiod is a distorted caricature of the original image.* If we want to know whither the human mind, though endowed with the natural consciousness of a divine power, is driven necessarily and inevitably by the irresistible force of language as applied to supernatural and abstract ideas, we must read the Veda; and if we want to tell the Hindus what they are worshipping—mere names of natural phenomena, gradually obscured, personified, and deified—we must make them read the Veda. It was a mistake of the early fathers to treat the heathen gods as demons or evil spirits, and we must take care not to commit the same error with regard to the Hindu gods. *Their gods have no more right to any substantive existence than Morning or Day, than Night or Deceit.* They are masks without an actor; the creation of man, not his creators: they are nomina not numina; names without being, not beings without names. And the same may be said of the gods of all other nations;

each one being only a name; and the actions of each only representative signs of what the Messenger of God achieves.

25. The religious doctrines of the Hindus, says Moor, may be divided like those of most other people, whose Scriptures are in a hidden tongue into exoteric and esoteric: the first is preached to the vulgar, the second known only to a select number: and while the Brahmins are admitted to possess a considerable portion of unadulterated physical and moral truths, the exoteric religion of the Hindus, in general, consists in gross idolatry and irrational superstition. The doctrines, thus divided, may be otherwise styled religion and mythology: the latter is perhaps the invention rather of poets than of priests: but, being so well adapted to their purpose, the priests have artfully applied it to rivet the mental chains that, when the scriptures are concealed, they seldom fail to assist in forging for mankind. *Strictly speaking, the religion of the Hindus is monotheism.* They worship God in unity, and express their conceptions of the Divine Being and his attributes in the most awful and sublime terms. God, thus adored, is called Brahm, the One Eternal Mind, the self-existing incomprehensible Spirit. The will of God, that the world should exist and continue, is personified, and his creative and preservative powers appear in Brahma and Vishnu, while Siva is the emblem of his destructive energy, not, however, of absolute annihilation, but rather of *reproduction in another form.* Red is the colour supposed to be peculiar to the creative power. We often see pictures of Brahma of that colour, which also represents Fire, and its type the Sun: it is likewise the colour of the earth or matter, which Brahma also is: Brahma is therefore the earth [that is, Brahma

or the Holy Spirit is created], so we shall by and by find is Vishnu. Brahma is Fire, so is Siva; and all three are the Sun, *and the Sun is the symbol of Brahm the Eternal One*. Fire is an emblem of the all-changing—that is, Time: Siva generally, and Brahma occasionally, correspond with Time. I thus early notice this agreement or contradiction, or whatever it may be, as I shall have occasion frequently, in the course of my humble work, to bring it to the reader's recollection, that most, if not *all, of the gods of the Hindu Pantheon will, on close investigation, resolve themselves into the three Powers, and these Powers into One Deity, typified by the Sun*. HINDU PANTHEON. See Part I., page 19. This, I need not remind the reader of my former volumes, is exactly the same system which pervaded the whole of the Western theology: and though the gods are all said to resolve themselves into the Sun, the Sun here means God, in whom all things end, and unto whom all things inevitably tend. But Siva and Vishnu are nothing but symbol names; Messianic or Cabiric titles.

26. The Three Powers here mentioned, the Triadic One, were, as I have already shewn, I. God, II. The Holy Spirit, III. The Universe, material and spiritual. But this was a secret which the public was never permitted to know; and of which our own priests either themselves are ignorant, or they conceal its knowledge from the multitude. Thus in *Isaiah lxxv. 16*, the Hebrew has *The God of Amin* (or the Holy Spirit) which the translators render *The God of Truth*; as if, even in so slight an instance, they would hide from their readers any intimation of this Divine and Beautiful Existence. This Amîn is MN, the Moon, her white and holy symbol,

or Anima Mundi, whom the Hindus, in their secret theology, defined as *All that is, everywhere, always*; and who has now merged throughout Europe into a mortal woman, the half-repudiated wife of a Jew carpenter, and who is blasphemously called the Mother of God! Note that Amîn is but Anima transposed, the final *a* being added for euphony. Both are evidently one and the same word, though differently pronounced; and both represent the same Pure Spirit, Anima Mundi, the animating Soul of all things. It was in *her* honour that the magnificent Church of Sophia (or Wisdom) was raised in Constantinople; its *circular* shape and *three* surrounding walls are symbolical. But we never hear of this from any of the orthodox or episcopal authorities; and the common Turks have no notion of what it means, although her beautiful emblem the Crescent, is the sacred badge and banner of their empire. The high Imaums, however, know it well.

27. Of this Amina note also that it is Am or Aum, God, and Ina, that remarkable part of the mystic word Shekhina, of which I have already spoken; and which is connected with the *iin*, or wine of heaven, that is truth, and with Iana, which is part of Di-Ana. We find this mysterious dissyllable coming before us in the most strange manner. See Part I., p. 169. In the language of New Zealand, *wha-hina* signifies a woman; in Otaheite she is called *A-hina*. In the Van Diemen's Land vocabulary, Quadnè signifies a woman; this is compounded of the primitive radicals 78, *Ad*, Lord, and 77, *nh*, the Anîma or Amina, or Holy Spirit; Q being, as in most languages, merely a guttural, without any signification. It may be suggested also that the word teenah, 7777,

a Fig-tree, has affinity to this mystic name. The Samaritan or Samaritan Jews, who preserved their ancient sacred traditions more accurately than their mongrel brethren of Juda, worshipped the Holy Spirit under the name of Hina, as we read in the famous remonstrance which Rab-Shakeh made to their king Hezekiah, *Where are the Gods of Sepharvim, Hina, הַנֵּנֶה, and Iohvha, יְיֵוָה? Have they delivered Samaria out of mine hand?* II. Kings, xviii. 34. This Hina was worshipped under the similitude of a Dove (5), and is the Polynesian Virgin Spirit mentioned Part I., pp. 98, 169; she was adored in Persia as Anais [Anna Issa]. See Ani in the Index. This allusion in the Hebrew tract fully bears out all that I have formerly written with reference to Shek-Hina. Shk, שֶׁק, in Hebrew, conveys the idea of recumbent, or lying down, or reposing: that is, the Passive, or Female; and it is certain that in the secret theology of the higher Rabbins, the Bi-Une, whom they called Aleim, was the true object of their adoration; though Amosis sought to bring them back to primeval Theism, which they had partly abandoned when they left Hindostan. See Part II., p. 88.

28. The following wild yet mystically beautiful account of the Creation, is taken from one of the Indian Puranas. It is addressed to Narud or Nareda [Son of the Naros] who is the type of the Messenger of Heaven. Nareda, wishing to be informed about the Creation of the World, thus addresses Brahma: O parent, thou first of Gods, thou art said to have created the World: and thy son Narud, astonished at what he beholds, is desirous to be instructed how all these things were made. Brahma [the Holy Spirit] replies, Be not

deceived, my son. Do not imagine that I was the Creator of the World, independent of the Divine Mover, who is the great original Essence, and Creator of all things. Look, therefore, upon me only as the instrument of the Great Will, and a part of his Being, whom He called forth to execute his eternal designs. Narud then asks, What shall we think of God? To which Brahma replies: Being immaterial, He is above all conception; being invisible, He can have no form; but from what we behold in his works, we may conclude that He is Eternal, Omnipotent, Omniscient, and Omnipresent. Narud again asks, How did God create the world? Brahma in answer says: Affection dwelt with God from all eternity. It was of three different kinds: the Creative, the Preservative, and the Destructive. The first is represented by Brahma, the second by Vishnu, and the third by Siva. The Affection of God then produced Power; and Power at a proper conjunction of time and fate, embraced Goodness, and produced matter. The three qualities then, acting upon Matter, produced the Universe in the following manner. From the opposite actions of the creative and destructive qualities on matter, Self-Motion arose. Self-Motion was of three kinds; the first inclining to plasticity, the second to discord, and the third to rest. The discordant actions then produced the *Ahass*, which invisible element possessed the quality of conveying sound: it also produced air, a palpable element; fire, a visible element; water, a fluid element; and earth, a solid one. The *Ahass* dispersed itself abroad; air formed the atmosphere; fire, collecting itself, blazed forth in the hosts (stars) of heaven; water rose to the surface of the earth, being

forced from beneath by the gravity of the latter element. Thus broke forth the World from the *Veil of Darkness*, in which it was formerly enveloped by God; order rose over the Universe; the Seven Heavens were formed; and the Seven Worlds were fixed in their places, there to remain till the great dissolution, when all things shall be absorbed by God. God seeing the earth in full bloom, and that vegetation was strong from its seeds, called forth for the first time *Intellect*, which he endued with various organs and shapes, to form a diversity of animals with five senses, feeling, sight, smell, taste, and hearing; but to man he gave *reflection*, to raise him above the beasts of the field. Strange, dreamy, and fantastic as all this may appear, it is assuredly more sublime in form and essence than the talmudical follies on which Paulites all over the earth base their notions of Creation—if, indeed, they really possess any. And it harmonizes with many of the truths which I have already made known as appertaining to this most abstruse subject.

29. The theocrasia, or one-ness of the Holy Spirit of Heaven, the Magna Mater, with God, with the Universe, with all Spirits, with the Earth itself, and with her son, the Messenger, as here hinted at (6), was typified throughout the East by the images of the Serpent and Tree, the Aquatic Lotus, the Egg, the Dove, and the Cow: as it has been throughout the West by the types of the Rose, the Cross, the Heart, the Winged Horse, and the Circle of Rays. In Bosman's account of Guinea we are told that the deities of those people were a Serpent, a Tree, and the Sea; the first being symbolic of God, the second of the Messenger, the third of the Holy Spirit; although, indeed, all these types were applied to each and

all. The beautiful lotus, or Hindu symbol (7) has the remarkable property of ever rising to the surface of the lake or river, and never sinking beneath it, as the Earths float perpetually in the ocean of space, after the manner of immense islands, and as the Holy Spirit herself was the lovely Anadyomene out of the Waters of Infinity. The calyx of the flower represented the whole mundane Argha, or boat; the four larger leaves, the four great arbitrary theocratic divisions, Scythia, Atlantis, China, and Hindostan, with their holy Messengers; and *the petal swinging up out of the centre typified the Male principle, whose Shekinah this resplendent Lotus was fabled to be.* So the Egg, like the Earth floating in Chaos, or in the ocean air, contained within it the ever-growing seeds of life, and a new succession of existences; so the Cow, mystically called Theba, תְּבָה, the very word used by the writer of Genesis to designate the ark or ship of Noah, resembled in her horns the Crescent Moon, which, as has been already shown, was from the beginning a type of the Holy Spirit of God, and was, like the latter, also a nourishing ever-producing Mother. It was on this last representative that the symbolists founded the mythic fable of the Menutaur, or emblem of the Incarnation; the offspring of Pasiphae (all-enlightener, a congenial name for Wisdom, the Holy Spirit) and of the Bull, or Sun, the hierogram of God the Father, from the very birth of religion. This Pasiphae was also Mēn, the Moon; and the Bull was T R (Thor) and Aur, *Fire*: her name enters into the oriental title of the Holy Spirit, the *Amen*, אֱמֵן, the faithful, the true. And the Menu-Taur was hidden in a labyrinth, which no man could penetrate but Dai-Delos, that is, God the Opener, the Revealer; this

labyrinth also meant the Apocalypse,—that work, whose mystic mazes no man in those ancient days could venture to penetrate or lay bare, except at the risk of life itself. See Part I., page 278. In this labyrinth the Messenger, the Secret of God, lay concealed: he was the offspring of the Bull, the Solar orb. And the Greek and Roman Images of the Menu-Taur, were doubtless suggested by the winged Bull-Man of Nemroud—symbols, as we know, of the Messiahs, and the Zoa of the Apocalypse, section 3. So the word for the Sun is in Hebrew *Sur*, in Chaldee *Tur*. In the Hebrew this would be TR; here we have $T = 400$, $R = 200 = 600$. Menu-Tr is the Menu or Messiah of the Naros—the 600. The Minotaur, says Bryant, was *an emblematical representation of Menes*, who was also called Dionusus. He was the same as Attis of Lydia, whose rites were celebrated in conjunction with those of Rhea and Cybele, the Mother of the Gods. Gruter has an inscription, M.D.M. IDÆ, et ATTIDI MINOTAURO. He also mentions an altar of Attis Minoturannus, vol. I., p. xxviii., n. 6. These labyrinthine cells, where some secret of import was concealed, perpetually occur in old religion; they were crypts or Medusa-heads, as I have before shown. Part I., p. 300; Part II., p. 121. Clarke relates that near Yeni-Kalé, in the Crimea, they found a pit containing a stone sepulchre of one entire mass, but of a cylindrical form, shaped like the mouth of a well, and covered by a slab of marble. In this cylinder they discovered an oval ball, the outside of which was a luting of white cement, resembling mortar. When they had removed this exterior crust, there appeared within the ball a small earthen vase; *it was filled with ashes* and closed by a representation of the Medusa's head. *Travels*,

ii. 103. I believe that this vase contained a copy of the Apocalypse, which in thousands of years was thus reduced to ashes. [Part I., 301]. The same learned writer tells us that outside Mycenæ is a most ancient cavern, called *The Brazen treasury of Atreus and his Sons*. It was probably an Apocalyptic crypt: a maze in which the secret of Menu-Taur was concealed. In further pursuance of this symbolism, the Hindus say that of the four rivers of Meru (the thigh) the celestial Ganges alone flows through the head of a Cow (the Holy Spirit): the Gothic mythologists say that four rivers of milk [the four races mankind] issue from the *teats* of the primeval Cow, Oedumla. The Egyptians depicted Isis with the horns of a Cow, and on this account, as we learn from Herodotus, they, like the Brahmins, venerated Cows above all other animals, as being the recognized hieroglyphic of their Magna Mater. The Phœnicians represented Astartè or Baaltis with the head and horns of a Cow; and the Greeks both supposed Diana to ride upon a Bull, and sometimes ascribed to her the head of that animal. Thus also the Indian Isis is symbolized even to this day by a Cow. So was the Great Mother of the Goths. Ceridwen, the chief goddess of the Druids was attended by Cows; whence the island where her worship eminently prevailed was called Mona or Ynys Mon, which signifies the Island of the Cow; and this also has affinity with Menu and the Moon. Luke, the Evangelist, which is a typical name, from Λυκος, *a Wolf*, is always drawn writing, as if at the dictation of a Cow or Bull, which stands beside him. And the Egyptian priests fabled that their calf Apis (the Messenger) was the offspring of *lightning from heaven*, which impregnated the Mother Cow. *Herodotus* iii. 28.

On the Gold Coast, where the Cow is worshipped as one of the two great Fetiches, they venerate a Rock which they call Tabora; this I take to be the Jew Tabor. See Part II., p. 542. From the primeval myth also comes the Hebraic mystery of the Arg Roud, or Red Cow [Cow or Ark of Fire], which the Rabbis say was known only to Amosis and Akiba, and hidden even from Solomon himself. Zeller in *Com. ad Mos. Maimon, de Vaccâ Rufâ*, p. 214. See Part. I., page 130. This was the Cow that guided Cadmos or Adam, after he had consulted the Delphic Oracle, and which the Egyptians clothed in purple cloth (the colour of the sapphire heaven); but the head and the neck were covered over with very thick gold, and the Orb of the Sun, imitated in gold was placed *between the horns*, so as to represent her as being crowned and clothed with the Sun. The sin against the Holy Spirit, which, according to Paulite theology, never can be forgiven (see Part II., page 612) is symbolized in Hindostan, from which the notion originally came, by the metaphor of *Killing a Cow*, which the Brahmins say is a crime that receives no pardon. The Cow is, of course, the Holy Spirit. In the early pictures of the Nativity, a Bull or Cow is always introduced; and these symbolize, the first, God; the second, the Holy Spirit, the Mother of the Messenger. By a right of community, says Pluche, she partook of all the titles of her husband. He was called Ammon, and she Ammonia (Amîn). He was named Achad, Herus, Baal, Moloch, and Belsammen. Isis in consequence was styled Achata, or Hecate; Architis, Baal-tis, Baal-eth, or Belta, or Hera, the Lady. For all these names have the same sense. So also the cone, which plays so distinguished a part

in ancient mythology, and in the carved or painted relics of the old world, had a double signification; as a pillar symbolizing God, as a teat the Holy Spirit. The giants, whom Abydenus makes the builders of Babel, are by other writers represented as the Titans. They are said to have received their name from their mother Titæa; by which we are to understand that they were denominated from their religion and place of worship. *The ancient altars consisted sometimes of a lofty pillar; sometimes of a conical hill of earth in the shape of a woman's breast.* [This was in honour of the Holy Spirit.] Titæa was one of these. It is a term compounded of Tit-aia, and signifies literally a breast of earth. [The word *teat* comes from it.] These pyramidal altars were also called Tit-An, and Tit-Anis, from the great Fountain styled An and Anis and Ain; hence many places were called Tit-Anis and Tit-Ana, where the worship of the Sun prevailed. And as the Sun was anciently called Titan, his children, the Messengers, were named Titanides. And the ancient priests called Roma, or Roum, when they resolved to make it a Diospolis, or City of God, from the Oriental Rûm, which signifies *The Mother's breast.* D'Hancarville considers Teuton to be only a modern pronunciation of Titan. *Lib. i., cap. 3, page 250:* [see Part I., page 137] and says it was for this reason that Callimachus called the Keltic race, later-born Titans. *Hymn in Del.* The use of these pillars is forbidden, *Deut. xvi. 22*, but the word is mistranslated "image." It was impossible, however, for any laws to curb the ever-recurring propensity of the Jews to their old Hindu creed. Soma, which we know is a name for the Sun, is a primitive radical, which means also in the Caffre language *the breast of a woman:* so Mother

is signified among them by the primeval name of the Holy Spirit, T' Issos. See *Thunberg's Cape of Good Hope*. So the cube and line became sacred symbols. A cube, Dr. Borlase remarks, was the symbol of Hermes, who as the Messenger of the Gods, was esteemed the index or symbol of Truth, always like itself, as it is with a cube. *Antiq. of Cornwall*, p. 82. Pausanias tells us that the inhabitants of Achaia placed round the statue of Hermes thirty cubics of polished marble in honour of that Deity, whose symbol was a cube. *Achaics* vii. 22. Note that the Holy City was a cube. See APOCALYPSE, section 66—the origin probably of this symbol. The chief deity of Egypt, says Bryant, is said to have been Vulcan, who was styled Opas [The All], as we learn from Cicero. He was the same as Osiris, the Sun; and hence was often called Ob-El, sive Pytho Sol: and there were *pillars* sacred to him with curious hieroglyphical inscriptions, which had the same name. They were very lofty and narrow in comparison of their length [like the Irish Round Towers]: hence, among the Greeks, who copied from the Egyptians, everything gradually tapering to a point was styled Obelos and Obeliscus. Ophel (Oph El) was a name of the same purport [see Part I., page 179], and many sacred mounds, or Tapha, were thus denominated from the Deity to whom they were sacred. The spires and pinnacles, says Payne Knight, with which our old churches are decorated, came from these ancient symbols: and the weathercocks with which they are surmounted, though now only employed to show the direction of the wind, were originally *emblems of the Sun*: for the Cock is the natural herald of the day, and therefore sacred to the Fountain of Light. In the symbolical writing of the Chinese, the

Sun is still represented by a Cock in a Circle. See, for the atoning sacrifice of the Cock, Part I., page 103. And as the Ibis was used as a symbol of the Messiah, so the Egyptian priests, in the later corrupt ages, put an Ibis to death as an expiatory sacrifice (*de Isid. et Osir*, sect. 73), a ceremony akin to that of the Scapegoat, the sacrifice of the Cock, and the atoning death of Jesus, which our Paulite friends have borrowed from the gloomiest crypts of idolatry.

30. D'Hancarville gives engravings of certain medals or gems which may be appropriately mentioned here. Waters, he tells us, were anciently expressed by hooks, which, shaped like the letter S, or the Greek volute, followed one after the other, and thus took a wave-like form. Sometimes amid these waves were seen fishes, which, of course, left no doubt that waters were intended. Two significant ones are prefixed as a vignette to his third chapter. In one we see God, or the Messenger, in a bust, surrounded with S-formed waves: on his brow are two horns crescent-shaped, indicating the presence of the Holy Spirit: on each side is a fish, the sign of a Messiah, and also of a regenerated Spirit—one that in the baptismal waters of truth has wiped away all stain. This S-like circle around the head is exactly like the collar of SS: and we now see an additional symbolical reason why such a collar was worn by judges; it was to indicate that they should be guided and purified by the Holy Spirit (SS), Truth alone; and have their minds regulated by Wisdom, Sancta Sophia: whose bodily presence was before and around them, as it were, under the type of the Queen of Waters. In the other medal we see the Holy Spirit under the Apocalyptic rainbow-like veil seated or supported on a

Swan, the symbol of God, floating majestically over the waters, while fishes play around them both. It bears the inscription KAM, the Hindu name of the Messenger in his Messianic character as a deity of Love: probably also it alludes to God himself; AR, which is a primitive radical signifying Fire and a Lion, names also for the Supreme and his Messenger, and INA, the Holy Spirit, as already explained. The numismatists, who vulgarize everything, say that this means struck at Camarina—a paltry little Italian village! They may as well talk of a medal struck at Ballyporeen. See Part I., page 192, for remarks on Ar and Aur.

31. So a Heron, which lives its life in contiguity to waters, was a symbol of God. *D'Hancarville*, lib. i., cap. 3, page 356. A Crab was the symbol of the Sun and so of God: it is represented on a medal, with its foreclaws extended like the horns of a Bull, supporting a Crescent, or the Holy Spirit, into whose hollow a bright Star seems to sink, or from which it seems to emanate. This Star symbolizes the Naronic cycle and the Messenger. *D'Hancarville*, vol. i. Pl. xxi. 15. The Crab is sometimes seen on the head of a beautiful Woman—the Holy Spirit crowned with the Sun. See Part I., page 97, note 9. In the same work there is a head of Zeus with the horns of a Bull, and the claws of a Crab, in crescent shape over his head; leaves of the sacred Ash are entwined with, and seem to be a part of his hair and the muscles of his face and breast. Plate xvii. B. This is a most curious sculpture; and it is in conformity with the mythologic idea of the great Indian figure of God encircled from head to foot with lotus leaves mentioned Part II., page 151. In Greece the volute, in painting or sculpture,

signifies Waters. D'Hancarville points out also that a Panther, ending in the tail of a Fish, is a common symbol in ancient sculpture. This represents the Bi-Une (8). A female figure issuing out of the Acanthus (a type of God) presents the same idea. The Holy Spirit was called Posidonia, a feminine form of Poseidon—that is, the Power of God. See Part II., pp. 532, 559, 602, 625. But this Posidonia means Presiding over Waters. The Dolphin was considered by the ancients *king of the fishes*; hence it was used as a symbol of the Messenger. See Part I., page 295; Part II., page 251. The custom of purification by fire and water, adds D'Hancarville, the incensings, the lustral waters which are used even in our own day, the oaths in which both elements are attested, the interdiction from fire and water, which was in truth a real excommunication, since it drove out of society all who came under its ban: finally, the judiciary ordeals of burning iron and boiling water, in which the force of both elements was combined; and by water itself, into which they plunged such as they considered suspect of witchcraft, were certainly remnants of the Religion in which Water and Fire were regarded as having in them something of a divine nature: since they were used as symbols of a Supreme Being, and of the Power which was the first of his Emanations. *Lib. i., chap. 3, page 226.* The most ancient amalgam of metals was the χαλκος of Homer, which consisted of 88 parts of copper added to 12 of tin. Copper represented the Sun, tin the Moon, and there was a mystical allusion in this compound of metals. But I have too long delayed from Jones's Essay, to which I now turn.

[32. In drawing a parallel, says Sir W. Jones, between

the Gods of the Indian and European Heathens, from whatever source they were derived, I shall remember, that nothing is less favourable to inquiries after truth than a systematical spirit, and shall call to mind the saying of a Hindu writer, that whoever obstinately adheres to any set of opinions, may bring himself to believe that the freshest sandalwood is a flame of fire. This will effectually prevent me from insisting that such a God of India was the Jupiter of Greece; such, the Apollo; such, the Mercury. In fact, since all the causes of polytheism contributed largely to the assemblage of Grecian divinities, (though Bacon reduces them all to refined allegories, and Newton to a poetical disguise of true history) we find many Joves, many Apollos, many Mercuries, with distinct attributes and capacities: nor shall I presume to suggest more, than that, in one capacity or another, there exists a striking similitude between the chief objects of worship in ancient Greece or Italy, and in the very interesting country which we now inhabit.

33. The comparison, which I proceed to lay before you, must needs be very superficial; partly from my short residence in Hindustan, and partly from my want of complete leisure for literary amusements; but principally because I have no European book to refresh my memory of old fables, except the conceited, though not unlearned, work of Pomey, entitled the Pantheon, and that so miserably translated, that it can hardly be read with patience. A thousand more strokes of resemblance might, I am sure, be collected by any one who should with that view peruse Hesiod, Hyginus, Cornutus, and the other mythologists; or, which would be a shorter and a pleasanter

way, should be satisfied with the very elegant Syntagmata of Lilius Giraldus.

34. Disquisitions concerning the manners and conduct of our species in early times, or indeed at any time, are always curious at least, and amusing; but they are highly interesting to such as can say of themselves with Chremes in the play, "We are men, and take an interest in all that relates to mankind." They may even be of solid importance in an age when some intelligent and virtuous persons are inclined to doubt the authenticity of the accounts delivered by Moses concerning the primitive world; since no modes or sources of reasoning can be unimportant, which have a tendency to remove such doubts. Either the first eleven chapters of Genesis (all due allowances being made for a figurative eastern style) are true, or the whole fabric of our national religion is false; a conclusion which none of us, I trust, would wish to be drawn. I, who cannot help believing the divinity of the Messiah, from the undisputed antiquity and manifest completion of many prophecies, especially those of Isaiah, in the only person recorded by history to whom they are applicable, am obliged, of course, to believe the sanctity of the venerable books to which that sacred person refers as genuine: but it is not the truth of our national religion, as such, that I have at heart; it is truth itself; and if any cool, unbiassed reasoner will clearly convince me, that Moses drew his narrative through Egyptian conduits from the primeval fountains of Indian literature, I shall esteem him as a friend for having weaned my mind from a capital error, and promise to stand among the foremost in assisting to circulate the truth which he has ascertained. After such a declaration, I cannot but persuade myself,

that no candid man will be displeas'd, if, in the course of my work, I make as free with any arguments that he may have advanced, as I should really desire him to do with any of mine that he may be dispos'd to controvert. Having no system of my own to maintain, I shall not pursue a very regular method, but shall take all the Gods, of whom I discourse, as they happen to present themselves; beginning, however, like the Romans and the Hindus, with Janus and Ganésa.

35. The titles and attributes of this old Italian deity are fully compris'd in two choriambick verses of Sulpitius; and a further account of him from Ovid would here be superfluous:

Jane Pater, Jane tuens, dive biceps, biformis,

O cate rerum sator, O principium deorum!

Father Janus, all-beholding Janus, thou divinity with two heads, and with two forms; O sagacious planter of all things, and leader of deities! He was the God, we see, of Wisdom; whence he is represented on coins with two, and on the Hetruscan image found at Falisci, with four, faces; emblems of prudence and circumspection: thus is Ganésa, the God of Wisdom in Hindustan, painted with an Elephant's head, the symbol of sagacious discernment, and attended by a favourite rat, which the Indians consider as a wise and provident animal. His next great character (the plentiful source of many superstitious usages) was that from which he is emphatically styl'd the Father, and which the second verse before cited more fully expresses, *the origin and founder of all things*. Whence this notion arose, unless from a tradition that he first built shrines, raised altars, and instituted sacrifices, it is not easy to conjecture: hence it came, however, that his

name was invoked before any other God; that, in the old sacred rites, corn and wine, and, in later times, incense also, were first offered to Janus; that the *doors or entrances* to private houses were called Januæ; and any pervious passage, or thoroughfare, in the plural number, Jani, or with two beginnings; that he was represented holding a rod, as guardian of ways, and a key, as *opening* not gates only, but *all important works and affairs* of mankind; that he was thought to preside over the morning, or *beginning of day*; that, although the Roman year began regularly with March, yet the eleventh month, named Januarius was considered as *first* of the twelve, whence the whole year was supposed to be under his guidance, and opened with great solemnity by the consuls inaugurated in his fane, where his statue was decorated on that occasion with fresh laurel; and, for the same reason, a solemn denunciation of war, than which there can hardly be a more momentous national act, was made by the military consul's opening the gates of his temple with all the pomp of his magistracy. The twelve altars and twelve chapels of Janus might either denote, according to the general opinion, that he leads and governs twelve months, or, that, as he says of himself in Ovid, all entrance and access must be made through him to the principal Gods, who were, to a proverb, of the same number. We may add, that Janus was imagined to preside over infants at their birth, on the beginning of life.

36. The Indian Divinity has precisely the same character; all sacrifices and religious ceremonies, all addresses even to superior Gods, all serious compositions in writing, and all worldly affairs of moment, are begun by pious Hindus with an invocation of Ganésa; a word

composed of Isa, the governor or leader, and Gana, or a company of deities, nine of which companies are enumerated in the Amarcósh. Instances of opening business auspiciously by an ejaculation to the Janus of India (if the lines of resemblance here traced will justify me in so calling him) might be multiplied with ease. Few books are begun without the words “*Salutation to Ganes;*” and he is first invoked by the Brahmins, who conduct the trial by ordeal, or perform the ceremony of the *homa*, or sacrifice to fire. M. Sonnerat represents him as highly revered on the coast of Coromandel, where the Indians, he says, would not on any account build a house without having placed on the ground an image of this deity, which they sprinkle with oil, and adorn every day with flowers: they set up his figure in all their temples, in the streets, in the high roads, and in open plains at the foot of some tree; so that persons of all ranks may invoke him, before they undertake any business; and travellers worship him, before they proceed on their journey. To this I may add, from my own observation, that in the commodious and useful town which now rises at Dharmaranya or Gaya, under the auspices of the active and benevolent Thomas Law, Esq., collector of Rotas, every new-built house, agreeably to an immemorial usage of the Hindus, has the name of Ganesa superscribed on its door; and in the old town, his image is placed over the gates of the temples.]

37. With these observations on Janus, or Ianus, or Oannes, and Gan-Issa, I coincide in the main. This divinity, however, as frequently means God in his Bi-Une character, Aleim, AO, or Ardha-Nari, the Male-Female: this is what is meant by the words, *dive biceps biformis*.

Under this symbolic name, therefore, we have God and the Holy Spirit: the Baal-Ian-Us, whose statue was discovered at Nantz in 1592: in his four-fold aspect he is the same as the Messenger, who is *one* with both. In this latter character he holds the *rod*, which we read in the Apocalypse was given to the Twelfth Messenger [section 50], and the *key*, which that Messiah also brought with him to earth [section 43]. He was a symbol of peace, because the Messenger's epiphany was followed by songs of harmony in heaven [section 44]; and God himself in section 45, indicated his Messianic character in this respect. So the twelve *altars* and *twelve* chapels shew that in him the Messianic Circle was completed; and the speculations of Jones and Ovid on this mystic number are mere trifling. Gaun-Isa, as I have already shown [Part II., page 579] means Issa, the Garden; but by the Theocrasia before spoken of [Part II., pp. 93, 527, 602] the Mother and the Messenger blend together into one essence of beauty. As Bi-Une, the name is the root of the Greek Genesis, or Generation; for AO is the Source of all Existence. And g Aun-Issa, is Issa the Sun, the letter g, which is prefixed, being like c, ch, k, and q, no letter at all, but only a sound. The bearded golden image of Wisdom (Venus barbata) called Baphomet, which the Templars were accused of bowing before, and which I think was hidden in the small secret crypt recently discovered in the London Temple, was the Bi-Une God. Baphomet was a Cabalistic name also for the Holy Spirit. It is compounded of Metis and Omid: and probably the radical Aph. See Part I., page 178. Both were worshipped throughout the East as Adra-Melech, the Mighty King, and Ana-Melech, the Queen Anna.

38. In the *Pantheon Antiquorum* of Chartarius, there is, among the 88 curious plates one which I have ever regarded as furnishing the most singular evidence to the unfaithful in support of my teachings. This is plate 4, in which the First Messenger is represented as the two-headed Ianus or Oannes; his hands are wide extended to the East and West; he wears a regal crown, as in the Apocalypse, section 12; and the flowing garment, as described in section 2. It is fastened over his breast with an image of God as the Sun. One of his faces is youthful and beardless; this indicates him as the First Messiah; the other is grave and bearded, this symbolizes him as the Twelfth: the Sun appearing in the East shews that he is the First Messenger of God to mortals, and that he is the Child of the Naronic Cycle of the Sun. He occupies the right of the picture. On the left hand he appears again; he is typified there as the Twelfth Messenger by the setting sun: the orb that has passed through the twelve zodiacal signs, and is ready to recommence; he stands aloft upon a Rock [God], and in his robe and appearance he is a counterpart of the First, occupying, however, a more elevated place, to indicate the increased knowledge of which he was the type. But he bears in his right hand the measuring rod, or sceptre of authority, which Adam saw him receive in the Apocalyptic vision [section 50], and in his left hand he carries the key (κλειν, an anagram), which the same divine person beheld in his hand when first he saw him in the heavens [section 43]. Between them both is the Serpent of Eternity, wreathed into a Circle, in whose centre is the point, *or plant of trefoil*, which is a mysterious symbol now intelligible to the reader [Part II., pp. 382, 433, 563]; and in the

midst of deserts and mountains, trees, and fruits, and flowers spring up beneath the very footsteps of the Messenger of Heaven. See APOCALYPSE, sections 7 and 9.

39. The greatness and glory of the First Messenger are curiously symbolized by the Rabbins, who say that in the hour when the Holy Blessed God created him, he made him reach from one end of the earth to the other, that is, from East to West, like the Janus just alluded to; and when he stood, *he extended from earth into the firmament*. In this way they typified his grasp of the celestial science, as revealed in the Apocalypse. But when the ministering Angels saw him, they were moved with terror, and they ascended before God, in his high place, and said to him: O Lord of the Universe, there are now two Powers in the Universe; whereupon God put his hand on Adam's head: and reduced his stature to a thousand cubits. His knowledge of Past and Future they typify by giving him *two faces*, like Janus. Rabbi Jeremias ben Eleazar writes: Adam had a double head and two faces as it is written, *Thou didst form me behind and before*. Ps. cxxxix. This, it will be seen, also occultly alludes to the First Messenger, as two-headed Janus: and possibly also to the male-female אָדָם , *ha-adm*, mentioned in Genesis i. 27 (9). For the Jews, as they believed God and the Holy spirit to be Bi-Une, held also that the first of his created Spirits, or ha-adam, were of a bi-une nature likewise. Part I., page 263.

40. Ianus was called Iunonius, from the Goddess Iuno, whose name Mr. Bryant resolves into Iuneh, which signifies a Dove, and is in the Hebrew language, יוֹנֵה , *iune*, the same as the Yuni or Yoni, the Indian female Principle, as Observed by Colonel Wilford. On his medals

are often seen a Boat and Dove, with a chaplet of Olive leaves, or an Olive Branch; because his Divine Mother was the Olive Tree of God, and was also the Dove and Arghaic ship. Gale, after observing that Iuno was the same as Iana, and that Ianus came from יה, Iah of the Hebrews, and that Diana was Diva Iana, or Dea Iana, says also that she was the same as Astarte, or Asteroth of the Sidonians, and had the head of a Bull [a Cow]. He also says that she was the Belisama of the Hebrews. In Sanscrit *Di-Iana* is the Goddess Iana. Gale, who wrote more than 180 years ago, and therefore could have no prejudice arising from Hindu learning, likens Ianus to Noah, on account of the cognation of his name with the Hebrew ין, *jain*, or *iin*, wine [truth], whereof Noah was the planter. Jerom observes that Juno has her priestesses devoted to one husband, Vesta her perpetual virgins, and other idols their priests, also under the vows of chastity. Gale says they styled the Moon Urania, Juno, Iana, Diana, Venus, etc., and as the Sun was called Jupiter from יה, *ja*, πατηρ, and Janus, from יה, *Iah*, the proper name of God, so Juno is referred to the Moon, and comes from יה, *Iah*, the proper name of God, as Iacchus from יה, *ja* chus. Amongst the ancient Romans Iana and Juno were the same (10). See Part I. page 111, Note upon On; also Note 14, page 190; and Note upon Di, page 194. Mr. Faber says, Juno, or Gan-Issa, herself, indeed, was the same character as Isis or Parvatti, in her varied capacity of the ship Argha, the Yoni, and the Sacred Dove. See Part I. page 96.

41. One of the names of Buddha, the Messenger, is Jain, or Jain Esa; Ianus, when the Latin termination is omitted, is the same as Iain. Mr. Faber also observes

that, like Buddha, he stands insulated, as it were, from the reigning superstition; and his worship appears rather to have been *superadded* to it than to have formed an originally constituent part of it. This means that he was the Messenger, whose adoration was an excrescence, and did not belong to the primary creed. Gonesa, says Vallancey, was a deity of the Pagan Irish; his name is still compounded with a Chaldean word to express a man of learning; as, from Eag, meditation, Eag-gnaisi, a Philosopher, that is, wise as Gonesa. *Oriental Collections*, ii. 345. The Irish evidently had this from the Orient. The Heliopolitæ, or inhabitants of On, in Egypt, worshipped the God Gennæus, in the form of a *lion* [a lion of the tribe of Jid], so Damascius in Photius relates; but this Gennæus is evidently a Greek form of Eanus, Janus, or Oannes.

42. Janus was styled Matutinus, or the Morning, as if to him were owing the renewal of light and day. So we read of the Messenger in the Hebrew. *In the morning ye shall see the Glory of the Lord.* EXOD. xvi. 17. *He shall be as the Light of the Morning when the Sun riseth; even a morning without clouds.* 2 SAM. xxiii. 4. *My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee.* PS. v. 3. *God shall help her when the morning appeareth.* PS. xlvi. 5. *In the morning came the Word of the Lord* [the Messenger]. EZEK. xii. 8; not to speak of a host of similar allusions. The Logos, or Word of the Lord in this place means the Messenger; in others, as I have said, it means the Holy Spirit, and sometimes the Universe. The Hebrew root used in this verse to signify the Word of the Lord, namely, *Dbr*, דבר, conveys all the meanings which are associated

with the Messenger, 1, as a Leader of men, a Shepherd of lambs; 2, as Celestial light or fire; 3, as a Bee; 4, as a divine Preacher; 5, as a Divine Word; 6, as an Oracle. See Parkhurst, *sub voce*. There was a tradition that *this man Janus raised the first temple to heaven*, though they looked upon him as a Deity. We see, under the character of Cronus, a person described who was the founder of mankind in general, and of those in particular who assumed the title of Μακαρες Αθανατοι Δαιμονες, and who were esteemed *a superior order of beings*; Sons of God, as the Jews would say; Nymphical or Minerval Messengers, as the Platonists would declare. Even the common Greeks divided their divine persons into three: Θεοι μεγαλοι, Great Gods, or God and the Holy Spirit; θεοι δυνατοι, powerful deities, or the Seven Spirits and the Archangelic powers; θεοι χρηστοι, Chrest or Christ divinities, who were the Cyclic Messengers of the Most High: and these latter are most usually the common gods of all peoples, and are ignorantly identified by them with the Almighty Ones. The Romans borrowed from the Etruscans a division not far unlike this, ranking the celestial Intelligences first, as *Dii Majorum Gentium*, the highest powers next to the Supreme God; second, the *Dii Minorum Gentium*, who were next below the Archangelic Spirits; and third, the *Semones*, who were Messengers and Angels, half gods, half men. In Smith's *Virginia* (London, 1624) the notions of the aborigines are thus described. Some religion they have, he says, which, though it be far from the truth, yet being as it is, there is hope it may be easier reformed. They believe there are many gods, which they call Mantoac, but of different sorts and degrees. Also that there is One chief God, that

hath been from all eternity, who, as they say, when he purposed first to make the world, made first other gods of a principal order, to be as instruments to be used in the creation and government to follow; and after, the Sun, Moon, and Stars, as petty gods, and the instruments of the other order more principal. *First, they say, were made Waters* [see Part II., page 85], out of which by the gods were made all diversity of creatures that are visible or invisible. The writer of the above cannot of course be regarded as an authority on theology; nor is he to be commended when he so sweepingly condemns this record of the ancient and primeval truth. For that it is the truth is shewn in Part I., pp. 39, 40; and generally indeed it is alluded to in both Parts of these teachings. This Cro-Nus, whom we shall again find under the Messianic name of Satur, or Sator-Nus, is also said to have been *the renewer of time*, which commenced from him, and is represented as one *who sprang from the earth and at the same time was the offspring of heaven*. He is farther described as φωνης μαιωσις, one by whom all things were introduced into life; and he is finally styled σεμνος Προμηθευς, the venerable Prometheus [Brahma-theos], the same in whom mankind is said to have been renewed. All this indicates, and indeed proves, that he is the Naronic Messenger, the Child of Maia, whose name with AO appears in the Greek word Μαιωσις, and who is a species of celestial-terrestrial. Note that ΜΑΙΩΣΙΣ is resolvable into AO, ΙΣΙΣ, and M, the sign for Waters, and the Six Hundred or Naros. It is one of the ancient hieratic, Eleusinian, or Masonic words, which had a different meaning for the Initiated from that which it had to the vulgar. According to Carnificius, the name of

Ianus was properly Eanus; and, as he would insinuate, from *eo*, to go. But Eanus was undoubtedly the same as *οινας*, of the Greeks, and the Ionas and Oannes of the Eastern nations, by which was signified a Dove; and the *οινος*, or Wine, or Divine Truth of the old mystical Hellenians. Hence it was that Ianus held the name of Iunonius, for Iona and Iuno were the same. And hence it was that the coins of Ianus, in Sicily, had upon the reverse a Dove, surrounded with a chaplet which seems to be of Olive. It is the same Dove as that which forms so remarkable a feature in the life and in the representations of Jesus; and of which there is so much mention in the Jew Tracts. I have mentioned, says Bryant, that the name Dione [see *post*, Note 5] was properly Ad or Ada, Ione. Hence came the term Ideone; which Ideone was an object of idolatry as early as the days of Moses. But there was a similar personage named Deione, whom the poets supposed to have been beloved by Apollo. This was a compound of De Ione, the Dove, and Venus. Dionæa may sometimes have been formed in the same manner. This article seems, in some instances to have been pronounced like *the* in our language. Semele, the mother of Dionusus, was called Thyone, by which was certainly meant The Ione, or Dove. The poets from hence styled Dionusus, Thyoneus. This is analogous to the former, and signifies the Ioneus, the God of the Ionah, or Dove. *Analysis*, iii. 187. The summary of these various comments amounts to this, that by the mystical unity which the Ninth Messenger says prevails in all things, [see Part I., page 31,] God, the Holy Spirit, and the Messenger successively appear and reappear throughout the whole ancient and true theology, under the same

names, or kindred appellatives; that the attributes at one time assigned to God are at another referred to the Holy Spirit, and again are connected with their Son and Representative, the Messenger; that the apparent discrepancies are in truth a proof of harmony, when rightly examined; and that it was to this very unity, and not to a blasphemous equality or comparison of himself with the Supreme God, that the Ninth Messenger alluded when he said, *Believest thou not that I am in the Father, and the Father in me. . . . Believe me that I am in the Father, and the Father in me. . . . At that day ye shall know that I am in the Father, and ye in me, and I in you.* JOHN xiv. The same doctrine also explains that speech of Jesus, *I and my Father are one.* JOHN x. 30: a divine burst of enthusiasm which, thus expounded, is worthy of the Ninth Messenger; but, left unexplained, or taken in the common sense, is an arrogance of which it would be difficult to speak in words sufficiently condemnatory.

43. On Ianus I cite some very curious observations from Dr. Mackenzie Beverley, though I do not quite adopt them. Many reasons, he says, have been proposed for the position of Ianus at the gates of cities; but the true meaning is to be found only in the Ling-yoni doctrine—than which none is more ancient. The arch or gate of Ianus was a symbol of that mysterious gate through which all men and animals enter into the world, and over which the two or four-faced Ianus presided; representing the Sun rising in the East and setting in the West, or the power of the Sun in the four quarters. The Sun, Lord of Procreation, was in his *most ancient human figure* the quadrifront Ianus, or Brahma. The quadrifront Brahma is to be seen occasionally sitting before the

Ling-Yoni, presiding over the great mystery; and the key of Janus is but another form of the *crux ansata* of Egypt, the key that opens the *Arch* through which we all pass. The *crux ansata* is the lingam; and is the monogram of the planet Venus, the key that opens the great door of mystery, over which the veil of Isis was drawn. This key is in the hand of Janus Sol, because it opens the gate of the mysterious arch. But as the Sun was always triplified in his power; and as the triangle is another form of the great gate of mystery, they were fond of erecting triple gates in the East, as in the triple portal or Tripolia of the Rajas of India, from which root also comes the word Tripoli. From the Sanscrit Pola we have the Greek *πύλη*, a gate, and, as I suspect, the pole and phallus, always inseparably connected with the mysterious gate. Pylos signifies also a pass; and in Sanscrit these natural barriers are called Palas, which I consider a near approach to the Greek Phallus. Ganesa, the Indian Janus was expressly formed by Oinia (the India Juno, and the Goddess Oum), to guard the entrance of her caverned retreat in *Caucasus*. Ganesa is four-armed, and carries a dirk, a club, a lotus, and a shell: the two last are emblems of the female mystery. One of the gates of every Hindu city is called Ganesa-pol, clearly pointing to Janus, or Ganes, Lord of the Pole, May Pole or Phallus, and therefore most appropriately made to guard the *Great Arch* of mystery, through which all must enter. In the cross we here see the emblem of generation: and as the instrument of death, of destruction; of destruction and reproduction; of regeneration, of the Cycle of the Sun and Moon, of 600, or the Naros (11). See Part I., page 179, Note 11. See also Index, Gate.

44. [We come now, says Jones, to Saturn, the oldest of the Pagan Gods, of whose office and actions much is recorded. The jargon of his being the son of Earth and Heaven, who was the son of the Sky and the Day, is purely a confession of ignorance who were his parents, or who his predecessors; and there appears more sense in the tradition said to be mentioned by the inquisitive and well-informed Plato, that both Saturn, or Time, and his consort Cybele, or the Earth, together with their attendants, were the children of Ocean and Thetis, or, in less poetical language, sprang from the waters of the great deep. Ceres, the goddess of harvests, was, it seems, their daughter; and Virgil describes the Mother and Nurse of all as crowned with turrets, in a car drawn by lions, and exulting in her hundred grandsons, all divine, all inhabiting splendid celestial mansions. As the God of Time, or rather as Time itself personified, Saturn was usually painted by the heathens holding a scythe in one hand, and, in the other, a snake with its tail in its mouth, the symbol of Perpetual cycles and revolutions of ages: he was often represented in the act of devouring years, in the form of children; and sometimes encircled by the seasons, appearing like boys and girls. By the Latins he was named Saturnus: and the most ingenious etymology of that Word is given by Festus, the grammarian, who traces it, by a learned analogy to many similar names, *à satu*, from planting; because, when he reigned in Italy, he introduced and improved agriculture: but his distinguishing character, which explains, indeed, all his other titles and functions, was expressed allegorically by the stern of a ship or galley on the reverse of his ancient coins; for which Ovid assigns a very unsatisfactory reason, “because the divine

stranger arrived in a ship on the Italian coast"; as if he could have been expected on horseback, or hovering through the air. The account quoted by Pomey from Alexander Polyhistor, casts a clearer light, if it really came from genuine antiquity, on the whole tale of Saturn, that he predicted an extraordinary fall of rain, and ordered the construction of a vessel, in which it was necessary to secure men, beasts, birds, and reptiles, from a general inundation. Now, it seems not easy to take a cool review of all these testimonies concerning the birth, kindred, offspring, character, occupations, and entire life of Saturn, without assenting to the opinion of Bochart, or admitting it at least to be highly probable that the fable was raised on the true history of Noah, from whose flood a new period of time was computed, and a new series of ages may be said to have sprung; who rose fresh, and, as it were, newly born from the waves; whose wife was, in fact, the universal mother; and, that the earth might soon be repopled, was early blessed with new and flourishing descendants: if we produce, therefore, an Indian king of divine birth, eminent for his piety and beneficence, whose story seems evidently to be that of Noah disguised by Asiatic fiction, we may safely offer a conjecture that he was also the same personage with Saturn. This was Menu, or Satyavrata, whose patronymic name was Vaivaswata, or Child of the Sun; and whom the Indians not only believed to have reigned over the whole world in the earliest age of their chronology, but to have resided in the country of Dravira, on the coast of the Eastern Indian Peninsula. The following narrative of the principal event in his life I have literally translated from the Bhágavat, and it is the subject of the first Purána, entitled that of the Matsya, or Fish.

45. Desiring, says the legend, the preservation of herds, and of Bráhmans, of genii, and virtuous men, of the Védas, of law, and of precious things, the Lord of the Universe assumes many bodily shapes; but though he pervades, like the air, a variety of beings, yet he is himself unvaried, since he has no quality subject to change. At the close of the last Calpa there was a general destruction occasioned by the sleep of Brahm, whence his creatures in different worlds were drowned in a vast ocean. Brahm, being inclined to slumber, desiring a repose after a lapse of ages, the strong demon Hayagriva came near him, and stole the Vedas, which had flowed from his lips. When Heri, the Preserver of the Universe, discovered this deed of the Prince of Danavas, he took the shape of a minute fish, called sap'hari. A holy king, named Satyavrata, then reigned, *a servant of the Spirit, which moved on the waves*, and so devout that water was his only sustenance. He was the Child of the Sun, and, in the present Calpa, is invested by Narayan in the office of Menu, by the name of Sraddhadeva, or the God of Obsequies. One day, as he was making a libation to the river Critamala, and held water in the palm of his hand, he perceived a small fish moving in it. The King of Dravira immediately dropped the fish into the river, together with the water which he had taken from it; when the sap'hari thus pathetically addressed the benevolent monarch: How canst thou, O king, who shewest affection to the oppressed, leave me in this river-water, where I am too weak to resist the monsters of the stream, who fill me with dread? He, not knowing who had assumed the form of a fish, applied his mind to the preservation of the sap'hari, both from good nature and from regard to his own soul; and, having

heard its very suppliant address, he kindly placed it under his protection in a small vase full of water; but, in a single night, its bulk was so increased that it could not be contained in the jar, and thus again addressed the illustrious Prince: I am not pleased with living miserably in this little vase, make me a large mansion, where I may dwell in comfort. The king, removing it thence, placed it in the water of a cistern, but it grew three cubits in less than fifty minutes, and said, O king, it pleases me not to stay vainly in this narrow cistern: since thou hast granted me an asylum, give me a spacious habitation. He then removed it, and placed it in a pool, where, having ample space around its body, it became a fish of considerable size. This abode, O king, is not convenient for me, who must swim at large in the waters: exert thyself for my safety, and remove me to a deep lake. Thus addressed, the pious monarch threw the suppliant into a lake, and, when it grew of equal bulk with that piece of water, he cast the vast fish into the sea. When the fish was thrown into the waves, he thus again spoke to Satyavarata: Here the horned sharks, and other monsters of great strength, will devour me; thou shouldest not, O valiant man, leave me in this ocean. Thus repeatedly deluded by the fish, who had addressed him with gentle words, the king said, Who art thou that beguilest me in that assumed shape? Never before have I seen or heard of so prodigious an inhabitant of the waters, who, like thee, hast filled up, in a single day, a lake an hundred leagues in circumference. Surely, thou art Bhagavat who appearest before me; the great Heri, whose dwelling was on the waves; and who now, in compassion to thy servants, bearest the form of the

natives of the deep. Salutation and praise to thee, O first male, the lord of creation, of preservation, of destruction! Thou art the highest object, O supreme ruler, of us thy adorers, who piously seek thee. All thy delusive descents in this world give existence to various beings; yet I am anxious to know for what cause that shape has been assumed by thee. Let me not, O lotos-eyed, approach in vain the feet of a deity whose perfect benevolence has been extended to all; when thou hast shown us, to our amazement, the appearance of other bodies, not in reality existing, but successively exhibited. The Lord of the Universe, loving the pious man who thus implored him, and intending to preserve him from the sea of destruction, caused by the depravity of the age, thus told him how he was to act. In seven days from the present time, O thou tamer of enemies, the three worlds will be plunged in an ocean of death; but, in the midst of the destroying waves, a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds; and, accompanied by seven saints, encircled by pairs of all brute animals, thou shalt enter the spacious ark, and continue in it, secure from the flood, on one immense ocean without light, except the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea-serpent on my horn; for I will be near thee, drawing the vessel, with thee and thy attendants. I will remain on the ocean, O chief of men, until a night of Brahma shall be completely ended. Thou shalt then know my true greatness, rightly named the Supreme Godhead: by my favour all thy questions shall be answered, and thy

mind abundantly instructed. Heri, having thus directed the monarch, disappeared, and Satyavrata humbly waited for the time which the ruler of our senses had appointed. The pious king, having scattered towards the east the pointed blades of the grass *darbha*, and turning his face towards the north, sate meditating on the feet of the God who had borne the form of a fish. The sea overwhelming its shores, deluged the whole earth; and it was soon perceived to be augmented by showers from immense clouds. He, still meditating on the command of Bhagavat, saw the vessel advancing, and entered it with the chiefs of Brahmans, having carried into it the medicinal creepers, and conformed to the directions of Heri. The saints thus addressed him: O king, meditate on Cesava, who will surely deliver us from this danger, and grant us prosperity. The God, being invoked by the monarch, appeared again distinctly on the vast ocean in the form of a fish (12), blazing like gold, extending a million of leagues, with one stupendous horn, on which the king, as he had before been commanded by Heri, tied the ship with a cable made of a vast serpent, and, happy in his preservation, stood praising the destroyer of Madhu. When the monarch had finished his hymn, the primeval male, Bhagavat, who watched for his safety on the greater expanse of water, spoke aloud to his own divine essence, pronouncing a sacred Purana, which contained the rules of the Sanc'hya philosophy; but it was an infinite mystery to be concealed within the breast of Satyavrata, who, sitting in the vessel with the saints, heard the principle of the soul, the Eternal Being, proclaimed by the preserving power. Then Heri, rising together with Brahma, from the destructive deluge, which was abated,

slew the demon Hayagriva, and recovered the sacred books. Satyavrata, instructed in all divine and human knowledge, was appointed in the present Calpa, by the favour of Vishnu, the seventh Menu, surnamed Vaivaswata: but the appearance of a horned fish to the religious monarch was Maya, or delusion; and he who shall devoutly hear this important *allegorical narrative* will be delivered from the bondage of sin.

46. This epitome of the first Indian history that is now extant, appears to me very curious and very important; for the story, though whimsically dressed up in the form of an allegory, seems to prove a primeval tradition in this country of the universal deluge described by Moses, and fixes, consequently, the time when the genuine Hindu chronology actually begins. We find, it is true, in the Puran, from which the narrative is extracted, another deluge, which happened towards the close of the third age, when Yudhist'hir was laboring under the persecution of his inveterate foe Duryodhan; and when Chrishna, who had recently become incarnate for the purpose of succouring the pious and destroying the wicked, was performing wonders in the country of Mat'hura.

47. That the Satya, or (if we may venture so to call it) the Saturnian age, was, in truth, the age of the general flood, will appear from a close examination of the ten Avatars, or descents of the deity, in his capacity of preserver; since of the four, which are declared to have happened in the Satya yug, the three first apparently relate to some stupendous convulsion of our globe from the fountains of the deep; and the fourth exhibits the miraculous punishment of pride and impiety. First, as

we have shown, there was, in the opinion of the Hindus, an interposition of Providence to preserve a devout person and his family (for all the Pandits agree that his wife, though not named, must be understood to have been saved with him) from an inundation, by which all the wicked were destroyed; next, the power of the deity descends in the form of a Boar, the symbol of strength, to draw up and support on his tusks the whole earth, which had been sunk beneath the ocean; thirdly, the same power is represented as a Tortoise sustaining the globe, which had been convulsed by the violent assaults of demons; while the Gods churned the sea with the mountain Mandar, and forced it to disgorge the sacred things and animals, together with the Water of Life, which it had swallowed. These three stories relate, I think, to the same event, shadowed by a moral, a metaphysical, and an astronomical allegory: and all three seem connected with the hieroglyphical sculptures of the old Egyptians. The fourth Avatar was a Lion issuing from a bursting column of marble to devour a blaspheming monarch, who would otherwise have slain his religious son; and of the remaining six, not one has the least relation to a deluge. The three which are ascribed to the Treta yug, when tyranny and irreligion are said to have been introduced, were ordained for the overthrow of tyrants, or their natural types, giants with a thousand arms, formed for the most extensive oppression: and, in the Dwapar yug, the incarnation of Crishna. was partly for a similar purpose, and partly with a view to thin the world of unjust and impious men, who had multiplied in that age, and began to swarm on the approach of the Cali yug, or the age of contention and baseness. As to Buddha, he seems to

have been a reformer of the doctrines contained in the Vedas; and though his good-nature led him to censure those ancient books, because they enjoined sacrifices of cattle, yet he is admitted as the ninth Avatar even by the Brahmans of Casi, and his praises are sung by the Poet Jayadeva: his character is in many respects very extraordinary, but, as an account of it belongs rather to history than to mythology, it is reserved for another dissertation. The tenth Avatar, we are told, is yet to come, and is expected to appear mounted (like the crowned conqueror in the APOCALYPSE) on a white horse, with a cimenter blazing like a comet, to mow down all incorrigible and impenitent offenders who shall then be on earth. These four yugs have so apparent an affinity with the Grecian and Roman ages, that one origin may be naturally assigned to both systems. The first in both is distinguished as abounding in gold, though Satya means truth and probity, which were found, if ever, in the times immediately following so tremendous an exertion of the Divine Power as the destruction of mankind by a general deluge: the next is characterized by silver, and the third by copper, though their usual names allude to proportions imagined in each between vice and virtue. The present, or earthen, age seems more properly discriminated than by iron, as in ancient Europe, since that metal is not baser, or less useful, though more common, in our own times, and consequently less precious than copper; while mere earth conveys an idea of the lowest degradation.

48. I leave etymologists, who decide everything, to decide whether the word Menu, or in the nominative case Menus, has any connexion with Minos the lawgiver, and supposed son of Jove. The Cretans, according to

Diodorus of Sicily, used to feign, that most of the great men who had been deified in return for the benefits which they had conferred on mankind, were born in their island; and hence a doubt may be raised, whether Minos was really a Cretan. The Indian legislator was the first, not the seventh, Menu, or Satyavrata, whom I suppose to be the Saturn of Italy. Part of Saturn's character, indeed, was that of a lawgiver:

Qui genus indocile ac dispersum montibus altis
Composuit, *legesque dedit*:

And we may suspect that all the fourteen Menus are reducible to one, who was called Nuh by the Arabs, and probably by the Hebrews; though we have disguised his name by an improper pronunciation of it. Some near relation between the seventh Menu and the Grecian Minos may be inferred from the singular character of the Hindu god Yama, who was also a child of the Sun, and thence named Vaivaswata. He had too the same title with his brother, Sraddhadeva. Another of his titles was Dhermaraja, or King of Justice; and a third, Pitripeti, or Lord of the Patriarchs; but he is chiefly distinguished as judge of departed souls; for the Hindus believe, that, when a soul leaves its body, it immediately repairs to Yamapur, or the city of Yama, where it receives a just sentence from him, and either ascends to Swerga, or the first heaven; or is driven down to Narac, the region of serpents; or assumes on earth the form of some animal, unless its offence had been such, that it ought to be condemned to a vegetable, or even to a mineral, prison. Another of his names is very remarkable; I mean that of Cala, or time, the idea of which is intimately blended with the characters of Saturn and of Noah; for the

name of Cronos has a manifest affinity with the word *chronos*; and a learned follower of Zeratusht assures me that, in the books which the Behdins hold sacred, mention is made of an universal inundation, there named the deluge of Time.

49. It having been occasionally observed that Ceres was the poetical daughter of Saturn, we cannot close this head without adding, that the Hindus also have their Goddess of Abundance, whom they usually call Lacshmi, and whom they consider as the daughter (not of Menu, but) of Bhrigu, by whom the first code of sacred ordinances was promulgated. She is also named Pedma and Camala, from the sacred lotos, or Nymphæa: but her most remarkable name is Sri, or, in the first case, Sris, which has a resemblance to the Latin, and means fortune or prosperity. It may be contended that although Lacshmi may be figuratively called the Ceres of Hindustan, yet any two or more idolatrous nations, who subsisted by agriculture, might naturally conceive a Deity to preside over their labours, without having the least intercourse with each other; but no reason appears why two nations should concur in supposing that Deity to be a female. One, at least, of them would be more likely to imagine that the Earth was a goddess, and that the God of Abundance rendered her fertile. Besides, in very ancient temples near Gaya, we see images of Lacshmi, with full breast, and a cord twisted under her arm like a *horn of plenty*, which look very much like the old Grecian and Roman figures of Ceres.]

50. Upon this paragraph I may remark that Saturn in one view as Time, or the father of Time, is God; in another he is the Messenger: the inventor of agriculture:

hence his name *a Satu*. As Time, with his consort Cybele, he is the First: as the son of Oc-Eanus and Thetis [Tit-Is, Issa the Breast] he is the Messiah. Ceres, *exulting in her hundred grandsons all divine*, is the same as Cybele and Thetis, that is the Holy Spirit herself. As the Messenger Saturn was represented with the scythe or sickle, the symbol of agriculture; [see Part I., page 236] and also of the Cabir [APOCALYPSE, section 18]. The snake with the tail in its mouth denotes the Cycle of Naros. He is, in fact, Adam, and possibly also Fo-Hi, the third Messenger, who is called Buddha, Menes, Ma-nu, and Nuh or Noah: hence it was that having the Apocalypse he was enabled to predict the Atlantean Deluge of waters [see first of the Seven Thunders; Part I., page 612], which followed after his Epiphany [see APOCALYPSE, section 15], and he probably gave the higher pontiffs warnings that, if taken, secured their safety. And as Adam invented agriculture, so Fo-Hi introduced it into China. Upon this latter name, as may well be surmised, the symbolists have been at work; accordingly we find it in Japan, the eldest-born religious child of China, where a bird like the Phoenix, or the bird Orion (Part I., page 256; Part II., page 484), named after the Third Messenger, is thus described. Fo, says Kaempfer, is a chimerical but beautiful large *bird of paradise*, of a near kin to the phoenix of the ancients. It dwells in the high regions of the air, and it hath this in common with the Kirin, that it never comes down from thence, as the Japanese religiously believe, to honour the earth with its blessed presence, but upon the birth of a sesin [a Messenger]. Note also that the Revelation of Fo-Hi is called the Garden, thus connecting him with the Sower, Saturn. It is no wonder that this Messiah should

so often have been compared to Ma-Nuh or Noah, for he, like Bacchus, was in fact the same person, only that there is no truth whatever in the representations which the Jews have given, that their ancestor Noah, with his family, was alone saved; or that there ever was an universal deluge since the days of man. I have before shewn why they claimed their descent from Adam and Noah; these they pretended to be the sole progenitors of mankind, and the Jews therefore, as their chosen seed, the Sons of God, were by right their sole heirs, *and as such* rightful masters of the world and of all that it contained. Nor were they satisfied even yet, for in addition to their claim to Adam and Noah as their sole progenitors, they also said that they were descended from Shem. This Shem, or Sem, was the Egyptian name for the Sun, and Hercules, as Erastosthenes relates. In the Coptic it means The Strong, from Jom or Dsom. They called themselves therefore the Children of God, of the Sun, of Adam, of Noah, and I know not whom. These myths were no doubt first invented in the infamous days of Joshua, when he and his marauders, or rather murderers, sought to carry all before them by the sword: and to justify their crimes under a claim of divine right. The Indian purana, which Jones has cited, does not profess to be more than an *allegorical narrative*. This surely ought to have prevented him from calling it a primeval tradition of *an universal deluge*. The Whole is but a vague legend connected with the Atlantean convulsion; dressed out in that wild and gorgeous imagery which the modern Brahmins always use. The Sacred Books mentioned in the mythos were the Apocalypse, the Prophecy of Enoch, and the Garden of Fo-Hi himself, many copies of which no doubt perished

in this deluge. The saphari was the Messenger symbolized by the sapphire girdle [APOCALYPSE, section 22], and by his very form of a Fish: under the auspices or advice of this holy one, precautions were doubtless taken which saved thousands of lives, and this it is which the purana (perenna—a name for the Holy Spirit) mystically hints. But it is evidently filled with interpolations. The holy men of old never could have represented God, whom they always regarded with the most absolute, supreme, and awful veneration, as *telling falsehoods to Satyavrata*: such a view of him belonged exclusively to the Jews, whose God was always sanctioning, recommending, or telling lies himself (13). This corruption therefore savours of a later age when Brahmanism had grown all-evil: in the days of the Fourth Messenger, and for a long period after, it was a system pure as light, and would have abhorred such blasphemy as subsequently crept in. The names of Cesava and Hayagriva shew a date long subsequent to true Brahmanism. And all the observations of Jones on this head are founded on the mistake of taking the monstrous puranas of a recent age for part of the true religion of the Hindus. They are no more so than Talmudism is part of the Amosian religion, or the miraculous legends of the monks are portions of the doctrine which Jesus preached. Jones appears to have taken a Paulite view of these things: I do not very much blame him. In his position, and with the means of knowledge then in his power, perhaps he could take no other.

51. With reference to his speculations on the Avatars, I will explain the *ten* descents of the Messenger, when I come to the writings of Brigoo, and I will show them

each and all to be the heavenly appearances of the *twelve* described in the Apocalypse. Jones's remarks on Buddha, the avatars, and the four ages, are mere babble. Nothing indeed can be more puerile than many of his notions; but great allowances must be made for a person filling a judicial position, under an English Government, in the brutal days of George the Third, when the most ignorant bigotry prevailed, and the most rampant persecution attended all who dared to deviate from orthodoxy. I do not mean to insinuate that Jones was insincere, but he had no inducement to pursue Truth for her own sake, and every reason existed why, if he discovered her, he should let her lie in the well where she is concealed. He does not seem even to have understood some of the symbols on which he commented. The "tortoise which sustains the globe, convulsed by the violent assaults of demons," was a symbol of the Eternal One: hence in the Oriental theology a Tortoise was said to support the Universe. Venus, as the Holy Spirit, was sometimes painted or sculptured with a Tortoise near her—this was emblematic of the presence of God, in whose light she lives. The grammarians say it simply means that Women, like the tortoise should never stir from home !!

52. I add here, one or two supplementary notices of Saturn and the deluge, as to which Jones evidently walked in the old beaten path of the priests. Saturn was looked upon as the renewer of time, who made all things new, and often held in his hand a serpent whose tail was in its mouth, and formed a circle; and by this emblem they denoted the renovation of the cycle. They represented him as of an uncommon age, with hair *white as snow* [APOCALYPSE, section 2]; yet they had a notion that he

could return to second childhood. He was particularly styled Sator, the Sower, and we have a remarkable description of him in Martianus Capella, who speaks of him under that title. *Saturnus Sator, gressibus tardus, ac remorator, incedit, glaucoque amictu tectus caput. Pretendebat dexterâ flammivororum quendam draconem caudæ suæ ultima devorantem—Ipsius autem canities pruinosis nivibus candidabat: licet etiam ille puer posse fieri crederetur*—that is, Saturn, the Sower, slow in his footsteps [appearing once in 600 years] and a delayer, he walks covered with a blue veil [the heavens; also a cloud] over his head. In his right hand he held forth a certain flame-devouring dragon preying on the extremities of his tail. His hoariness was white as it were with unspotted snows; albeit, he was believed to be even a Boy. [See APOCALYPSE, section 2. *I am he who lives and dies, &c.*] And the flame-devouring, or flame-vomiting dragon is the Red Dragon of the Apocalypse (section 8), which Micha-El, or the likeness of God, overcame, when persecuting the symbolic Messenger; and which the Twelfth Messenger bound in the bottomless pit to prey on his own tail, that is, to devour himself with rage for a thousand years (section 43). Martial's address to Saturn, though short, has in it something remarkable, for he speaks of him as a native of the former world: as descendant from heaven to earth: who brought an æra of rest and peace to mortals.

Antiqui Rex magne poli, *mundique prioris,*
Sub quo prima quies, nec labor ullus erat.

To other Gods the Romans sacrificed *capite operto*, with their heads veiled: but in the rites of Saturn *the veil was taken away*, because the Messenger reveals holy truth.

The Paulite Jews alluded to this, in that portion of their gospels where they say, that on the Ninth Messenger's death, *the veil of the Temple was rent in twain* (MATT. xxvii. 51. MARK xv. 38. LUKE xxiii. 45). Nor is it without mention in other portions of their writings. Saturn had the name of Septimianus, or the Seventh Menu (that is Amosis), and to symbolize this, the Saturnalia, which were days set apart for his rites in December, were in number seven. During these, great indulgences were allowed to *slaves*, and they sat down with their masters at the same table, and partook, without any distinction, of the same food; in memorial, says mythology, of that equality which prevailed in the days of Saturn, when the Truth (that is the Messenger of God) did make free: but really in memorial of that law which the Seventh Menu enacted; *If thou buy an Hebrew servant, six years he shall serve: and in the seventh, he shall go out free for nothing.* EXOD. xxi. 2. And again, *Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. And if thy brother be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out*

free from thee, thou shalt not let him go away empty: Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day. DEUT. xv. 9.

The slaves were also permitted to laugh and to jest, and it was criminal to shew any reserve. These rites are said to have been of great antiquity; far prior to the foundation of Rome. For the Seventh Messenger lived more than 1000 years before that date. [See APOCALYPSE, section 53, which, speaking of the equality of all persons in death, was probably another reason for the *origin* of this custom in the Roman Saturnalia.] The name of Saturn seems to be a compound of Sait Our, which, among the eastern nations, signified *Oliva Ori sive Dei*, or *Oliva cælestis*: the Olive of Heaven. This Orus is perhaps Indian Heri, which means Saviour. All the upper part of Egypt was named Saït, and the people Saïtae. The Athenians came from thence, and they were Saïtae; and it is said of them that *they were denominated from the Olive*. Minerva was styled Saïtis, and was worshipped under that title at Pontinus, near Epidaurus. She was undoubtedly so named from the Olive, Saït, which was peculiarly sacred to her. The most ancient priests of Dionusus were called Saturi, and Tituri, from Sat Ur, and Tit Ur; the former were so named from the object, and the latter from the * place of their worship. Saturn

* Tit Ur, μαστος ἡλίου; the breast or bosom of the Sun, the name of those high altars where the rites of Orus were celebrated. The Tituri were properly Titurians; the Saturi, Σατυροί. Sat-Ur is pure fire, under which symbol they worshipped God.

was not unknown to the ancient Germans; among whom he was worshipped by the name of Seatur. He is described by Verstegan, as *standing upon a fish*, with a wheel [the Apocalypse, also the Naronic Cycle] in one hand, and in the other a vessel of water filled with fruits and flowers. Schedius mentions him by the name of Crodo; and says that he was the same as the Saturn of the Romans. *In Arce Hartesburgh ad Sylvam Hercyniam juxta montem Melibochi, civitatemque Goslarensis, Saxones coluere idolum Crodo, Saturnum dixere Latini. Erat Senex stans in pisce, nudis pedibus, et lineo vinculo cinctus; tenebat rotam et urnam plenam frugibus rosis et pomis. Una cum Iside cultus fait:* which is, In the citadel of Hartzburgh, near the Hercynian forest (Heri-Khinah), close to the mountain of Melibochi, and the city of Goslar, the Saxons worshipped the idol Crodo, which the Latins called Saturn. He was an old man, *standing on a fish*, with his feet naked, and bound with *a linen girdle*: he held a wheel (the silver wheel Arianrod) and an urn filled with fruits, with roses and with apples. *He was worshipped together with Isis.* The name of the mountain, Melibochi, where this worship was carried on, seems to be a variation of the ancient terms Melech, Bochus, the Lord Bochus: with the prefix M = 600. Bacchus was Dionusus; and in many countries was called Bochus and Bocchus from the Och, Og, and Occha, or Waters—*i.e.*, the Holy Spirit. See Part I., page 107. Note 31.

53. And as these Messianic names or symbols prevailed all over Europe and Asia, so we find the same idea in the South American continent. I have already shown this in Part I. I add here another proof, if any still were needed. The great T' Ao-Kalli (the Apocalyptic AO

and the Hindu Cali) of Cholula [see Part I., page 135], the word Tao itself being probably a form of Di, whence the Greek Θεός and the Latin Deus), had an altar on its top dedicated to Quetzalcoatl, whose name signifies a Serpent clothed with green feathers [emerging from the ocean, for green was a symbol of the sea with the Mexicans—the feathers might, however, represent the winged celestial nature]. He was a white and bearded man, like the Bochica of the Muyscas. He was high priest, legislator, chief of a religious sect, which, like the Soonyasses and Buddhists of Hindostan, inflicted on themselves the most cruel penances. *His reign was the golden age of the people of Anahuac* [Enoch's land]. At that 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. See APOCALYPSE, Section 7. But this reign, like that of Saturn, and the happiness of the world, were not of long duration: the Great Spirit offered Quetzalcoatl a beverage, which, rendering him immortal, inspired him with a taste for travelling, and particularly with an irresistible desire of visiting a distant country, called by tradition Tlapalla [Heaven]. Quetzalcoatl, in crossing the territory of Cholula, yielded to the entreaties of the inhabitants, who offered him the reins of government. He dwelt twenty years among them, taught them to cast metals, ordered fasts of eight days, and regulated the intercalations of the year. *He preached peace and good-will to men, and would permit no other offerings to the Divinity than the first fruits of the harvest.* From Cholula, Quetzalcoatl passed on to the mouth of

the river Goasacoalco, where *he disappeared*, after having declared to the Cholulans that *he would return* to govern them again and renew their happiness [that is, that a new Messenger would re-appear in the Cycle]. So the Ninth Messenger is said to have declared. *I will not leave you comfortless: I will come to you.* JOHN xiv. 18. And again: *Ye have heard how I said unto you, I go away, and come again unto you.* *ib.* 28. And the reader will find it to be a characteristic of the Messenger Gods of each country that there is always a tradition that they will come again. This proves the antiquity, as well as the universality, of the mythic idea, founded, as I believe, on the APOCALYPSE, Sections 2, 28; connected also, probably, with the reappearance of the Seventh Messenger, as the Ninth, and of the Eleventh Messenger as the Twelfth, of which some prophetic intimation may have been given. It was the posterity of this Saint whom the unhappy Montezuma thought he recognized in the soldiers of Cortez. *We know by our Books*, said he, in his first interview with the Spanish general, that myself and those who inhabit this country are not natives, but strangers, who came from a great distance [emigrants or colonists in primeval ages; or probably it alludes to the lapse of spirits]. We know also that the Chief who led our ancestors hither returned for a certain time to his primitive country [Heaven], and thence came back [re-appeared in the Cycle] to seek those who were here established. He found them married to the women of this land, having a numerous posterity, and living in cities which they had built. Our ancestors hearkened not to their Ancient Master, and he returned alone. We have always believed that his descendants would one day

come to take possession of this country. Since *you arrive from the Sun*, and as you assure me you have long known us, I cannot doubt but that the King who sends you *is our natural master*. This descent from the Sun so clearly alludes to the divine birth in the Naronic Cycle, that I suppose no one can doubt it. All ancient mythology is full of such allusions. See Part I., page 302. The Spaniards of course took good care not to disabuse the minds of the Red Men of their illusion, and so they fell an easy conquest. See Part I., page 172.

54. In the old Greek mythology we have the Messenger thus symbolized. Violet-haired Ev-Ad-nè [Ihv, יהוה, Ad, אד, God, נה, ה. Anima; this is the Quadnè mentioned *ante*, page 31] was the daughter of Pitanè. When she grew up, her charms attracted the love of Apollo [the Sun-God in his solar emblem]. The consequence of her intercourse with the God did not escape the observation of Æpytos, who, filled with anger and concern, journeyed to Pytho, to consult the oracle about this unhappy affair. While he was absent, Evadnè, who had gone to the fount Phæsanè, felt her pains come on. She laid down her silver pitcher, and loosed her purple-yellow girdle, and, beneath the dark foliage, brought forth her divine-minded son. The gold-haired God had sent the mild Eleutho and the Moiræ to ease her labour, and bring his offspring to the light. The mourning mother left her new-born babe on the ground, and two green-eyed serpents came, by the direction of the gods, and fed him on the honey of bees. When Æpytos returned from rocky Pytho, he inquired after the child which Evadnè had borne; for Phœbus, he said, had told him that *he would be a renowned prophet, and that his race should never fail*.

All declared that they had seen or heard nothing of the babe, who was now five days old, but lay *concealed in the rushes* [like Amosis] and extensive thicket; his tender body bedewed with the yellow and purple rays of the violets which surrounded him, and hence his mother called him Iamos, or Violetty. On attaining the fruit of pleasing gold crowned youth, Iamos went into the stream of the Alpheios, and by night in the open air, called on Poseidon, his wise, powerful ancestor, and on the bow-bearing guardian of god-built Delos, to grant him public honour. The voice of his father replied, directing him to follow, and, unseen, he brought him to the hill of Kronos, at Olympia, where he gave him the double treasure of prophecy, by augury and by entrail inspection. When Heracles came to Olympia, and established the festival of Zeus, Iamos, by his direction, founded a Temple, at which he and his posterity, the Iamids [Aum-Ids, Ahmids, Om-Ids], continued to officiate.

55. Zeus, says the legend, becoming enamoured of the beauty of Europa, or the far-seeing, the daughter of Phoenix (the Naros), changed himself into a beautiful White Bull [the Sun], and approached her, breathing saffron [sunlight] from his mouth, as she was gathering flowers with her companions in a mead near the sea-shore. Europa, delighted with the tameness and beauty of the animal, caressed him, crowned him with flowers, and at length ventured to mount on his back. The disguised god immediately made off with his lovely burden, ran along the waves of the sea, and stopped not till he arrived at Crete, not far from Gortyna. Here he resumed his own form, and beneath a plane tree embraced the trembling Maid. The fruit of his caresses was a son,

Minos [Ma-Nu]. In the same manner Triptolemus was the son of the noble Cereus; his mother Ceres nourished him when young with *divine celestial milk*, and in the night covered him with heavenly fire. Thus, in time, he grew beautiful and strong, and was eventually dispatched by Ceres in a celestial Chariot drawn by Winged Serpents, or Seraphim, over the earth, to show mankind the use of corn. *Cearas* in the old Irish is Fire. Hence Ur-Iin (the Angel or Messenger of Fire) is a Tibetan name for the Child of the Naros; and they symbolize him by a Flower, which his mother (the Holy Spirit) is represented in their temples as holding in her hand. So the angel Gabriel, in the papal pictures, is represented as presenting a lily (that is, a heaven-sent son) to Mary. See Part I., page 60. May not this Uri-Iin be the same as Uri-El?

56. The same religious truth is conveyed in the old tradition of Branchus [the Branch], who was the son of the Sun in this wise. His mother dreamed that the Sun entered her mouth, and passed through her body, by which she became pregnant and brought forth a son. This boy, when grown, having rambled in the woods, was one day met by his Father, who, after kissing him, bestowed on him a crown [see APOCALYPSE, Section 12] and sceptre. The youth became a Prophet—he did not die, but disappeared. So it is written mythically of Jesus. *And their eyes were opened, and they knew him, and he vanished out of their sight.* LUKE xxiv. 31. The scepter is the rod mentioned in the APOCALYPSE, Section 50. A magnificent temple was erected to him and to the Sun, under the title of Apollo Philæsius, from φιλεῖν, to kiss; whence Statius says, *he was in honour equal to his Father.* This temple was at Didyma. Though burned by the

Persians, it was afterwards rebuilt by the Persians, and so magnificently as to exceed in extent all the temples of Greece: its bulk was too great to admit of a covering, and its circumference included five furlongs of ground. See Part I., page 275, where the Branch of Fire is spoken of. See also APOCALYPSE, Section 7. Note that the name Philæsius is mystic, and that it really is Il, God, and Asi, a primeval name for the first peoples; wherefore the true interpretation is, the god of the Asi; the Ph or digamma is added merely for euphony.

57. Pausanias relates a curious instance of the belief entertained at Elis of the coming of a Saviour-Messiah. The Lucina here mentioned [Luk-ina] was the Sacred Spirit in her parturient character, and the god to whom they erected a Temple was her son. The woman mentioned as having presented him to the army was a departure from the original mythos. After he has told us that Lucina had a Temple at Olympia,* and a Priestess who ministered to her, he adds, Sosipolis had also his, who is bound to strict chastity. 'Tis she that makes all the necessary purifications, and offers to the god, according to the manner of the Eleans, a kind of cake kneaded with honey. In the fore-part of the temple, for the temple is double, there is an altar dedicated to Lucina, and thither the men have free access; farther in is the place where Sosipolis is adored; nobody enters thither but the Priestess, and she too, before she exercises her ministry, covers her head and her face with a white veil. The virgins and matrons remain in the Temple of Lucina, where they sing a hymn, and burn perfumes in honour of Sosipolis;

* In Elis.

but they use no wine in their libations. To swear by Sosipolis, is to the Eleans an inviolable oath. As for this god, continues the author, the Eleans give the following account of him. The Arcadians having invaded Elis, the Eleans marched against them; and when they were upon the point of giving battle, a woman presented herself to them, having a child upon the breast, and told them that child would fight for them. He was set naked upon the head of the army, and presently was seen to transform himself into a Serpent, a prodigy which terrified the enemy, and obliged them to fly. As by this adventure Elis was saved, so they give the name of Sosipolis to the Child,* and built him the temple we have now mentioned, in that very spot where, after transforming himself into a Serpent, he had disappeared. As Lucina had presided over the birth of this wonderful Child, so they set apart for her a part of the edifice and of the sacrifices that were therein offered. Note that the Sos $\Psi\Psi$ in this name is also in the Hebrew, and means *Six*.

58. The birth place of the Messianic Messenger, who passed in various countries under the name of Bacchus (14), called Sabazius or Sabaoth, was claimed by several places in Greece, but on mount T'El M'Issus, in Thrace, his worship seems to have been chiefly celebrated. He was born of a Virgin *on the 25th of December*; he performed great miracles for the good of mankind particularly one in which *he changed water into wine*; he rode in a triumphal procession on an ass; he was put to death by the Titans, and rose again from the dead on the 25th of March; he was commonly called *the Saviour*. In his

* Saviour of the City.

Mysteries he was always shewn to the people as an infant, as Jesus is by the Christians at this very day on Christmas day morning in Rome. On the 23rd of March the dead body of a young man was exhibited with great lamentations, and on the 25th it was supposed to be revived, when grand rejoicings took place. At this time of the year the images in Italy are all covered in like manner with *black veils* even to this day; as any one may see who will go thither *a little before Easter*. Bacchus was called Omestes, explained, *the devourer*. This is, in fact, the Om Esta of Persia, or God of Vesta and Easter. At Chios and Tenedos he was called Omadios. This is correctly the God or the holy Om: Ahmid, or Ahmed, the desire of all Nations: hence the derivative Lamad, which is a primitive word, למל, and means to learn. In the Orgies of Dionusus, the Greeks sung out the words Υης Αττης. The Υης was the sacred *nomen, cognomen, et omen*. Αττης, Αττης, or Atis [see Part II., page 116, 324, 608, 670], was an invocation of the female Principle of Generation—the Great Mother. Bishop Walton says: Chaldaicè, *mulier אַתָּא ata, vel אַתָּתָא atta, dicitur*. Atta in Chaldee means Woman: *the Woman pre-eminently*. Thus we find Bacchus called Vesta, as we have before found him called Ceres; for the word Vesta in Chaldaic is אַתָּשָׁא *asta*: this word in Persian is Atesh; both having the same meaning—that of Fire. Here we have the anagram, At-Ish, Esh-ta; here also we have the Male-Female: and the Messenger identified as one with AO, and Aleim.

59. The Amonians, says Bryant, wherever they came founded cities to his honour: hence places called Nusa will often occur. Hesychius says that there were both cities and mountains styled Nusean in many parts of the

world: and he instances in Arabia, Ethiopia, Egypt, Babylonia, Eruthrea, Thracia, Thessaly, Cilicia, India, Libya, Lydia, Macedonia, the Island of Naxos; also a Nusa near mount Pangaius; and a place of this name in Syria, the same which was called afterward Scythopolis. There was also a place called Nusa upon mount Caucasus, and upon Helicon, also in the island Eubœa, where was a notion that grapes would blossom and come to perfection in one day. Of the Nusa in India Philostratus takes notice, and says that from thence Dionusus had the title of Nusias [or Ieue-Nissi]. *Analysis* iii. 19. And in the spirit of the universal joy which prevailed at the Dio-Nysiac or Messianic Epiphany, mentioned in the Apocalypse, section 7, we read, says Bryant, that when Berœe, whom Nonnus styles both Paphia and Kuthereia, was delivered, there was an immediate joy through the creation. Every animal testified its gladness. The lion ramped, the pard sported, the neighing of the horse was heard: none of them betrayed any ferity, but gambled and played with the greatest innocence and affection. *Analysis* iii. 217. We may conclude from all this that when the Jews called on Jehovah Nissi, they simply meant, like their neighbours, to invoke the aid of the Ma-Nu or Messenger. See Part I., page 326.

[60. The fable of Saturn, continues Sir William, having been thus analysed, let us proceed to his descendants; and begin, as the poet advises, with Jupiter, whose supremacy, thunder, and libertinism, every boy learns from Ovid; while his great offices of Creator, Preserver, and Destroyer, are not generally considered in the systems of European mythology. The Romans had, as we have before observed, many Jupiters, one of whom was only

the Firmament personified, as Eunius clearly expresses it :—

Aspice hoc sublime candens, quem invocant omnes
Jovem.

This Jupiter or Diespiter is the Indian God of the visible heavens, called Indra, or the King; and the Divespeter, or Lord of the Sky; who has also the character of the Roman Genius, or chief of the Good Spirits; but most of his epithets in Sanscrit are the same with those of the Ennian Jove. His consort is named Sachi; his celestial city, Amaravati: his palace, Vaijayanta; his garden, Nandana; his elephant, Airavat; his chief charioteer, Matali; and his weapon, Vajra, or the thunderbolt: he is the regent of winds and showers; and though the East is peculiarly under his care, yet his Olympus is Meru, or the north pole, allegorically represented as a mountain of gold and gems. With all his power he is considered as a subordinate Deity, and far inferior to the Indian Triad, Bramá, Vishnu, and Mahádeva, or Siva, who are three *forms* of one and the same Godhead: thus the principal divinity of the Greeks and Latians, whom they called Zeus and Jupiter, with irregular reflexions Dios and Jovis, was not merely Fulminator, the Thunderer, but like the destroying power of India, Magnus Divus, Ultor, Genitor; like the preserving power, Conservator, Soter, Opitulus, Altor, Ruminus; and like the creating power, the Giver of Life; an attribute which I mention here on the authority of Cornutus, a consummate master of mythological learning. We are advised by Plato himself, to search for the roots of Greek words in some barbarous, that is, foreign soil; but, since I look upon etymological conjectures

as a weak basis for historical inquiries, I hardly dare suggest, that Zev, Siv, and Jov, are the same syllable differently pronounced. It must, however, be admitted, that the Greeks having no palatial *sigma*, like that of the Indians, might have expressed it by their *zéta*, and that the initial letters of *zugon* and *jugum* are (as the instance proves) easily interchangeable.

61. Let us now descend from these general and introductory remarks, to some particular observations on the resemblance of Zeus, or Jupiter, to the triple divinity Vishnu, Siva, Brahmá; for that is the order in which they are expressed by the letters A, U, and M, which coalesce, and form the mystical word O'M; a word which never escapes the lips of a pious Hindu, who meditates on it in silence. Whether the Egyptian ON, which is commonly supposed to mean the Sun, be the Sanscrit monosyllable, I leave others to determine. It must always be remembered that the learned Indians, as they are instructed by their own books, in truth, acknowledge only One Supreme Being, whom they call Brahm, or the Great One, in the neuter gender: they believe his essence to be infinitely removed from the comprehension of any mind but his own; and they suppose him to manifest his power by the operation of his divine spirit, whom they name Vishnu, the Pervader, and Narayan, or Moving on the Waters, both in the masculine gender, whence he is often denominated the First Male; and by this power they believe that the whole order of nature is preserved and supported: but the Vedantis, unable to form a distinct idea of brute matter independent of mind, or to conceive that the work of Supreme Goodness was left a moment to itself, imagine that the Deity is ever present to his work,

and constantly supports a series of perceptions, which, in one sense, they call illusory; though they cannot but admit the reality of all created form, as far as the happiness of creatures can be affected by them. When they consider the Divine Power exerted in creating, or in giving existence to that which existed not before, they call the Deity Brahma in the masculine gender also; and when they view him in the light of Destroyer, or rather Changer of forms, they give a thousand names, of which Siva, Isa, or Iswara, Rudra, Hara, Sambhu, and Mahadeva, or Mahesa, are the most common. The first operations of these three Powers are variously described in the different Puranas by a number of allegories, and from them we may deduce the Ionian Philosophy of Primeval Water, the doctrine of the Mundane Egg, and the veneration paid to the Nymphæ, or Lotos, which was anciently revered in Egypt, as it is at present in Hindustan, Tibet, and Nepal. The Tibetians are said to embellish their temples and altars with it: and a native of Nepal made prostrations before it on entering my study, where the fine plant and beautiful flowers lay for examination. Mr. Holwell in explaining his first plate, supposes Brahma to be floating on a leaf of *betel* in the midst of the abyss; but it was manifestly intended by a bad painter for a lotos leaf, or for that of the Indian fig-tree; nor is the species of pepper, known in Bengal by the name of Tambula, and on the coast of Malabar, by that of *betel*, held sacred, as he asserts, by the Hindus, or necessarily cultivated under the inspection of Brahmans; though, as the vines are tender, all the plantations of them are carefully secured, and ought to be cultivated by

a particular tribe of Sudras, who are thence called Tambulis.

62. That Water was the primitive element, and first work of the Creative Power, is the uniform opinion of the Indian philosophers; but, as they give so particular an account of the general deluge, and of the creation, it can never be admitted that their whole system arose from traditions concerning the flood only, and it must appear indubitable, that their doctrine is in part borrowed from the opening of Birasit, or Genesis, than which a finer passage, from the first word to the last, never flowed, or will flow, from any human pen: *In the beginning* God created the heavens and the earth. And the earth was void and waste, and darkness was on the face of the deep, and the Spirit of God *moved upon* the face of the waters: and God said, *Let light be*—and *Light was*. The sublimity of this passage is considerably diminished by the Indian paraphrase of it, with which Menu, the son of Brahma, begins his address to the sages, who consulted him on the formation of the universe. This world (says he) was all darkness, undiscernible, undistinguishable, altogether as in profound sleep: till the self-existent invisible God, making it manifest with five elements, and other glorious forms, perfectly dispelled the gloom. He, desiring to raise up various creatures by an emanation from his own glory, first created the *waters*, and impressed them with a power of motion: by that power was produced a golden egg, blazing like a thousand suns, in which was born Brahma, self-existing, the great parent of all rational beings. The waters are called nara, since they are the offspring of Nera, or Iswara; and thence was Narayana named,

because his first *ayana*, or *moving*, was on them. That which is, the Invisible Cause, Eternal, Self-existing, but unperceived, becoming masculine *from neuter*, is celebrated among all creatures by the name of Brahma. That God, having dwelled in the Egg, through revolving years, Himself meditating on himself, divided it into two equal parts; and from those halves formed the heavens and the earth, placing in the midst the subtil ether, the eight points of the world, and the permanent receptacle of waters.

63. To this curious description, with which the Manava Sastra begins, I cannot refrain from subjoining the four verses, which are the text of the Bhagavat, and are believed to have been pronounced by the Supreme Being to Brahma: the following version is most scrupulously literal: I. Even I was, even at first, not any other thing; that which exists unperceived; supreme: afterwards *I am that which is*: and he who must remain, am I. II. Except the *First Cause*, whatever may appear, and may not appear, in the mind, know that to be the mind's Maya, or Delusion, as light, as darkness. III. As the great elements are in various beings, entering, yet not entering (that is, pervading, not destroying,) thus am I in them, yet not in them. IV. Even thus far may inquiry be made by him who seeks to know the principle of mind, in union and separation, which must be *everywhere always*. Wild and obscure as these ancient verses must appear in a naked verbal translation, it will perhaps be thought by many, that the poetry or mythology of Greece and Italy afford no conceptions more awfully magnificent.

64. As to the creation of the world, in the opinion of

the Romans, Ovid, who might naturally have been expected to describe it with learning and elegance, leaves us wholly in the dark, which of the Gods was the actor in it. Other mythologists are more explicit; and we may rely on the authority of Cornutus, that the old European heathens considered Jove (not the son of Saturn, but of the Ether, that is, of an unknown parent) as the great Life-giver, and Father of Gods and Men: to which may be added the Orphean doctrine, preserved by Proclus, the abyss and empyreum, the earth and sea, the Gods and Goddesses, were produced by Zeus, or Jupiter. In this character he corresponds with Brahma; and, perhaps, with that God of the Babylonians (if we can rely on the accounts of their ancient religion), who, like Brahma, reduced the universe to order, and, like Brahma, *lost his head*, with the blood of which new animals were instantly formed. I allude to the common story, the meaning of which I cannot discover, that Brahma had five heads, till one of them was cut off by Narayan.

65. That, in another capacity, Jove was the Helper and Supporter of all, we may collect from his old Latin epithets, and from Cicero, who informs us, that his usual name is a contraction of Juvans Pater; an etymology which shews the idea entertained of his character, though we may have some doubt of its accuracy. Callimachus, we know, addresses him as *the bestower of all good, and of security from grief*; and, *since neither wealth without virtue, nor virtue without wealth, give complete happiness*, he prays, like a wise poet, for both. An Indian prayer for riches would be directed to Lacshmi, the wife of Vishnu, since the Hindu goddesses are believed to be the *powers* of their respective lords.

66. As to Cuvera, the Indian Plutus, one of whose names is Paulastya, he is revered, indeed, as a magnificent Deity, residing in the palace of Alaca, or borne through the sky in a splendid car, named Pushpaca, but is manifestly subordinate, like the other seven Genii, to three principal Gods, or rather to the principal God considered in three capacities. As the Soul of the world, or the pervading Mind, so finely described by Virgil, we see Jove represented by several Roman poets; and with great sublimity by Lucan in the known speech of Cato concerning the Ammonian oracle: Jupiter is wherever we look, wherever we move. This is precisely the Indian idea of Vishnu, according to the four verses above exhibited: not that the Brahmans imagine their male Divinity to be the Divine Essence of the Great One, which they declare to be wholly incomprehensible; but since the power of preserving created things by a super-tending providence, belongs eminently to the Godhead, they hold that power to exist transcendently in the preserving member of the Triad, whom they suppose to be everywhere always; not in substance, but in spirit and energy: here, however, I speak of the Vaishnavas; for the Saivas ascribe a sort of preeminence to Siva, whose attributes are now to be concisely examined.

67. It was in the capacity of Avenger and Destroyer [Cabir], that Jove encountered and overthrew the Titans and Giants, whom Typhon, Briareus, Tityus, and the rest of their fraternity, led against the God of Olympus; to whom an eagle brought lightning and thunderbolts during the warfare. Thus, in a similar contest between Siva and the Daityas, or children of Diti, who frequently rebelled against heaven, Brahma is believed to have

presented the God of Destruction with fiery shafts. One of the many poems, entitled Ramayan, the last book of which has been translated into Italian, contains an extraordinary dialogue between the crow Bhushunda, and a rational eagle, named Garuda, who is often painted with the face of a beautiful youth, and the body of an imaginary bird; and one of the eighteen Puranas bears his name, and comprises his whole history. M. Sonnerat informs us that Vishnu is represented in some places riding on the Garuda, which he supposes to be the Pondicheri eagle of Brisson, especially as the Brahmans of the coast highly venerate that bird, and provide food for numbers of them at stated hours. I rather conceive the Garuda to be a fabulous bird; but agree with him that the Hindu God who rides on it resembles the ancient Jupiter. In the old temples at Gaya, Vishnu is either mounted on this poetical bird, or attended by it, together with a little page; but, lest an etymologist should find Ganymed in Garud, I must observe that the Sanscrit word is pronounced Garura; although I admit that the Grecian and Indian stories of the celestial bird and the page appear to have some resemblance. As the Olympian Jupiter fixed his court and held his councils on a lofty and brilliant mountain, so the appropriated seat of Mahadeva, whom the Saivas consider as the Chief of the Deities, was mount Cailasa, every splinter of whose rocks was an inestimable gem. His terrestrial haunts are the snowy hills of Himalaya, or that branch of them to the East of the Brahmaputra, which has the name of Chandrasic'hara, or the Mountain of the Moon. When, after all these circumstances, we learn that Siva is believed to have three eyes, whence he is named also

Trilochan, and know from Pausanias, not only that Triophthalmos was an epithet of Zeus, but that a statue of him had been found so early as the taking of Troy with a third eye in his forehead, as we see him represented by the Hindus, we must conclude that the identity of the two Gods falls little short of being demonstrated.

68. In the character of Destroyer also, we may look upon this Indian Deity as corresponding with the Stygian Jove or Pluto; especially since Cali, or Time, in the feminine gender, is a name of his consort, who will appear hereafter to be Proserpine. Indeed, if we can rely on a Persian translation of the Bhagavat (for the original is not yet in my possession), the Sovereign of Patala, or the Infernal Regions, is the King of Serpents, named Seshanaga; for Crishna is there said to have descended with his favourite Arjun to the seat of that formidable divinity, from whom he instantly obtained the favour which he requested, that the souls of a Brahman's six sons, who had been slain in battle, might reanimate their respective bodies; and Seshanaga is thus described. He had a gorgeous appearance, with a thousand heads, and on each of them a crown set with resplendent gems, one of which was larger and brighter than the rest; his eyes gleamed like flaming torches; but his neck, his tongues, and his body were black; the skirts of his habiliment were yellow, and a sparkling jewel hung in every one of his ears; his arms were extended, and adorned with rich bracelets; and his hands bore the holy shell, the radiated weapon, the mace for war, and the lotos. Thus Pluto was often exhibited in painting and sculpture with a diadem and sceptre; but himself and his equipage were of the blackest shade.

69. There is yet another attribute of Mahadeva, by which he is too visibly distinguished in the drawings and temples of Bengal. To destroy, according to the Vedantis of India, the Sufis of Persia, and many philosophers of our European schools is only to generate and reproduce in another form. Hence the God of Destruction is holden in this country to preside over Generation; as a symbol of which he rides on a white bull. Can we doubt that the loves and feats of Jupiter Genitor (not forgetting the white bull of Europa), and his extraordinary title of Lapis, for which no satisfactory reason is commonly given, have a connection with the Indian Philosophy and Mythology?

70. Here may be introduced the Jupiter Marinus, or Neptune of the Romans, as resembling Mahadeva in his generative character; especially as the Hindu God is the husband of Bhavani, whose relation to the Waters is evidently marked by her image being restored to them at the conclusion of her great festival called Durgotsava. She is known also to have attributes exactly similar to those of Venus Marina, whose birth from the sea-foam, and splendid rise from the conch in which she had been cradled, have afforded so many charming subjects to ancient and modern artists; and it is very remarkable, that the Rembha of Indra's court, who seems to correspond with the popular Venus, or Goddess of Beauty, was produced, according to the Indian fabulists, from the froth of the churned ocean. The identity of the trisula and the trident, the weapon of Siva, and of Neptune, seems to establish this analog; and the veneration paid all over India to the large buccinum, especially when it can be found with the spiral line and mouth turned from left to

right, brings instantly to our mind the music of Triton. The Genius of Water is Varuna; but he, like the rest, is far inferior to Mahesa, and even to Indra, who is the Prince of the beneficent Genii.

71. This way of considering the Gods as individual substances, but as distinct persons in distinct characters, is common to the European and Indian systems; as well as the custom of giving the highest of them the greatest number of names; hence, not to repeat what has been said of Jupiter, came the triple capacity of Diana; and hence her petition in Callimachus, that she might be polyonymous, or many-titled. The consort of Siva is more eminently marked by these distinctions than those of Brahma or Vishnu: she resembles the Isis Myrionymous, to whom an ancient marble, described by Gruter, is dedicated; but her leading names and characters are Parvati, Durga, Bhavani.

72. As the Mountain-born Goddess, or Parvati, she has many properties of the Olympian Juno: her majestic deportment, high spirit, and general attributes, are the same; and we find her both on Mount Cailasa, and at the banquets of the Deities, uniformly the companion of her husband. One circumstance in the parallel is extremely singular; she is usually attended by her son Cartikeya, who rides on a peacock; and in some drawings his own robe seems to be spangled with eyes; to which must be added that, in some of her temples; a peacock, without a rider, stands near her image. Though Cartikeya, with his six faces and numerous eyes, bears some resemblance to Argus, whom Juno employed as her principal wardour, yet as he is a deity of the second class, and a commander of celestial armies, he seems clearly to

be the Orus of Egypt, and the Mars of Italy; his name, Scanda, by which he is celebrated in one of the Puranas, has a connection, I am persuaded, with the old Secander of Persia, whom the poets ridiculously confound with the Macedonian.

73. The attributes of Durga, or difficult of access, are also conspicuous in the festival above mentioned, which is called by her name, and in this character she resembles Minerva; not the peaceful inventress of the fine and useful arts, but Pallas, armed with a helmet and spear: both represent heroic virtue, or valour united with wisdom; both slew demons and giants with their own hands, and both protected the wise and virtuous, who paid them due adoration. As Pallas, they say, takes her name from vibrating a lance, and usually appears in complete armour, thus *Curis*, the old Latian word for a spear [and the Sun] was one of Juno's titles; and so, if Giraldus be correct, was *Hoplosmia*, which at Elis, it seems, meant a female dressed in panoply, or complete accoutrements. The unarmed Minerva of the Romans apparently corresponds as patroness of Science and Genius, with *Sereswati*, the wife of Brahma, and the emblem of his principal creative power. Both Goddesses have given their names to celebrated grammatical works; but the *Sareswata* of Sarupacharya is far more concise, as well as more useful and agreeable than the Minerva of Sanctius. The Minerva of Italy invented the flute, and *Sereswati* presides over melody: the protectress of Athens was even, on the same account, surnamed *Musike*. Many learned mythologists, with Giraldus at their head, consider the peaceful Minerva as the Isis of Egypt, from whose temple at Sais a wonderful inscription is quoted

by Plutarch, which has a resemblance to the four Sanscrit verses above exhibited as the text of the Bhagavat: I am all that hath been, and is, and shall be; and my veil no mortal hath ever removed. For my part, I have no doubt that the Iswara and Isi of the Hindus are the Osiris and Isis of the Egyptians; though a distinct essay in the manner of Plutarch would be requisite in order to demonstrate their identity: they mean, I conceive, the Powers of Nature considered as Male and Female; and Isis, like the other goddesses, represents the active power of her lord, whose eight forms, under which he becomes visible to man, were thus enumerated by Calidasa near two thousand years ago. Water was the first work of the Creator; and Fire receives the oblation of clarified butter, as the law ordains: the sacrifice is performed with solemnity: the two lights of heaven distinguish time; the subtile Ether, which is the vehicle of sound, pervades the universe; the earth is the natural parent of all increase; and by air all things breathing are animated. May Isa, the power propitiously apparent in these eight forms, bless and sustain you! The five elements, therefore, as well as the Sun and Moon, are considered as Isa, or the Ruler, from which word Isi may be regularly formed; though Isani be the usual name of his active power, adored as the Goddess of Nature. I have not yet found in Sanscrit the wild, though poetical, tale of Io; but am persuaded that, by means of the Puranas, we shall in time discover all the learning of the Egyptians without decyphering their hieroglyphics. The bull of Iswara seems to be Apis or Ap, as he is more correctly named in the true reading of a passage in Jeremiah; and if the veneration shown, both in Tibet

and India, to so amiable and useful a quadruped as the Cow, together with the regeneration of the Lama himself, have not some affinity with the religion of Egypt, and the idolatry of Israel, we must at least allow that circumstances have wonderfully coincided.

74. Bhavani [Vanni, Vaunus] now demands our attention; and in this character I suppose the wife of Mahadeva to be as well the Juno Cinxia, or Lucina of the Romans (called also by them Diana Solvizona, and by the Greeks, Illithyia) as Venus herself: not the Italian Queen of Laughter and Jollity, who, with her Nymphs and Graces, was the beautiful child of poetical imagination, and answers to the Indian Rembha, with her celestial train of Apsaras, or damsels of paradise; but Venus Urania, so luxuriantly painted by Lucretius, and so properly invoked by him at the opening of a poem on nature: Venus presiding over generation, and, on that account exhibited sometimes of both sexes (an union very common in the Indian sculptures), as in her bearded statue at Rome, in the images perhaps called Hermathena, and in those figures of her which had the form of a conical marble; for the reason of which figure we are left (says Tacitus) in the dark. The reason appears too clearly in the temples and paintings of Hindustan; where it never seems to have entered the heads of the legislators or people, that anything natural could be offensively obscene; a singularity which pervades all their writings and conversation, but is no proof of depravity in their morals. See Part II., 580.

75. Both Plato and Cicero speak of Eros, or the Heavenly Cupid, as the son of Venus and Jupiter; which proves that the Monarch of Olympus and the Goddess of

Fecundity were connected, as Mahadeva and Bhavani. The God Cama, indeed, had Maya and Casyapa, or Uranus, for his parents, at least according to the mythologists of Cashmir; but, in most respects, he seems the twin-brother of Cupid, with richer and more lively appendages. One of his many epithets is Dipaca, the Inflamer, which is erroneously written Dipuc [Cupid read backwards]; and I am now convinced that the sort of resemblance which has been observed between his Latin and Sanscrit names is accidental: in each name the three first letters are the root, and between them there is no affinity. Whether any mythological connection subsisted between the amaracus, with the fragrant leaves of which Hymen bound his temples, and the tulasi of India, must be left undetermined: the botanical relation of the two plants (if amaracus be properly translated marjoram) is extremely near.

76. One of the most remarkable ceremonies in the festival of the Indian Goddess is that before mentioned, of casting her image into the river. The Pandits, of whom I inquired concerning its origin and import, answered, that it was prescribed by the Veda, they knew not why; but this custom has, I conceive, a relation to the doctrine that Water is a form of Iswara, and consequently of Isani, who is evidently represented by some as the patroness of that element, to which her figure is restored after having received all due honours on earth, which is considered as another form of the God of Nature, though subsequent, in the order of creation, to the primeval fluid. There seems no decisive proof of one original system among idolatrous nations in the worship of river-gods and river-goddesses, nor in the homage paid to their streams, and the ideas of

purification annexed to them, since Greeks, Italians, Egyptians, and Hindus might (without any communication with each other) have adored the several divinities of their great rivers, from which they derived pleasure, health, and abundance. The notion of Doctor Musgrave, that large rivers were supposed, from their strength and rapidity, to be conducted by gods, while rivulets only were protected by female deities, is, like most other notions of grammarians on the genders of nouns, overthrown by facts. Most of the great Indian rivers are feminine; and the three goddesses of the waters, whom the Hindus chiefly venerate, are Ganga, who sprang, like armed Pallas, from the head of the Indian Jove; Yamuna, daughter of the Sun; and Sereswati. All three met at Prayaga, thence called Triveni, or the three platted locks; but Sereswati, according to the popular belief, sinks underground, and rises at another Triveni near Hugli, where she rejoins her beloved Ganga. The Brahma-putra is, indeed, a male river; and, as his name signifies the Son of Brahma, I thence took occasion to feign that he was married to Ganga, though I have not yet seen any mention of him, as a god, in the Sanscrit books.]

77. The foregoing observations on Jove betray the same blind adherence to Paulism to which I have before alluded. Jones evidently took upon trust all the nonsense that he had read in mythologists, and did not exercise any independent judgment upon it. If Indra be really identical with Jove in his lower aspect, then Indra means simply the Messenger; but the truth is, all these various mythological names tend only to confusion. Brahm is God, Brahma is God and the Spirit, the Bi-Une, the Aleim: sometimes the Holy Spirit apart from God:

Vishnu, Siva, Chrishna, Indra, Mahadeva, Rudra, Sambhu, and a host of others, *are but different titles, like the gods of Greece, for the Messenger of Heaven*: though the Brahmins pretend that they are different gods, and the Paulite missionaries and mythologists ignorantly or fraudulently follow in their track. This it is which involves us, when reading the Hindu mythology, in the deepest error. Could we but get to the fountain head, we should find them one and the same; but we cite the wild fancies of the visionaries of the East as we do the nonsensical legends of the monks and poets of the West, and think that in them we find the religion which they profess. In the former, every temple gives its own name to a god: it then exalts him above all the others; it makes him conquer them in battle, or bind them in subjection: this it does for the profit of the priest, not for the enlightenment of the laity. So in the Romish system each fraternity exalts its own saint, or martyr, or founder, above all others, and invents the most blasphemous stories to support that fancied exaltation. But they do not identify those saints with God as the Brahmins do: hence Europe is exempt from the horrible confusion which has thus been created in India, and which confusion our missionaries convert to their own profit by perpetual misrepresentation, instead of honestly striving to clear up the difficulties occasioned by this Brahminical falsehood.

78. In this part, also, of Jones's Essay we find Water mentioned as the primeval element: this is the primeval creed of the Holy Spirit, who is so symbolized. She is Ganesa, and Varuna, and Iswara, and Lachsmi, and Narayana, and Bhavani, while Jones absurdly supposes her to be a male. She *may*, like Silenus, have been

so represented symbolically by those who knew the mystic secret of the sexes—the Male-Female, as Gaun-Issa sometimes is: but there can be no question that she represents the Queen of Heaven, the Divine Wisdom of the spheres. She is alluded to in the mystical line of Euripides, Ω Νυξ μελαινα χρυσεων αστρων τροφε. O black Neit, Nurse of the Golden Stars; where the Greek word signifying black is a compound of the primitive M-EL and AIN: radicals, which I have already explained; as the Golden Stars mean the Messengers, of whom she is the Nurse. All these, as well as the Naros, were part of the Apocalyptic mysteries. *The secret things*, says the Seventh Menu, alluding to the mysteries revealed in the Apocalypse, *belong unto the Lord our God: but those things which are made known belong unto us and to our children for ever.* DEUT. xxix. 29 (15). The reader is cautioned against adopting as true any part of the Hindu religion as here travestied, or, indeed, of any primeval creed, such drivelling as that Brama (the Holy Spirit) had five heads till one was cut off by Narayan (also the Holy Spirit, as Bi-Une, AO). This is as absurd as the Paulite Trinity, or the Three Gods in One, of whom the Second crucified himself, while the First and Third, with whom he was indissolubly connected, were not crucified at all, but were happy in heaven all the time.

79. With reference to the attribute of Maha-Deva [the Great God], by which “he is too visibly distinguished in the drawings and temples of Bengal,” Jones alludes to the lingam, or phallic emblem of productiveness, with which all our hypocritical missionaries appear to be so shocked that they consider its mention equivalent to utter condemnation of the religion to which it belongs.

But in India no idea of indelicacy ever accompanies this emblem; they look upon it as we look upon the same symbol crowning our churches and cathedrals, or as we contemplate the font of baptism which symbolizes the female generative power: no obscene idea is ever connected in our minds with either. So, in our Bibles, we read with perfect complacency, *And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.* Gen. xxviii. 18. And we never condemn Jacob for any supposed unseemliness of worship, though he did in this but imitate his Indian forefathers. We read, again, that a lingam was erected as the most solemn witness of the covenant between Laban and Jacob, *And Jacob took a stone and set it up for a pillar,* Gen. xxxi. 45; as if they said, God himself, who is symbolized in this Stone, be a witness between us. In a third place we read, *And Jacob set up a pillar in the place where he talked with God, even a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon, and Jacob called the name of the place where God spake with him Beth-El [God's dwelling].* Gen. xxxv. 15. So that here he is represented as symbolizing God's house to be in the Lingam. And hence a *pure white stone* of this form was often enshrined in the most sacred part of the Temple; and when an offering of the most hallowed character was sent by Eastern pontiffs to princes, it was a White Stone of a lingaic form, just as the Pope at the present day sends a Golden Rose, which symbolizes the Female symbol—the Holy Spirit (16). If a Christian king were to be presented with a Golden Lingam, he would probably, in his ignorance, feel it to be

an insult; but he receives with great gratitude a Rose of the same metal, which conveys exactly the same allusion, but under another type. The testimony of nearly all enlightened travellers upon the entire innocency of this symbol is complete: both male and female agree upon this. For in fact, says Colonel Kennedy, both in the Purans and by the Hindus of the present day the lingam is held to be merely a visible type of an Invisible Deity; and nothing whatever belongs to its worship, or to the terms in which this is mentioned, which has the slightest tendency to lead the thoughts from the contemplation of the God to an undue consideration of the object by which He is typified. See Part I., page 109, Note 35.

80. During the Flood, says Higgins, Brahma, or the creating power, was asleep at the bottom of the Abyss: the generative powers of nature, both male and female, were reduced to their simplest elements—the Linga and the Yoni. The latter assumed the shape of the hull of a ship, since typified by the Argha, whilst the Linga became the mast. Maha Deva is sometimes represented standing erect in the middle of the Argha in the room of the mast. Maha Deva means *Magnus Deus*. When the waters had retired, the female power of nature appeared immediately in the character of *Capoteswari*, or the DOVE, and she was soon joined by her consort *Capoteswara*. I think he must be very blind who does not see here the Mosaic allegory of a ship and the Deluge. The animated world in each case preserved in a boat, or Argha, or Theba, תֵּבָה, *tbe*, Θιβη; but in the latter, instead of putting all the live animals into one ship, the germ or principle of generation is substituted. The Argha of India was the same as the Patera of the Greeks and Romans, so sacred

in the Mysteries of Delphi, and everywhere in those of Apollo. It is called among the Hindus sometimes Argha, and sometimes Patera, and sometimes Argha patera. It is also called Pan patera, or Pan patra. *Anacalypsis*, 336. See Part I., page 110.

81. The western Chasas, or Goths, describe the earth and the sacred mountains of the Gods in a manner which so perfectly corresponds with the notions of their eastern brethren, that there can be little doubt of the source whence the doctrines of the Edda are derived. According to the Pauranas, the earth is a flat surface, surrounded on all sides by the ocean, and swelling out with an immense convexity in the centre. This convexity is Mount Meru, or Ida Vratta; and from its being deemed the birthplace of man, it is considered as symbolical of the great masculine principle of nature. Such being the case, when the plane of the earth was described as circular or oval, and when the whole was exhibited as a vast island floating in the abyss, a resemblance was produced of a boat with its mast, or the male and female principle blended, which gave rise to innumerable myths, and is the true foundation of the Ark of Noah, with its male inhabitant within. See, for an account of this people, Part I., page 140—153.

82. Payne Knight, in his celebrated Letters to Sir W. Hamilton (London, 4to, 1786), says: Whatever was meant by the symbol in question [*Arbor Vitæ*], it was certainly nothing ludicrous or licentious; of which we need no other proof than its having been carried in solemn procession at the celebration of those Mysteries, in which the first principles of their religion, the knowledge of the God of Nature, the First, the Supreme, the

Intellectual, were preserved free from the vulgar superstitions, and communicated under the strictest oaths of secrecy to the Initiated, who were obliged to purify themselves prior to their initiation, by abstaining from venery and all impure food. (*Plut. de Is. and Os.*) We may therefore be assured that no impure meaning could be conveyed by this symbol; but that it represented some fundamental principle of their faith. What this was it is difficult to obtain any direct information, on account of the secrecy under which this part of their religion was guarded. Plutarch tells us that the Egyptians represented Osiris so as to typify his generative and prolific power: he also tells that Osiris was the same deity as the Bacchus of the Greek mythology, who was also the same as the first begotten Love (*Ερως πρωτογονος*) of Orpheus and Hesiod.* This deity is celebrated by the ancient poets as the Creator of all things, the Father of gods and men. . . . This will perhaps surprise those who have not been accustomed to divest their minds of the prejudices of education and fashion; but I doubt not but it will appear just and reasonable to those who consider manners and customs as relative to the natural causes which produced them, rather than to the artificial opinions or prejudices of any age or country. So far this most accomplished scholar, from whose candour as a gentleman these observations might be expected. Yet by our Paulites, who have the symbol of the Ling-Yoni in the shape of the cross crowning their churches and carried in their processions, the Indian symbol is always ranked with the essence of wickedness itself.

* Here Plutarch was mistaken. The Eros Protogonos was God and the Holy Spirit—Osiris was also God; but Orus was the same as Bacchus, the Messenger.

83. The ancients, says Dulaure (*Des Divinités Génératrices, ou du Culte du Phallus, chez les Anciens et les Modernes*), in order to represent by a material symbol, the regenerative force of the sun in spring, and the operation of this force on all the existences of nature [he should have rather said the Creative energy], adopted that emblem of the male power which the Greeks denominated Phallus. This image, however unusual it may appear in modern times, did not appear in that light to the ancients. Its appearance presented no ideas of levity: it was regarded on the contrary as one of the most sacred objects of veneration. Its worship extended over a great part of the globe. It flourished for a long period in Egypt, Syria, Persia, Asia Minor, Greece, and Italy. It still exists as powerfully as ever in Hindostan, and throughout many parts of Africa. It penetrated even the Americas. When the Spaniards landed in that part of the world, they found its worship fully established in Mexico. What will perhaps excite more wonder is, that it is preserved even among ourselves the Christians of Europe. [Dulaure evidently did not know what the Cross means.] In the sixteenth century it was found in France, and traces of it still remain in Italy. Those who have written on the subject have not alluded to its origin. A few indeed more zealous than wise have attributed it to the corruption of certain peoples; but reason compels us to reject so wild a notion. *No religious institution was ever founded on depravity.*

84. The Hebrew custom mentioned in Genesis in connection with Abraham's direction to Eliezer, and Jacob's to his son Joseph, is still preserved in the East. We find it in a letter from Adjutant-General Julien to a

member of the Institute of Egypt. Lorsque les mamloûks parurent pour la première fois à Rahmanyéh, nos avant-postes arrêterent un habitant du pays qui traversait la plaine. Les volontaires qui le conduisaient, prétendaient l'avoir vu sortir des rangs ennemis, et le traitèrent assez durement, le regardant comme un espion. Me trouvant sur son passage, j'ordonnai qu'il fût conduit au quartier-général, sans qu'on lui fit aucun mal. Ce malheureux, rassuré par la manière dont il me vit parler, chercha à me prouver qu'il n'était point le partisan des mamloûks. Il vit bien que je ne pouvais le comprendre. Alors il lève sa chemise bleue, et prenant son *Phallus* à poignée, il reste un moment dans l'attitude théâtrale d'un dieu jurant par le Styx. Sa physionomie semblait me dire: *Après le serment terrible que je fais pour vous prouver mon innocence, osez vous en douter?* Son geste me rappela que du tems d'Abraham on jurait vérité en portant la main aux organes de la génération. *Memoires sur l'Egypte, publiés pendant les campagnes de Bonaparte, partie 2e, p. 195.* This is cited in *Dulaure Des Divinités Génératrices*, p. 193. The passage in Genesis tells us that the servant took the oath by putting his hand under his master's *thigh*: but it is well known that the real meaning is also signified to be that mentioned by the French writer. This is the first time we read of the ceremony among the Hebrews; but it was afterwards used by Jacob in Egypt when he was dying. Some learned writers have penetrated its hidden meaning, which referred to a solemn mystery, viz., *swearing by the Great Messiah that was to come*: whose mystic name was on his thigh. See APOCALYPSE, section 33. *And on his vesture, and on his thigh, he hath written this name: King of kings and*

Lord of lords. And in this respect it was analogous to the almost primeval Etruscan oath, *medius fidius*, by the Son of God. See Part I., page 47. Another curious Jewish analogy may also be mentioned. In the mysterious Rites of Adonis, Lucian relates that he saw the Egyptians expose upon the sea a basket of osier which, being carried off by a favourable wind, was supposed to arrive of itself on the coasts of Phœnicia (the Phœnix) where the women of Byblos (the Book), who waited for it with impatience, carried it into the city, and then it was that the public sorrow ended, and the festival was concluded with transports of universal joy. This was a symbolic representation of the drawing of the Messiah out of the waters, which the Hebrews copied in the analagous mythos of Amosis; a name which probably has some connection with the primitive radical, Mesiho, משיחו, His Anointed.

85. The sending of the White Stone, which is a symbol dating from the very days of Adam, and originated in the Apocalypse itself, and which appertains peculiarly to the farthest Orient, affords remarkable proof of the identity of all religions: it is one of the most ancient symbols of the eastern world. It is mentioned in the Apocalypse (section 64) as being a present from the Spirit of God herself *to him who conquers*: hence the person gifted with it was in the primeval language mystically ranked with a Messiah; and it became a gracious custom for the Chief Pontiffs of Tibet, China, or India, to present mighty kings with such a present. Those so gifted were afterwards called by the name (L'Apis, a Stone), and by the Greeks Petros and Petra; which, however, destroyed the original allusion in the primitive word to Apis, the God; unless, indeed, we hold that Petros mystically alluded to

Pitr, the Father, the Rock of Ages. In the Hebrew, the primitive radical פִּתְרָא *ptr*, means an Interpreter of heavenly visions; and Parkhurst confesses that it is connected with Patræ and Patara where there were oracular temples of Apollo: and with the priests of the same divine symbol who were called Pataræ. But this latter name was derived from Pater-A: a name for AO; for which see Part I., p. 96; also Part II. Index. It was from this that Temples, as being the dwelling places of the Holy, and so many of the Gods, also were called Θεοὶ Πετραῖοι, and Πατρωοὶ. Pindar speaks of Poseidon Petraios; Παι Ποσειδωνος Πετραίου: under which title Neptune was worshipped by the Thessalians: but the latter was the more common title. Among the Persians even Mithras was called Pater; his temples were Patra and Petra, and his festivals Patroïa. Nonnus calls the Patra temples Omphean or oracular. We meet in Pausanias with Apollo Patroüs and with Ζεὺς Μειλιχίος, and Ἀρτεμῖς Πατρωᾶ, also Bacchus Πατρωός, Zeus Patroüs and Vesta Patroa, together with other instances: all allusive to this symbolism. Finally, it became a custom to call the Sun itself by this name, and we now know the meaning of that famous, but most mysterious speech of Anaxagoras of Clazomenæ, who is said to have averred that *A Stone would fall from the Sun*; which was the ænigmatic way in which that great philosopher announced his knowledge of the Messianic Messenger of the Naros, who would come like the Celestial Stone mentioned in the Apocalypse out of the body of the Sun. This Petros some of the philosopher's countrymen understood in a different sense, and gave out that he had foretold a stone would drop from the Sun. Some were

idle enough to think that it was accomplished, and in consequence of it pretended to show at Ægospotamos the very stone which was said to have fallen. The like story was told of a stone at Abydus upon the Hellespont, and Anaxagoras was here too supposed to have been the prophet. *In Abydi gymnasio ex eâ causâ colitur hodieque modicus quidem (lapis) sed quem in medio terrarum casurum Anaxagoras praedixisse narratur.* The Temples or Petra here mentioned were Omphalian (*i.e.*, navel-like) or Oracular: hence they were by a common mistake supposed to have been in the centre of the habitable globe. They were also Ηλιβατοι Πετραι (sun-descended Stones), and on this account the Petra were thought to have fallen from the Sun. Bryant justly ridicules the Greek idea, but could not, and did not, understand the mystic meaning of the words. The Latin priests who inserted into one of their fictitious gospels the words of Jesus, *Thou art Peter, and upon this Rock I will build my Church*, perfectly well knew the symbol; and I believe that the Lia Fail, or Stone of Destiny, which the Scots carried away from Ireland in one of their piratical expeditions, and which was afterwards robbed from them by our own people, and deposited in Westminster Abbey, was a holy stone of this character: a present probably from the East. Hence the custom for our sovereigns to be crowned above it, as if from this association they derived some of the heavenly, or sun-like, properties which have distinguished so many of them. Note that these White Stones were sometimes used on medals to represent the Giver of them, the Holy Spirit herself. Maximus Tyrius mentions an image of Aphrodite in Paphos, in form of *a white pyramid* (πυραμιδι λευκη). Diss. 38.

This is exactly the appearance of the pyramids of Egypt when the morning sun shines upon them. They seem to glitter like silver in the distance. I have seen them when they gleamed like phantoms in the sunlight, beaming with a shadowy spirit-flash.

86. If then, adds Bryant, the name of the Sun, and of his temples, was among the ancient Grecians, Petros and Petra; we may easily account for that word so often occurring in the accounts of his worship: it will, moreover, lead us to discover whence the strange notion arose about the famous Anaxagoras of Clazomenæ. *Petros was the name of the Sun*: it was a word of Egyptian original, derived from Peter, the same as Ham, *the Iānus of the ancient Greeks*. We now see why the Initiated priests of the Romish church, who were well acquainted with all these secret mystic names, made the Ninth Messenger change the name of Simon Cephas into Peter—it was to signify that their first bishop was L'Apis, the Sun himself (Sol-Ipse), the Divine Rock on which all Truth was founded. And it may be surmised that even at present these hierarchs possess a variety of occult knowledge of which the exoteric world has really no notion.

87. The papal decrees, says Higgins, always issue from the Church of St. John Lateran. I suspect this is mystic, and means *secret place*. The root of Lateran is the Hebrew לָטֵן, *lat*, secret; Latin, *Lateo*; joined to the word *ana*—place of. It is the place of the Λατρεία, or *secret religion*. The Lateran is both a *domus* and a *templum*—the palace and the church adjoin. The decrees which issue from this place are called Bulls, from the Greek word Βουλή, consilium, counsel, a name given to the Holy Spirit, who

is supposed to inspire them. [In my opinion, this is not so; but they are called bulls because they are considered to be emanations from Sol Ipse, the Sun himself, whose symbol, as we know, is the Bull.] Children anciently wore a sacred emblem in the form of a *heart*, called a *Bulla*, as Macrobius says, to teach them *wisdom*. (Littleton's Dict. *in voce*.) This heart was *the emblem of Divine Love*, which was Wisdom. It is almost always accompanied with a *Dove*. The heart may be seen in the Vatican upon innumerable ancient inscriptions which the Romans call *Christian*. I have little doubt that, anciently, every person had his signet, which was some holy device adopted probably *ad libitum*, or families might pass it by descent. This was the family *Bulla*, and with it the sign was made on the wax or metal when deeds came into use; thus the seals appended to deeds were called bulls, but, more reconditely, the whole probably came from the name of God, Bal, or Bol, the God of Wisdom. I suspect, also, that the word Vatican comes from the word *vates*, which is Veda, Beda, Vati-cania, the Song of Prophets.

88. As *one result* of this supposed sacredness in stones, the ancient priests were artful enough to invent a facile mode of clearing the conscience of all sin; though it was not so simple as the papal road to heaven is, by confession to a priest, or the Paulite one of atonement through the blood of a victim. This mode was to thrust the body through a stone orifice, cleft, or passage, and he who succeeded in doing so became pure as on the day of his birth; he was a new-born creature. See John iii. 3. Several of these orifices still exist in India, and they are to be found in our own country, in Cornwall, where they are called Tolmen. See Borlase. See also Part II., page

199. Note, that it is from *a cleft in a rock* that the Seventh Messenger is said to have been enabled to look on God. *Exod.* xxxiii. 22. This cleft in the rock signified the female principle, or the Holy Spirit, to which Jesus alluded in John iii. 4, 5, where there are some evident omissions that must have related to this symbol.

89. The Hebrew tracts are full of such allusions, although I do not think that it was from these sources the Ninth Messenger gathered this part of his lore. We read that the Law given by God was written on *tables of stone*. In the First Epistle of Peter, Jesus is called a living stone (ii. 4) and a chief corner-stone, and his followers are addressed thus: *Ye also, as lively stones, are built up a spiritual house*. See also the stone with seven eyes, alluded to in the Apocalypse, Section 29, which signifies the Seven Messengers, typified by eyes, who had appeared before the advent of the Messiahs mentioned in that section, and whose writings or revelations were graven, as it were, on stone by the great L'Apis, God. This word, I may mention, is said to come from Ap, or Ab, the Father. Papa is the same word. The Scythians, according to Herodotus iv. 59, called their country Apia, from the spouse of their chief god, Pappæus, or the Father. The Greeks called him Iu-Piter, or Father Iu, which may be the Hebrew Ieu; more anciently it was AO-PTR. Plutarch says that Osiris and Apis were one and the same.

90. In accordance with the same symbolism, the ancients made some of their temples out of *a single rock*, to typify the Divine Unity. Among the wonders of the ruins of Memphis, says Abd Allatif in his Relation respecting Egypt, must be placed the chamber or niche

called the Green Chamber; *it is formed of a single stone*, nine cubits high by eight in length and seven in breadth. In the midst of this stone a niche has been hollowed out. Without, as well as within, it is entirely covered with sculpture in basso and alto relievo, and inscriptions in ancient characters. Externally is seen a representation of the Sun, in that part of the heavens where it rises, and likewise of a number of stars, spheres, men, and animals. It is manifestly evident that these representations were intended to portray important matters, remarkable actions, extraordinary incidents, and, *under the figure of emblems, to delineate secrets most profound*. It is clear that this was not effected for mere diversion; that the efforts of art were not exhausted upon similar works for the mere purpose of embellishment and decoration. This was a monolithic chapel, or chapel constructed of a single stone, to indicate the oneness of the Supreme; the symbols carved upon it probably indicated that mystic knowledge of the Apocalyptic secrets which was shadowed forth also in the temple described by Bin Washih. See Part II. page 357. Herodotus has handed down to us the description of two monolithic chapels which he had seen: the one at Buto, in the Temple of Latona; the other at Saïs, in that of Minerva—both these being temples to the Holy Spirit. These two monuments of Egyptian grandeur have been made the subject of a curious Memoir by M. le Comte de Caylus, inserted in the collection of the Academy of Belles Lettres. The monolithic chapel seen by Abd Allatif was of very inferior size to the two works of this description spoken of by Herodotus (lib. ii. c. 155. 175). Makrisi, in that chapter of his historical and topographical description of Egypt, in which he treats of Memphis and

the kings who made that city the seat of their empire, likewise speaks of this monolithic chapel, near which there was at one time, says he, *two* great statues. Within the chapel was the statue of Aziz (Hesus, God, Jesus, or Messiah): this was of gold, and had for eyes two precious stones of immense value; the chapel and the two statues in its vicinity were broken in pieces after the 600th year of the Hejra (beginning September, 1203). Some lines lower he says, in a more precise manner, There was at Memphis a house of stone, of that hard granite which defies the chisel: it was formed of a single block; upon it were figures in sculpture and writing; on the front were figures of serpents which presented their hearts. This house was of such a size, and so weighty, that the efforts of many thousand men to remove it would prove ineffectual. The Tsabæans relate that this was a temple dedicated to the Moon, and that it formed one of the Seven Temples (built in commemoration of the Seven Churches) of a similar kind at Memphis, which were consecrated to the Seven Planets—the Seven Spirits before the Throne. The Ameer Seif-eddin Sheikho Omaree broke this green-house after the year 750 (beginning March, 1449), and pieces of it are to be seen in the convent which he founded, and in the janic which he caused to be built in that quarter of the Tsabæans, without the city of Cairo. The author of the Tofhat Alalbab likewise speaks of it. I have seen, says he, in the Palace of Pharaoh, cotemporary with Moses, a very large temple made of a single block, as green as myrtle, on which were represented the celestial spheres and the stars. Never had I beheld before any more admirable object.

91. Whether this reverence of stones originated in the mention of *the white stone* in the Apocalypse, section 64, or whether it had its rise in the primeval stone and mountain worship, or in its connection with the primitive radical Ab, it would be now useless to inquire; but the Hindus still pay the highest reverence to the sacred stone Salagram; and the Brahmins are often sworn upon it. And the mythos of Deu-Cali-On peopling the desolated earth with stones, simply means, in the mystical language of his followers, that by diffusing stones (that is, holy teachers) among the nations deluged by unbelief or idolatry, he restored life and beauty again, where only ruin and death had been beheld. With the Apocalypse also agrees the old myth that Rhæa [the Holy Spirit] presented Saturn with a stone, Lapis or Petros. But Saturn sometimes signifies *a spirit made pure*.

92. With reference to Deu-Cali-On I may mention that he or his priests were the first founders in Europe of Hellenism, or Holy Spirit worship, as paramount to that of the Supreme God; and that this creed prevailed in that continent for thousands of years, if, indeed, it does not prevail still under the name of Mariolatry. Pausanias relates of the Greeks: Θεουσι δε Ἔστια μὲν πρώτη, δευτέρῳ δε τῷ Οὐλυπιῷ Διῖ. They sacrifice to Vesta *indeed first*, and *after her* to Zeus Olympius. Vesta here means the Holy Spirit, to whom they offered Fire: and Zeus is the Messenger who descends from Olympus; though I do not deny that some, as in our own day, may have forgotten God in their veneration of the Virgin. This was the first great heresy against monotheism; and it was the first budding of its growth which made Enoch, and all the subsequent Menus say so little of the Holy Spirit; regarding

it as the worst disloyalty against the Supreme to pay divine worship to any created Essence. Of this religious heresy the Aoudyans partook; they joined Deu-Cali-On in his Holy War; and when he took flight to Europe and Africa, they followed with him. And their *real secret religion* was that of the Dove worship, until the Seventh Messenger arose to reform them, and bring them back to monotheism, if he could.

93. I have before, in Part II., pp. 326, 375, 462, 687, shewn the great antiquity of the reverence paid to stones—a reverence which was either the cause or the result of the stone temples which equally distinguish Britain, Ireland, and Hindostan. We know that the earliest images of Hermes the Messenger, were merely blocks of stone; and so curiously did the Sages of old refine on matters of this kind, that they fabled that sweet melody issued from certain of these stone statues, thereby symbolizing the divine music of the revelation which the Child of the Naros, the L'Apis or Petros, breathes. Apis, says Sir W. Drummond, was a symbol of the Nile, and Neilos meant the Sun. The Megarenses, says Pausanias, *Attics*, xlii., affirm that he (Theseus) was assisted in raising the walls by Apollo (the Messenger) and that the god placed his harp on the stone which I have mentioned. And this report is confirmed from hence, that if the stone be struck with a pebble, it will render the same sound as a harp when struck, which appeared to me a circumstance of a very wonderful nature; though the Colossus of the Egyptians, in Thebes, which is beyond the Nile, and not far from that place which they call the Syringes, appeared to me much more wonderful. For there is even yet in this place the statue of a man sitting, which the vulgar

call the monument of Memnon; *Mm*, מנן, out of, and אן, *An*, or אן, *Aun*, the Sun; that is, a Messenger. But this is really the same word as *Iin*, יין, Wine, and יונה, *Ione*, the Dove, or Holy Spirit, for which see Part I., page 111., so that Memnon, the Emanation of the Sun (God) or of the Dove (the Holy Spirit) is a clear symbol of the Messenger. Pausanias adds, This statue, they report, came from Ethiopia to Egypt, and as far as to Susa. And the Thebans, indeed, deny that it is the monument of Memnon, but assert that it is the statue of one of their natives, called Phamenophes [the Voice of Amîn]. I have likewise heard it asserted that this is the statue of Sesostris [the Saviour] which Cambyses dismembered; and even now the upper part, from the head to the middle of the body, lies on the ground; but the remaining part is yet in a sitting posture, and every day when the Sun rises it utters a sound similar to that which would be produced from the bursting of the string of a harp or a lyre. I need not add to this passage of the old traveller, that Ph' Amen-Ophis [the Voice of the Serpent Amen] and Sesostris [the Saviour] were all mere names and types of some one of the Divine Messengers of Heaven. A modern traveller thus alludes to it. The next morning, says M. Villoteau, we went to see the famous colossal statues, which, according to many of the ancients, yielded a sound at the instant the rays of the rising sun shone upon them. The inhabitants called the one Chama (God), the other Thama (the Rainbow). The first, say they, is the husband; the other the wife. And the erection of these typical statues near Syringes, commemorated the ancient mythos which called Three of the Messengers by the name of Seirens, whose heavenly

songs were heard by the evil to their own ruin. The name is nothing more than the primitive radical *Sirim*, שִׁרִים, which means Songs. The Greeks made the final letter *n*, as they did in Adan, which they made out of Adm. See Part I., page 262. Part II., page 425.

94. Pausanias makes mention of an image, perhaps still more ancient and primitive, which alludes not indeed to the Messenger, but to the Triadic Mystery. This temple, he says (*Corinthiacs* xxiv.), contains a wooden statue of Jupiter, which has two eyes, each in its natural place, and a third in the forehead. They report that this is the Jupiter Patrius, which was placed in the open air in the palace of Priam, the Son of Laomedon, and to whose altar Priam, when Troy was taken by the Greeks, fled for refuge. They add that when the spoil was divided, this statue fell to the lot of Sthenelus, the son of Capaneus, and that on this account it was dedicated by him in this place. But we may collect, says one of the commentators, the propriety of the statue having three eyes if we consider that *in the opinion of all men Jupiter reigns in the heavens, and that he governs the places under the earth is evident from this verse of Homer, in which the subterranean ruler is called Jupiter:*

Jove subterranean and of high renown

Proserpine—;

and Æschylus, the son of Euphorion, calls Jupiter the *Ruler of the Sea*. Hence whoever made the statue gave it three eyes, because this god rules over the aforesaid three divisions of the world: and is, in fact, One God, albeit three-titled.

95. I should hardly have thought it necessary to allude to the Ramayan, were it not that I might passingly glance

at the Crow Bushunda, which in Hindustan is the emblem of Presaging Wisdom, and which consequently represents the Holy Spirit. The rational Eagle Garuda I take to be the Power, either representative or actual, mentioned in the Apocalypse, section 8; the little page who attends is a symbol of mankind generally. Chandrasic hara, or the Mountain of the Moon, is Hermon mentioned in the same section. We shall see how the three-eyed Siva is subsequently identified with the Triune God: for Siv or Siva, though a name sometimes given ignorantly to the Messenger, is in reality but הי , Jiv or Jōv. As to what Jones says about Seshanaga, this is only a name for God, as represented by the Cabir [Part II., p. 156]; and the emblematic stone or phallic tower is but the appendage to all our Christian churches where worship of God the Creator is supposed to be offered up. I point particular attention to what Jones says of Cartikeya, the commander of celestial armies; it tallies with what I have pointed out [Part I., page 91: Part II., pp. 155, 245] as to its being a name for the Messiah—the starry plumaged bird of the Queen of Heaven. See Part II., 402, 547, 549. In the print which accompanies Jones's Essay, he is represented as borne on a *peacock*; he has *six* diademed heads, and *twelve hands*, several of which bear emblematic instruments; symbols of his character. See Part I., page 60. As the leader of celestial armies, he occultly signifies the Cabir, who plays so great a part in all ancient theology, and who is prefigured so prominently in the Apocalypse. The Jews who brought the idea out of India, in the Apocalypse, and in the other Sacred Volumes of the Messengers, have many allusions to him as I have already shewn. One, however, remains which should

be cited. It is embodied in the well-known verse of the fictitious Isaiah, which is always pretended to be a prophecy of the Ninth Messenger, and which as usual is mistranslated for purposes of deception. *Unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God* [אל גביר *al Gabir*, the Cabir] ix. 6. The definite article *al* is impudently rendered God, whereas it plainly refers only to the Cabir: for who could say without irreverence that the mighty God would be *born* among the Jews? This *al* is the definite prefixed to al-Korân—the Teacher. I have already, in Parts I. and II., fully pointed out the meaning of this significant word, and I refer the reader to the General Index at the end of this volume for the pages in which it is introduced. I will only add that Cartikeya is a symbol, not only of the Cabiric, but also of the Messianic Messenger; for as the former leads celestial armies or followers into active warfare, so the latter guide their followers, who may be called armies also, into the celestial paths of God. Hence the symbolic name applies to both with equal reason. *Gabir* גבר in Deuteron. xxii. 5, simply means a man; one of superior strength. In the Hebrew translation of the text, which appears in Joel ii. 7, the word Gabarim or Cabiri גבירים, is used to designate those mighty soldiers of the Cabiric Messenger Ahmed. This is a strong proof that the rabbis generally well knew the distinction between the Minerval and Cabiric Angels. They were thought to be two-fold in essence; that is Male-Female; male-virgins in the Apocalyptic phrase [Part I., page 637], wherefore, although *Gabir* גביר, meant a Lord, or Chieftain, *Gabirhe* גבירה, meant

a lady, and was applied to the Queens of Judah. *2 Kings* x. 13; *2 Chron.* xv. 16; *Jer.* xiii. 28. This Cabir is quite as essential an element in the creed of other lands as he is in India, China, or Palestine. Tor-Anga, like the Northern Thor, is the Japanese name for the Cabir. He is described as a mighty hunter with eight arms, each bearing a martial weapon. He is represented in conflict with a man supported on a monstrous dragon that belches flames. On the four corners of his temple are carved Bulls of gold. At the back of his altar is a pillar on which a Wolf, the emblem of God and Light, is represented: beneath it is a Hind with a lovely female head: the Holy Spirit. The hind throughout Japan, like the cat in Egypt, is looked upon with veneration. This animal is seen in the public streets: if any should be accidentally hurt it would endanger the life of the person who did the injury. It is regarded as sacred as the White Elephant in Siam and Pegu. We know the reason why: it is because each of these creatures symbolizes the Holy Spirit. See Part II., page 612. According to Macrobius, the Egyptians represented the Sun in their winged images of that Splendour, with two colours, white and blue. It is a curious circumstance, says Clarke, that the distinctions of colour mentioned by Macrobius may be noted in *all* mythological paintings of the Tahtars, the Chinese, and the people of Japan, where an image of the Sun is introduced, but with this difference, that the colours instead of being white and blue are white and red. *Travels* v. 384.

96. The male-female nature of the Spirit and Soul, as blended in beings, is conveyed in a secret manner, in a very ancient part of the tract called Genesis or Generation,

from גן, Gn, the Garden. *And God said, Let us make man in our own image: so God created Man in his own image: in the image of God created He him: male and female created He them.* i. 26. This is clearly an androgynous or Male and Female form: the same as we learn from Plato was their figure in all primeval theology, and the same as they now are in Heaven. Whether the writer intended also to teach by this that the pre-Adamite races were of a nature and degree superior to those who followed, I do not stay here to inquire; but there is a double meaning in the whole of this narrative. See Part I., page 235. But when another stage of their formation became necessary—that is, when they had lapsed, and were called ha-adam [still a male-female word] God separated them. *And the Lord God caused a deep sleep to fall upon ha-adam: and he slept, and he took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, made He a woman, and brought her unto the man.* ii. 21, 22. Hence, says Plato, the perpetual longing of the male after the female, that it may again meet with that from which it was anciently divided. And the Greeks marked their knowledge of this distinction by calling the Spirit Διανοια, and the Soul Ψυχη. And it was, no doubt, in allusion to these truths that the Ninth Messenger delivered that deeply mystic speech, which I have cited [Part II., page 148], and which like so many other of his wise occult sayings has been wickedly cut out of our corrupted gospels. And it was absolutely necessary that there should be no separation of the sexes in the spirit world; but that each one should consist of both. If it were otherwise there would be generation in heaven;

a thing utterly inconsistent with its laws and even its necessities. But we know that the Male-Female even in this earth is barren, and that there is an absolute necessity with mortals for generation, in order to supply with vehicles of body the wandering natures of the lapsed Spirits, who, without this, must for ever range through space, without any opportunity given to embody themselves in natures capable of restoring them to their ancient heaven. See Part I., page 189.

97. The close coincidence, says Higgins, between the religion of Tibet and that of Christians can hardly be disputed, as the knowledge of it comes to us from several persons who do not appear to have any interest in trying to deceive. Father Grebillon observes also with astonishment that the Lamas have the use of holy water, singing in the church service, prayers for the dead, mitres worn by the bishops, and that the Dalai Lama holds the same rank among his Lamas that the Pope does in the Church of Rome; and Father Grueber goes farther; he says that their religion agrees in every essential point with the Roman religion, without ever having had any connection with Europeans: for, says he, they celebrate a sacrifice with bread and wine, they give extreme unction, they bless marriages, pray for the sick, make processions, honour the relics of their saints, or rather their idols, they have monasteries and convents for young women, they sing in their temples like Christian monks, they observe several fasts in the course of the year, and mortify their bodies, particularly with the discipline or whips, they consecrate their bishops and send missionaries, who live in extreme poverty, travelling barefoot even to China. Father Grueber says he has seen all this, and Horace de

la Pona says that the religion of Tibet is like an image of that Rome. They believe in one God, a Trinity, but filled with errors; a Paradise, Hell, Purgatory, but mingled with fables; they make alms, prayers, and sacrifices for the dead; they have convents, wherein they make vows of chastity and poverty; have confessors appointed by the grand Lama, and besides, holy water, the cross, chapels, and other practices of Christians. The above is confirmed by Grueber and D'Orville, the missionaries, in their account of their voyage to China. *Anacalypsis* i. 232.

98. D'Hancarville, speaks of the Tartar Erlic-Han, also called Mah Alla, or the Great God, who is represented riding on a wild Bull; and from the solar horns, the serpent and trident symbols which distinguish his statues, he entertains no doubt that he is the same Being as the Edda celebrates, and he expresses his surprise at the exact uniformity between the most ancient Tartar creed and that of the Goths. He remarks that one of the celestial Essences is even represented in the Tartar pictures as drinking out of a human skull—a trait mentioned by Herodotus in his account of the Scythians, and one of the delights of the Halls of Odin. So the Indian Vish-Nu (which is a corruption of Issa-Nu, Issa's Messenger), emerging from a fish, conveys the same religious idea as that of the Japanese Canon. See Part I., p. 302. This deity is represented with four arms, is crowned with flowers, and appears to be emerging out of a Fish. He has a sceptre in one hand, a lotus in the other, a ring (or Apocalypse) in the third: the fourth is closed and the arm is extended. Opposite him is a figure of a devotee half enveloped in a Shell—the

emblem of the Female Principle. The bi-une human being shows the male-female soul and spirit, which animates all mortals, as explained in Part I., pp. 11, 15, 189; Part II., page 272. But, in truth, I should scarcely ever have done if I were to continue to point out these endless and most wonderful coincidences.

99. The great Roman historian mentions similar analogies. In an island, says Tacitus, is a sacred grove, and in it a chariot covered with a garment, which the priests alone can lawfully touch. At particular seasons the goddess is supposed to be present in this sanctuary: she is then reverentially drawn in her car by heifers [Messiahs], and is followed by the priest. During this period unbounded festivity prevails, and all wars are at an end, until the priest restores the deity to the temple, satiated with the conversation of mortals. Immediately the chariot, the garments, and even the goddess herself are plunged beneath the waters of a sacred lake. *De Mor. Germ.* c. 40. Here, says Faber, commenting on this, *we have the precise ceremonial of Egypt and Hindustan* associated with the Holy Island, the symbolical heifer, and the small lake which in the Mysteries was employed, &c., &c. See Part II., 152.

100. Iswara or Isa, and Isani or Isi, says Colonel Kennedy, *are unquestionably the Osiris and Isis of Egypt*: for though neither a resemblance of names, nor a similarity of character, would separately prove the identity of Indian and Egyptian deities, yet, when they both concur, with the addition of numberless corroborating circumstances, they seem a proof little short of demonstration. The female Divinity in the mythological system of the

East, represents the active power of the male,* and that Isi means active nature, appears evidently from the word *sacta*, which is derived from *sacti*, or power, and applied to those Hindus who direct their adoration principally to that Goddess. This feminine character of Pracriti, or Nature, is so familiar in most languages, and even in our own, that the gravest English writers on the most serious subjects of religion and philosophy, speak of *her* operations as if *she* were actually an animated being; but such personifications are easily misconceived by the multitude, and have a strong tendency to polytheism. The principal operations of Nature, are not the absolute annihilation and new creation of what we call *material substances*, but the *temporary extinction and reproduction, or rather, in one word, the transmutation of forms*; whence the epithet Polymorphis is aptly given to Nature by European philosophers: hence Iswara, united with Isi (and in the same manner Osiris united with Isis) represent the secondary causes, whatever they may be, of natural phenomena, and principally those of temporary destruction and regeneration [in one word, Biune AO]. But Iswara, Osiris, and the Indian Sun-god Surya, are one. They were all sacred names connected with Aur, and A-UR, or the First Fire. The sacred radical Ash is also part of Iswara and Osiris. See Part I., page 113, Note on Asa. This Surya, borne in a chariot drawn by seven horses [the Seven Spirits], governs the sun, and

* Or rather the principle that gives activity to the power of the male, which, without its operation, would remain inert. Isi, consequently, cannot be considered as *active* nature as she continues *always passive* until acted upon by Iswara.

is attended by a multiplicity of beings who sing his praises. Chandra is God of the moon; Deus Lunus of the Carrhenians. Fire is personified by Agni, the Latin Ignis: but this Fire was A-UR, or God and the Sun; he has two faces, *three legs*, and seven arms; from each of his mouths a forked flame is seen to issue, and a ram is his *vahan* or vehicle. This identifies him with Rama. Sura in Shanscrit means Light, and A-Sura darkness or the privation of light. This is שר *Shr*, or Oshiris, and is the root of Shirion (the Light of Aun, the Sun) which was a name given to the Apocalyptic Hermon. *Deut.* iii. 9. Note that the 2 faces, 3 legs, and 7 arms, equal 12, the number of the Incarnations. Three legs in ancient masonry, or Eleusinianism, was a symbol for the Messenger.

101. It will be evident from the purana that follows, that the Paulite mythos of the Holy Ghost proceeding from the Father and Son (whatever it may mean), like the Greek mythos of Minerva, has had its birth in Hindostan: while I regard it as equally manifest that the legendary origin of the Holy Spirit created for the destruction of the Asura, or Demon, is founded on the 8th section of the Apocalypse, where the Asura figures as a Dragon. The extract which I cite is taken from the Varaha Puran, and is related thus. The Gods having implored the assistance of Brahma in order to effect the destruction of an Asura named Vetra, Brahma was considering the means by which their wishes might be accomplished; when *from his cogitation* was produced an unborn Virgin, *arrayed in white garments* and resplendent with ornaments, and displaying in her eight hands a conch, a disc, a mace, a noose, a cimeter, a bell, a bow and arrow with a replen-

ished quiver at her side. [From this quiver come the bow and arrow bearing Messengers]. *This goddess immediately hastened with the speed of the wind to attack the Asura, and slew him after a long and protracted combat.* On Vettrasura being slain, celestial music resounded, and the gods prostrating themselves before her, with praises thus adored her. [See APOCALYPSE, section 9.] Victory be unto thee, O Gayatri! O Maha-Maya! Praise be to thee, O Mother of the Veds, the adored by all beings! Praise be to thee, O dweller in the three worlds! the three Veds and the three fires! Praise be unto thee, O Maheshwari, bearer of the trident, with three eyes and a majestic countenance! Praise be to thee, O Devi, O Sarasvati! Praise be to thee, O Kamala, with eyes like the lotos! thou art the pervader and *lord* of all things, everlasting, unchangeable, and *the source of all divine knowledge*: praise, then, be unto thee, O supreme *goddess*! from whom alone created beings can derive real advantage. In this passage the Male-Female, or Bi-Une Essence of the Apocalypse, is at once apparent. It is, however, evident that Sarasvati, Savitri, and Gayatri are considered to be names of but *one and the same Goddess*. For in the commencement of the purana, Narada thus speaks to Priyavrata. I lately visited Sheueta Dwipa where, on the banks of a lake covered with lotuses, I beheld a lovely Virgin, whom I thus addressed: *Say, O beauteous one! who art thou, and what is thy employment here?* She looked at me with half-opened eyes, but remained silent, and I perceived that by the look of that Maiden I was deprived of all sacred learning and divine knowledge. Then was I seized with astonishment, and deeply afflicted, I sought

in my thoughts her protection; until at length I beheld *three Male forms situated in her body*—one in her breast, one in her heart, and one in the umbilical region, and each *resplendent as the twelve suns*; but while I gazed, *these three little forms were changed into three Female ones*, and at last there remained but the single Maiden whom I had at first seen. Lost in amazement I besought her to inform me what this might mean, and she then said, *I am the Mother of the Veds and named Savitri*. Dost thou not know me, O Narada! who alone could deprive thee of thy divine knowledge? She here ceased, when I asked her who the three male forms were, and she replied, *He whom you saw situated in my breast is the Rig Veda under the form of Narayana; in my heart the Yagur, under the form of my father Brahm; and in my umbilical region the Sama, under the form of Rudra. These, O Narada! are the three Veds, and the three gods; and if thou bathest in that lake of the Veds thou wilt recover thy sacred learning and divine knowledge*. Having thus spoken she disappeared, and I, having bathed in that lake, found that her words were true.

102. I have no doubt that this mythos is founded on one older, of which it is a perversion. The three Male-Female or Minerval forms which the first visionary saw were Adam, Enoch, and Fo-hi, who are indissolubly connected with Hindostan; though some later priest, when extracting the purana, changed them into the Three Veds, or Wisdom Books, which the corrupted hierarchs used as scriptures in place of the immaculate revelations of those three Messengers. An important fact, however, is evidenced by this ancient mythos, namely, that in those olden days only *three* Veds were

recognized: the fourth, which is added to them, is the fabrication of a later and more idolatrous age: as they themselves also have been interpolated and corrupted by their keepers.

103. In the same Purana the mythos is repeated, but somewhat differently. *Brahm having come to Keylas [Paradise], Shiva thus addressed him: Say quickly, Oh Brahm, what has now induced thee to come here? Brahm replied: There is a mighty Asura, named Andhaka, by whom all the angels, having been distressed, they came to me to inform you of their complaints. Having thus spoken, Brahm looked at Shiva, and he, in thought, summoned Narayana. Instantly Vishnu stood between them; and the three gods, viewing each other with delight, from their three refulgent glances sprang into being a Virgin of celestial loveliness, of hue cerulean, like the petals of a blue lotos, and adorned with gems, who bashfully bowed before Brahm, Vishnu, and Shiva. They said, Who art thou, O lovely one? and why hast thou now appeared? and why art thou distinguished by the three several colours of black, white, and red? She replied, From your glances was I produced, but you do not know your own omnipotent energies. Brahm then praised her, and bestowed on her this blessing: Thou shalt be named the Goddess of the three times, the preserver of the universe, and under various other appellations shalt thou be worshipped, as thou shalt be the cause of accomplishing the desires of thy votaries. But, O Goddess! divide thyself into three forms according to the colours by which thou art distinguished. On hearing these words, She divided herself into three forms, of a white, a red, and a black colour (17).*

104. This purana must, I think, convince the reader that my explanation of the one just preceding it is correct, and that the first Three Messengers are those to whom it alluded. In the present one, the thing is rendered manifest; the very colour of the horses on which they rode in the heavenly vision is pointed out. The *white* is Menu, or Fo-hi (APOCALYPSE, Section 14), the *red* is Enoch (Section 13), and the *black* is Adam, or Gaudama (Section 12). The resemblance of the foregoing to the legend of Minerva's birth from the brain of Zeus is apparent (18).

105. I need hardly point out the further analogy between this Indian Holy Spirit of the three forms and Metis, Minerva, and Ceres, each and all of whom was typified by LIGHT, the first-born Emanation of the Almighty. The Rabbins, in their secret theology, called her Sephyrah, or the Zephyr (Ruach Aleim, the Wind, or Spirit of the Disposers), which they interpret Wisdom, meaning the Divine Afflatus. See Tomline's Elem. Theolog. ii. 80. With the substantive, Pneuma, πνευμα, the word used in the Apocalypse to express the same idea, agrees the old Homeric verb πνυμαι, to be wise, to be divinely inspired, which is connected with πνεω, and αω, the Apocalyptic AO—the First and the Last—the *I breathe* of all life: the A-EI, or Everlasting Metis of God. One of the most ancient Deities of the Amonians, says Bryant, was named Meed [Counsel] or Meet, by which was signified Divine Wisdom. It was rendered by the Grecians Μετις *in the masculine*, but seems to have been *a feminine Deity*, and represented under the symbol of a beautiful female countenance surrounded with serpents: that is, by the Archangelic Seraphim of Heaven. The

author of the Orphic Poetry makes Metis the Origin of all things: which Proclus expresses την δημιουργικην αιτιαν, and supposes this personage to be the same as Phanes and Dionusus, from whom all things proceeded. [This, of course, was foolishness.] By Timotheus Chronographus, in his account of the Creation, this Divinity was described as that vivifying Light which first broke forth upon the infant world and produced life and motion. *Gen.* i. 3. His notion is said to have been borrowed from Orpheus. Medusa's head denoted Divine Wisdom; hence it was frequently carved in the purest gold, and was a casket which contained the Apocalypse. The island Seriphos was sacred to the Serpent, as is apparent from its name.* The Athenians were esteemed Serpentigenæ, and they had a tradition that the chief guardian of their Acropolis was a Serpent. *Herodotus* viii. 41. It is reported of the Goddess Ceres that she placed a Dragon for a guardian to her temple at Eleusis, and appointed another to attend upon Erectheus. *Strabo*. This is the Serpent of God, alluded to in the APOCALYPSE, Section 21. This Meed, it will be noted, is an integral part of Amid and Ahmed, the name of the Tenth Messenger. Hippa [the Mare] was another Goddess of the like antiquity, and equally obsolete. Some traces, however, are to be still found in the Orphic verses above mentioned, by which we may discover her original character and department. She is there represented as the *nurse* of Dionusus, and seems to have been the same as Cybele, who was worshipped in the mountains of

* What the Greeks rendered Σερπιφος was properly Sar-Iph and Sar-Iphis, the same as Ophis, which signified Petra Serpentis, sive Pythonis. It also meant Son of the Serpent, and the Saraph—the Greek mystics apparently having learned that the Messengers were of the order of Seraphim.

Phrygia [Sun-land], and by the Lydians upon Tmolus. She is said to have been the Soul of the World, and the person who received and fostered Dionusus [the Messenger] when he came from the *thigh* of his father. Note that it is on his *thigh* the Eleventh Messenger of God bears the Naronic secret. APOCALYPSE, Section 33. Dionusus, adds Bryant, was *the chief God of the Gentile world, and was worshipped under various titles, which at length came to be looked upon as different Deities*. Hippa, the Mare, is the female of Hippos, the Horse—a solar emblem. Hippa is therefore the same as the Moon. Pegasus, or the Winged Horse, was a symbol for the Aleim or Bi-Une AO. Pausanias takes notice of a most curious and remarkable piece of antiquity, though he almost ruins the purport of it by referring it to a horse. It stood near Mount Taygetus, in Laconia, and was called the monument of Hippos. The author tells us that, at particular distances from this monument, stood *seven pillars, κατα τροπον οιμαι αρχαιον*: placed, says he, *as I imagine, according to some ancient rule and method*, which pillars were *supposed* to represent the seven planets. If, then, these exterior stones related to the seven erratic bodies in our sphere, the central monument of Hippos must necessarily have been designed for the Sun. And, however rude the whole may possibly have appeared, *it is the most ancient representation upon record, and consequently the most curious of the planetary system*. But it did not refer solely to the planetary system, as our learned mythologist supposed. The Seven Pillars represented the Seven Spirits before the Throne; and the central Horse, or Mare, was the Sun-like Sitter on the Throne, whom Adam saw in the Apocalypse, Section 5. They

symbolized also the various Sevens of the Apocalypse, such as the Seven Churches, the Seven Golden Lamp-bearers, and the Seven Stars, mentioned in Section 2. So in the Javanese Dog Temple, spoken of Part II., page 405, statues of the Twelve Messengers surrounded the central figure of the Sun, the Holy Spirit, or God. But of the Mare, Hippa, it is said:

Prima Ceres unco terram dimovit aratro,
Prima dedit leges.

She is joined by Cicero with Libera (the female of Liber, the Book, the Free, and Bacchus), which assimilates her to Adam, and the early Messengers who taught mankind, and they are styled the Deities, *a quibus initia vitæ, atque victus, legum, morum, mansuetudinis, humanitatis, exempla hominibus, et civitatibus data, ac dispertita esse dicantur*. The Deity for whom she was a substitute was El, the Sun. Ceres was the Deity of fire; hence, at Cnidus, she was called Κύρα, Cura, *a title of the Sun*. Her Roman name, Ceres, expressed by Hesychius, Gerys, was, by the Dorians, more properly rendered Garys. It was originally a name of a city, called Χαρίς: for many of the Deities were erroneously called by the names of the places where they were worshipped. Charis is Char Is, the city of fire; the place where Orus and Ephæstus were worshipped: hence Ista-Char. But this Char-Is is Sun-Issa, or AO, and it forms part of the Druidic Cer-Id-Van [Ceres, God, Vaunus]. Heres, which is the same word as Char-Is, signifies the *Sun*, but in the Arabic the meaning of the radical word is *to preserve*, and of *haris*, guardian, preserver. This is the name of the pretended Jew Messiah Cyrus, and also of Ceres, for it is only a different way of pronouncing the

same word, aspirated or not; *and this makes out a Ceres or Heres of both the masculine and feminine genders.* All this is easily accounted for on the Apocalyptic principles already developed. This name is Indian. Hara Hara is a name of Maha Deva, which is *Great God* and *Great Goddess*: Heri means Saviour: Herè, or Iuno, is Queen of Heaven. When people are in great distress, they call on Maha Deva, as they do on the Virgin, by the name of Hara Hara. In Greek, Ἀμμα, *Amma*, means at once Mother and Great Mother of all the earth: it means also Ham or Aum-Ma, Sun-Mother, God-Mother. Ceres is called Alma-Ceres, and, among the Træzenians, Amœa. The Generative Principle, God, is considered to have existed before Light, and to be the Father, Mother, Producer of both Gods and men, as the generative Bi-Une Aleim, or source of all things. In this character the Holy Spirit is the black Venus of Orpheus and the black Maia or Maria of Italy, the *Regina Cœli*, *Regina Stellarum*, &c. From the God Maius of the Etruscans and his wife Maia, the month of May received its denomination; and at its commencement, when the Sun entered into Taurus, were celebrated in their honour those Phallic Mysteries of which the now almost obsolete May games are a transcript and a relic. Jupiter, Bacchus, Apollo, Hercules, Æsculapius, had each the appellation of Saviour. *They are all indeed*, says Higgins, the same person. It was in honour of this same Virgin (from whom the Sun emanated, and by whom the God Day or Light was nursed) that at Saïs the famous *Feast of Lights* was celebrated, and from which our Paulite Candlemas, or Feast of the Lights of the Purification, was taken. Ceres was always called pre-eminently Κορη, or the Virgin: so her son Ba-Chus was

named Κοροϋ. Κορη, says Servius, *dicitur Græce, sine patre natus*, lib. v. 3. See Part I., page 24: an Emanation like Minerva, a mystical allusion to the birth of the Holy Spirit. The Pontifical mitre of Rome, in its shape and whiteness, symbolized the Mundane Egg, out of which the holy wearer is supposed to proceed.

106. In the fourth plate of the first volume of Montfaucon's *Antiquity Explained*, may be seen several plates of the Mother of the Gods. She is called, and she is, on the same monument, often joined with, Attis. But her most remarkable name is that of Suria, the Hindu name of the Sun. She is loaded in some figures with paps, or teats, and on the base of one statue is the word *Suria*. On another *Mater Deor*, *Mater Suriaë*. This figure is sitting [the Sitter on the Throne] and is *crowned* with a mitre of the Romish Church, and in appearance is altogether the very picture of the Pope when seated in his chair, giving his benediction, with the exception that he has not the caduceus, the sistrum, and the emblematic animals with which she is covered. She is evidently the same as Diana, or the Multimamma, many figures of which may be seen in Montfaucon's 46th plate. But the most remarkable figure is in plate 47, where the text describes her as *black*, but with long hair; therefore not a negress. On one of the other figures are the words ΦΥCIC ΠΑΝΑΙΟΛΟC ΠΑΝΤ ΜΗΤ, and another Φυσιc παναιολος, which ΑΙΟΛΟC, as before mentioned, is a name for God. See Part II., p. 31. All the figures have white drapery, although the face, hands, and feet are *black*. This Syrian Goddess, or *Dea Suriaë*, or *Syriaë*, is of eastern origin; she is closely connected with the Buddhist Syria; she is a native of Syra Stra, or Syra Strene. In

fig. 11 of the 30th plate to the Supplement to Montfaucon's *Antiquity Explained*, is a tablet on which are inscribed *three* females. It was found at Metz. The inscription is, *In honorem Domûs Divinae Dis Mairabus, Vicani Vici Pacis, In honour of the Divine house, to the Goddesses Mairae, they of the Street of peace.* Montfaucon thinks them deities of the country. These three females, like the Three Doves mentioned in Part II., page 275, symbolically represent the Holy Spirit. They occultly shadow forth also the three Virgin or Minerval forms alluded to in the primeval Indian mythos, which is contained, though in a perverted shape, in the puran cited *ante*, page 134. The Three Graces, or Χαριτες, or Ceres's, were an ancient masonic symbol of the Holy Spirit. See Part II., page 414.

107. Many temples, says Bryant, were dedicated to the Deity under the name of Persephone, or Proserpine, the supposed daughter of Ceres. *They were in reality the same personage.* Persephone was styled Κορα, Cora, which the Greeks misinterpreted Παρθενος, the Virgin, or damsel. How could a person who, according to the received accounts, had been ravished by Pluto, and been his consort for ages; who was the reputed Queen of Hell, be styled by way of eminence Παρθενος? Κορα, Cora, which they understood was the same as Cura, a feminine title of the sun, by which Ceres also was called at Cnidos. *A.M.* ii. 304. Note that Persephone primarily is a generic name for all souls; but by the theocrasia so often spoken of, it also signifies the Holy Spirit herself, the Voice of Brightness, the בַּת קֹל, *Bth Kol*, or Daughter of the Voice. By the Greeks Persephone, or the Soul, was called, 1. Illustrious, 2. Terrible, 3. Holy. The

Athenians said that Ceres was their first teacher by her son Triptolemus, whose laws were compressed in three grand maxims. 1. Honour your parents, 2. Adore the gods, 3. Hurt not animals. The Athenian judges in the court of Heliaëa, were sworn to decide righteously in the name of the Triad, Father Apollo, Ceres, and Zeus the King. There is a repetition of the same mythos in the legend of Semele [the Brightness of God], the mother of Bacchus, and consequently the same person as Ceres, the Holy Spirit. Hyginus relates that it was to release his mother Semele from Tartarus that Bacchus descended into Hell. But Semele here is the same as Persephone, that is the lapsed, or prisoned Soul, the fallen and sinful Psyche; and, as in the one instance, it is Ceres who intervenes for the purpose of its release, so in the other it is the Messenger, or the Son. The two legends clearly relate to the same matter, the original of the mythic descent of Jesus to the spirits who were in prison. 1 *Peter* iii. 19. See Part I., Note on the radical Car.

108. An idea, the counterpart of this prevailed also with respect to the Messenger; it is alluded to in the Apocalypse, section 51, and I refer the student to the commentary on that section. The mythos runs as follows: Dionysos, while yet in his youth, was snatched away by the Titans, and torn in pieces, and his members first boiled and then wasted. Zeus hurled his thunder at the Titans, and from their ashes, as from the blood of a martyr, sprang the present race of mankind. But Dionysos *rose from the dead, and in his resurrection was restored to all his pristine beauty.* This was a counterpart of the Egyptian mythos of Osiris surprised by Typhon,

torn to pieces and scattered over the earth. Isis collects them, encloses them in an argha, and the resurrection of Osiris takes place. The mythos of the Christian and Adonic resurrection is connected with and founded on these symbolic legends. See Part II., page 705. Note that his name Liber had three meanings; Pater Liber, Father Bacchus, was also Liber, which meant a Child, and this signified preeminently the Child of Heaven; it meant as well the Book which the Messenger delivers, and it indicated the *making free* to which Amosis and Jesus alluded. See, *ante*, 75; also Part II., 657.

109. Proclus on the Cratylus, speaking of the Christians of his time, with reference to the word Saviour as applied to Zeus, Diana, Bacchus, and others, says: Men of the present day do not believe that the Sun and Moon are divine, nor do they venerate *the other Celestial Natures that are our Saviours and Governors*, leading back immortal souls, and being those that fabricate and give form to the spirit nature of mortals. I should however say that men of this kind [Paulites] who dare to entertain such an irrational opinion concerning the Celestials, are hastening to Tartarus, and to the most ineffable and disordered part of the universe. This is in all respects a passage worthy of deep reflection. Did Proclus know of the Naros and the Saviour Messengers? It looks like it. His language strongly favours the idea.

110. Astarte, the German Eoster, the Phœnician and Sidonian Juno, also called Aleim, was adored by those people as the Hindu Lackshmi, or *Queen of Heaven*: from her name the plural Asteroth was formed, which means *flock of sheep*, a Messianic figure to which the Ninth Messenger commonly made reference. Her wor-

shippers then were the sheep of her fold. By the inhabitants of Africa, she is venerated under the same symbolical worship as Juno. Lucian says that she was the Moon, and Cicero calls her the fourth Venus. She was reported to have specially consecrated the great city of Tyre [תר, Tr, a mystical word, see Part II.] by depositing in it a star from heaven, a Messiah, or a copy of the Apocalypse; a Morning Star [see APOCALYPSE, section 64]; and it was reported that at *certain intervals* [cycles] a star or globe of pure light darted down from the summit of Mount Libanus, near her temple at Aphæa [Aph, the root of Phœnix] and plunged itself into the river. This luminary, from its splendid brightness, was sometimes called the planet Venus: it was, in fact, a descent of the celestial Messenger. Astartè was imaged sometimes *in a flowing robe*, sometimes in a short tunic; she bore in her hand a sceptre surmounted with a *cross*; she sometimes wore a crown of rays, at others a diadem of towers, or battlements. In a few medals she appears with a man's head in her right hand (a symbol of the Incarnation), and a royal staff in the left; and Sanchoiathon reports that she was sometimes figured with a bull's or cow's head, the horns of which were lunette-shaped. She was the wife of Adonis, which, as we have seen, was sometimes used as one of the eastern names of God, and sometimes as a symbolic name for the Messenger and all Spirits. As a male-virgin she is Ashtaroth, which is a plural surname. Sacred groves called *Asherim*, from which the Assyrians were denominated, were set apart to her, in which she was worshipped. See Part I., page 123. In Ireland she was called Suiridh, a lover, a sweetheart, which, with the article prefixed is the

Assyrian and Egyptian Isouroth and Astaroth, or Astartè. The Phœnician Astartè, says Schlegel, the Phrygian Cybele, the Ephesian Artemisia, and even the German Hertha, perhaps, differ only in unessential points from the Indian Bhavani. *Indian Philosophy*. But we know that Bhavani was the Great Mother, or Holy Spirit, the *le-banah*, לַבְנָה, or primitive name for the new appearing Moon.

111. We may infer, says Kircher, that Astarthè of the Sidonians was nothing else but that *Great Mother of the Gods*, whom the Egyptians call Isis, the Argives Io, the Grecians Cybele, and Lucian the Syrian goddess, namely she who yieldeth *seeds* to all things [the pomegranate], and by reason of variety of effects has obtained variety of names. But she is called Astaroth, from the flocks of sheep and goats sacrificed to her as to Isis in Egypt; moreover the Bull's horns, which are given to Astaroth, afford no small indices that she was the same as Io, or Isis, the sun-crowned Lady of Heaven. Philo-Byblius and Suidas both assert that Astartè is Venus. Amongst the Persians, says Gale (*Court of the Gentiles*) Juno or the Moon was called Anaïtis, or Anitis, whom some suppose to be Diana, according to that of Pausanias, Ἀρτεμιδος Ἀναϊτιδος; others Venus. But Vossius (*de Idolatria*) proves that Diana, Juno, and Venus in those oriental parts signified *one and the same deity*, namely the Moon, called by the Persians Anitis, according to that of Strabo, lib. ii. The Medes and Armenians religiously worship all the sacreds of the Persians; but the Armenians more especially worship Anaïtis, to whom they consecrate their daughters, men and maid servants, giving her also temples in Acilisena, etc. So again, lib. 15 of Cappadocia.

And these solemnities performed to Anaïtis, Strabo saith he saw. The sacreds of this goddess Anaïtis were called *Sacarum*, and the holiday consecrated to her, *Saca* [the name of the Indian Messiah, Sakia-Muni, or Menu], because on this day Cyrus overcame Sacas! Some also write that the ancients dedicated unto this goddess some of the fairest virgins, who were thence, as more sacred, given in marriage. Kircher makes Anaïtis the same with the Asiatic Venus. She was the same as Anna-Isis, Mother Isis, who is Asha אִשָּׁה, Ancient of days; and the *Ash* Tree Ydrasil. See Part I. page 323. She is also the Irish Goddess of Wisdom, Aithnè, pronounced Ainè, the ship or boat or argha Ani, mentioned *ante*, Part II., pp. 96, 118, 151, 464; and which transposed, according to ancient custom, is the Ina of Shek-Ina, the Holy Spirit. And this Ina is Ian, or D'Ian, Diana, and Iin and Oan. See *ante*, p. 121.

112. Lucian and Plutarch, among the ancients; Selden, Marshall, and several others, among the moderns, agree that Astartè and Adonis are the same as Isis and Osiris. Having become in course of time the symbolic name of the Moon, as Adonis also became that of the Sun, we find her worship always associated by the Hebrew priests with that of Baal. And as Zeus represented sometimes God the Highest, and sometimes only the Messenger, so Adonis was applied to God himself, sometimes to the Messenger only: sometimes to the soul. Honey cakes [Bûn, see Part II., page 259] and perfumes were offered to Astarte, and her worshippers bore her seal upon them, as many of the Indian sectaries still do, in the form of a *Tree*; because as the Holy Spirit she was Ydrasil, the Tree of Life, or the Almond, Olive, Elm, Fig, and Pine

Tree. Hence they were called *Dendrophoroi*, or Tree-bearers. But this Tree was a cross, the Apocalyptic Tau. See Part II., page 483. The rose was consecrated to her; so we find her in the Canticles (ii. 1.) calling herself; *I am the Rose of Sharon, and the lily of the valleys*. So the Virgin Mary, in the Papal Litany, is addressed as the *Mystical Rose*. The rose with sixty petals, which grew abundantly in the Bermion Garden of Midas, was an allusion to the Naros. The Golden Rose of the Papacy which is presented to kings and queens, is founded on this. Lucian, speaking of her as Assyrian Juno, says: That of all her temples the most celebrated and most august was what belonged to their chief city. It fronts the east, and rises two toises above the ground whereon it stands, and the ascent to it is by a stone stair. First, there is a grand portico of an admirable structure. The gates of the temple are of gold, as is also the roof, not to mention the inside which shines all around with the same metal. The edifice is divided into two parts, the one whereof is for the sanctuary, and is higher than the other; but none are permitted to enter thither except the priests, and but the chief of them too. See Apocalypse, Section 23. In this sanctuary are two golden statues, the one of Jupiter supported by oxen, the other of Juno, by lions; the last is a kind of Pantheon that bears the symbols of several other goddesses,* and holds in one hand a sceptre, and in the other a distaff, the head encircled with rays and crowned with turrets. In the same temple are likewise to be seen several other statues

* Of Minerva, Venus, the Moon, Rhea, Diana, Nemesis, and the Destinies: thus symbolizing them as one and the same.

of Apollo, Atlas, Mercury, Lucina, etc. Such, according to Lucian, was the inside of the temple. On the outside was a large altar of brass, accompanied by several statues made by the best masters. There were upwards of three hundred priests, employed in nothing but the care of the sacrifices, besides numbers of other subaltern ministers. *The priests were clothed in white* and the high priests in purple, with a tiara* of gold. Sacrifices were offered in this temple twice a day: and there were festival days when sacrifices were offered with more solemnity than on ordinary days.

113. Banier is compelled to admit the remarkable likeness which the sacrifices offered in Astartè's temple, bore to the sacrifices of the Hebrews. He, of course, adopts the ridiculous explanation that the mighty empire of Assyria borrowed from the despicable tribes of the Jews. It appears evident, he says, that they had borrowed many things from the Temple of Solomon!! For first, that of Syria was divided into two parts, the one of them the temple properly so called, the other the sanctuary; whither none but the chief priests were permitted to enter: and we know that the high priest alone had permission to enter once a year into what was called the Sancta Sanctorum. Secondly, each of these temples was encompassed with two courts. Thirdly there was at the gate of either of them a brazen altar. Fourthly, The ministers of the Syrian goddess were divided into two orders, namely the high priest and the priests: it was the same at Jerusalem. The priests of Hierapolis were clothed in white, and the high priest in purple with a tiara of

* Like the Pope's triple crown, adds Banier on this passage.

gold; such was also the habit of the Jewish priests. Fifthly, Lucian adds that besides these priests, there was in the temple of the Syrian goddess a multitude of other ministers who served in the ceremonies, and a vast number of others who played upon flutes and several other instruments; these were the functions of the Levites, who served the priests, sung, and blew the trumpet in time of the sacrifices. Sixthly, sacrifices were offered twice a day at Hierapolis, evening and morning; it was the same at Jerusalem. Seventhly, in the ceremony of one of the festivals of Hierapolis, they used to draw water from the sea, to pour it out in the temple, in honour of the goddess; and what was this but an imitation of that effusion of water at Jerusalem as was the custom at the Feast of Tabernacles? Eighthly, according to Lucian, the animals sacrificed in the temple of Hierapolis were the ox, the sheep, and the goat, but no swine were to be offered there; 'tis plain that this usage was taken from the Jews, who sacrificed no four footed animals but those now mentioned. Ninthly, the greatest festival of Hierapolis, according to the same author, happened in the spring, and they who joined in it, sacrificed a sheep, dressed and ate it: they did not offer it in the temple, but after having presented it at the altar and made libations, they brought it home to their own houses, where after some prayers they offered it up in sacrifice: nothing sure bears a greater resemblance to the Feast of the Passover, which was also celebrated in the spring time. Tenthly, there was at Hierapolis, says the same author, another sort of sacrifice, where the victim was crowned, then let loose, and it threw itself down from the top of the rock whereon the temple was built: this, no

doubt, is an imitation of the Feast of Atonement, on which day they carried the goat Azazel* into the wilderness, crowned with a fillet of scarlet, and threw him down from the top of a rock. This parallel might still be carried farther. But here is enough to satisfy us that the Syrians, at least as to the time whereof Lucian speaks, for he says nothing of the ancient temple of their goddess, had borrowed from the Jews several ceremonies that were practised at Jerusalem!!

[114. Two incarnate deities, pursues Jones, of the first rank, Rama and Crishna, must now be introduced, and their several attributes distinctly explained. The first of them, I believe, was the Dionysos of the Greeks, whom they named Bromius, without knowing why; and Bugenes, when they represented him horned; as well as Lyaïos and Eleutherios, the Deliverer, and Triambos, or Dithyrambos, the triumphant. Most of these titles were adopted by the Romans, by whom he was called Bruma, Tauriformis, Liber, Triumphus; and both nations had records, or traditionary accounts of his giving laws to men, and deciding their contests; of his improving navigation and commerce; and, what may appear yet more observable, of his conquering India and other countries with an army of Satyrs, commanded by no less a personage than Pan; whom Lilius Giraldus (on what authority I know not) asserts to have resided in Iberia, when he had returned (says the learned Mythologist) from the Indian war, in which he accompanied Bacchus. It were superfluous in a mere essay, to run any length in the parallel between this European God and the sovereign Ayodhya, whom the Hindus believe to have been

* The scape-goat.

an appearance on earth of the Preserving Power; to have been a conqueror of the highest renown, and the deliverer of nations from tyrants, as well as of his consort Sita from the giant Raven, king of Lanca;* and to have commanded in chief a numerous and intrepid race of those large monkeys which our naturalists, or some of them, have denominated Indian satyrs. His general, the Prince of Satyrs, was named Hanumat, or with high cheek-bones; and, with workmen of such agility, he soon raised a bridge of rocks over the sea, part of which, say the Hindus, yet remains; and it is, probably, the series of rocks to which the Muselmans, or the Portuguese, have given the foolish name of Adam's (it should be called Rama's) bridge. Might not this army of satyrs have been only a race of mountaineers, whom Rama (if such a monarch ever existed) had civilized? However that may be, the large breed of Indian apes is at this moment held in high veneration by the Hindus, and fed with devotion by the Brahmans, who seem, in two or three places on the banks of the Ganges, to have a regular endowment for the support of them. They live in tribes of three or four hundred, are wonderfully gentle (I speak as an eye-witness), and appear to have some kind of order and subordination in their little sylvan polity. We must not omit that the father of Hanumat was the god of wine, named

* Lanca is Ceylon. For thousands of years, says Higgins, there were no *stone* edifices, except those for the use of the sacred order, religion, and the walls of towns; all others being of unburnt brick and wood, of course have disappeared. We have found Mount Ararat in South India, or what is the same thing in Ceylon. This island, I have no doubt, was formerly connected with the mainland, and was probably disconnected when the city of Maha Bali Poor was sunk in the sea, and when the Aral, Caspian, and Euxine seas broke their banks. See *post*, p. 224

Pavan, one of the eight Genii; and, as Pan improved the pipe by adding six reeds, and “played exquisitely on the cithern a few moments after his birth,” so one of the four systems of Indian musick bears the name of Hanumat, or Hanuman in the nominative, as its inventor, and is now in general estimation. See Part I., p. 88.

115. The war of Lanca is dramatically represented at the festival of Rama, on the ninth day of the new moon of Chaitra; and the drama concludes (says Holwel, who had often seen it) with an exhibition of the fire-ordeal, by which the victor’s wife Sita gave proof of her conjugal fidelity. The dialogue (he adds) is taken from one of the eighteen holy books, meaning, I suppose, the Puranas; but the Hindus have a great number of regular dramas, at least two thousand years old, and among them are several very fine ones on the story of Rama. The first poet of the Hindus was the great Valmic, and his Ramayan is an epick poem on the same subject, which, in unity of action, magnificence of imagery, and elegance of style, far surpasses the learned and elaborate work of Nonnus, entitled Dionysiaca, half of which, or twenty-four books, I perused with great eagerness when I was very young, and should have travelled to the conclusion of it, if other pursuits had not engaged me. I shall never have leisure to compare the Dionysiacks with the Ramayan, but am confident that an accurate comparison of the two poems would prove Dionysos and Rama to have been the same person; and I incline to think that he was Rama, the son of Cush, who might have established the first regular government in this part of Asia. I had almost forgotten that Meros is said by the Greeks to have been a mountain of India, on which their Dionysos was

born; and that Meru, though it generally means the north pole in the Indian geography, is also a mountain near the city of Naishada, or Nysa, called by the Grecian geographers Dionysopolis, and universally celebrated in the Sanscrit poems; though the birth-place of Rama is supposed to have been Ayodhya, or Audh. That ancient city extended, if we believe the Brahmans, over a line of ten yojans, or about forty miles; and the present city of Lac'hnau, pronounced Lucnow, was only a lodge for one of its gates, called Lacshmanadwara, or the gate of Lacshman, a brother of Rama. M. Sonnerat supposes Ayodhya to have been Siam; a most erroneous and unfounded supposition, which would have been of little consequence, if he had not grounded an argument on it, that Rama was the same person with Buddha, who must have appeared many centuries after the conquest of Lanca.

116. The second great divinity, continues Jones, Crishna, passed a life, according to the Indians, of a most extraordinary and incomprehensible nature. He was the son of Devaci by Vasudeva; but his birth was concealed through fear of the tyrant Cansa, to whom it had been predicted, that a child born at that time, in that family, would destroy him: he was fostered, therefore, in Mathura by an honest herdsman, surnamed Ananda, or happy; and his amiable wife Yasoda, who, like another Pales, was constantly occupied in her pastures and her dairy. In their family were a multitude of young gopas, or cowherds, and beautiful gopis, or milkmaids, who were his playfellows during his infancy; and, in his early youth, he selected nine damsels as his favourites, with whom he passed his gay hours in dancing, sporting, and playing on his flute. For the remarkable number of his

gopis I have no authority but a whimsical picture, where nine girls are grouped in the form of an elephant, on which he sits and pipes; and, unfortunately, the word *nava*, signifies both nine and new, or young; so that, in the following stanza, it may admit of two interpretations:

taránijápuhinè navaballavi
perisadá saha célicutúhalát
drutavilamwitacháruvihárinam
herimaham hri dayéna sadá vahé.

“I bear in my bosom continually that God, who, for sportive recreation with a train of nine (young) dairymaids, dances gracefully, now quick, now slow, on the sands just left by the Daughter of the Sun.”

117. Both he and the three Ramas are described as youths of perfect beauty; but the princesses of Hindustan, as well as the damsels of Nanda’s farm, were passionately in love with Crishna, who continues to this hour the darling god of the Indian women. The sect of Hindus, who adore him with enthusiastic and almost exclusive devotion, have broached a doctrine, which they maintain with eagerness, and which seems general in these provinces, that he was distinct from all the Avatars, who had only an *ansa*, or portion, of his divinity; while Crishna was the person of Vishnu himself in a human form: hence they consider the third Rama, his elder brother, as the eighth Avatar, invested with an emanation of his divine radiance; and in the principal Sanscrit Dictionary, compiled about two thousand years ago, Crishna, Vasadeva, Govinda, and other names of the Shepherd God, are intermixed with epithets of Narayan, or the Divine Spirit. All the Avatars are painted with gemmed Ethiopian or Parthian coronets, with rays

encircling their heads, jewels in their ears, two necklaces, one straight, and one pendant on their bosoms, with dropping gems, garlands of well-disposed many-coloured flowers, or collars of pearls, hanging down below their waists; loose mantles of golden tissue or dyed silk, embroidered on their hems with flowers, elegantly thrown over one shoulder, and folded, like ribands, across the breast, with bracelets, too, on one arm and on each wrist; they are naked to the waists, and uniformly with dark azure flesh, in allusion, probably, to the tint of that primordial fluid on which Narayan moved in the beginning of time; but their skirts are bright yellow, the colour of the curious pericarpium in the centre of the water-lily, where nature, as Dr. Murray observes, in some degree discloses her secrets, each seed containing, before it germinates, a few perfect leaves; they are sometimes drawn with that flower in one hand; a radiated elliptical ring, used as a missile weapon, in a second; the sacred shell, or left-handed buccinum, in a third; and a mace, or battle-axe, in a fourth. But Crishna, when he appears, as he sometimes does appear, among the Avatars, is more splendidly decorated than any, and wears a rich garland of sylvan flowers, whence he is named Vanamali, as low as his ankles, which are adorned with strings of pearls. Dark blue, approaching to black, which is the meaning of the word Crishna, is believed to have been his complexion, and hence the large *bee* of that colour [see Part II., Index, Bee, also Apis] is consecrated to him, and is often drawn fluttering over his head. That azure tint, which approaches to blackness, is peculiar, as we have already remarked, to Vishnu, and hence, in the great reservoir or cistern at Catmandu, the capital of

Nepal, there is placed, in a recumbent posture, a large well-proportioned image of blue marble, representing Narayan floating on the waters. But let us return to the actions of Crishna, who was not less heroic than lovely, and, when a boy, slew the terrible serpent Caliya, with a number of giants and monsters. At a more advanced age he put to death his cruel enemy Cansa, and, having taken under his protection the king Yudhisht'hir, and the other Pandus, who had been grievously oppressed by the Curus and their tyrannical chief, he kindled the war described in the great epic poem, entitled the Mahabharat, at the prosperous conclusion of which he returned to his heavenly seat in Vaicont'ha, having left the instructions comprised in the Gita with his disconsolate friend Arjun, whose grandson became sovereign of India.

118. In this picture it is impossible not to discover, at the first glance, the features of Apollo, surnamed Nomios, or the Pastoral, in Greece, and Opifer in Italy, who fed the herds of Admetus, and slew the serpent Python—a god amorous, beautiful, and warlike. The word Govinda may be literally translated Nomios, as Cesava is Crinitus, or with fine hair; but whether Gopala, or the herdsman, has any relation to Apollo, let our etymologists determine.

119. Colonel Vallancey, whose learned inquiries into the ancient literature of Ireland are highly interesting, assures me that Crishna in Irish means the Sun; and we find Apollo and Sol considered by the Roman poets as the same deity. I am inclined, indeed, to believe that not only Crishna, or Vishnu, but even Brahma and Siva, when united, and expressed by the mystical word O'M,

were designed by the first idolators to represent the Solar Fire; but Phœbus, or the orb of the sun personified, is adored by the Indians as the god Surya, whence the sect who pay him particular adoration are called Sauras. Their poets and painters describe his car as drawn by seven green horses, preceded by Arûn, or the Dawn, who acts as his charioteer, and followed by thousands of Genii, worshipping him, and modulating his praises. He has a multitude of names, and among them twelve epithets or titles, which denote his distinct powers in each of the twelve months; those powers are called Adityas, or sons of Aditi by Casyapa, the Indian Uranus; and one of them has, according to some authorities, the name of Vishnu, or Pervader.]

120. I cannot add much to the foregoing extract, Crishna, like Horus, and the human Osiris, is simply a name for the Messenger in his mild and Messianic character. Hence we have the symbol of the Nine Virgins, as we have of the Nine Muses, and their being grouped in the form of an Elephant, associates them with the Holy Spirit of Wisdom, Gaun-Issa. See Part II., p. 403, 471. All that is related of this Messenger applies to him, not in his individual, but in his generic character; we have all the characteristics which the reader will see belong to Apollo, or the other symbolic titles which in Europe were used to mask and yet reveal the Naronic Messiah. Nowhere, except among ourselves, was he ever said to be the Supreme God; subjected to all the degrading wants and woes of mortality; making ploughs and yokes for cattle, as Justin Martyr relates (*Dialogue with Trypho*). We may learn, or rather we might learn if we cared to do so, wisdom more profound from a pagan philosopher,

who evidently regarded the Paulite fable of God-made-Man as a blasphemy of the most repulsive wickedness. Again, says Celsus, we will repeat and confirm by many arguments, an assertion which has nothing in it novel, but was formerly universally acknowledged: God is good, is beautiful, is blessed, and his very nature consists in that which is most beautiful and the best. If therefore he descended to men his nature must necessarily be changed. But the change must be from good to evil, and from the beautiful to the base, from felicity to infelicity, and from that which is most excellent to that which is most worthless. Who, however, would choose to be thus changed? Besides to be changed and transformed pertains to that which is naturally mortal: but an invariable sameness of subsistence is the prerogative of an Immortal Nature. Hence God could never receive a mutation of this kind. *I ascend, says Jesus, to my Father and to your Father: to my God and to your God.* JOHN XX. 17, words in which he alludes to the Universal Paternity of the Creator, and makes no distinction between himself and the least of his hearers.

121. D'Hancarville says that the Tartars have an image which they call Menippus; it represents the Bi-Une, and is Men the Moon, and Hippos the Horse or Sun. It is *nine-headed*, to signify God in his mild Messianic character, and is intensely black. Note as being somewhat remarkable, that the Japanese as well as the Jews have always called themselves the Sons of God, the Children of Heaven. Kaempfer, *Hist. of Japan*, Book I., page 99. The idea is primeval and thoroughly Oriental: it was from the East that the Aoudyans brought it. They applied it to themselves originally from one of the

Genesis tracts, where the pure priests of the Adamic or Enochian faith called themselves the Sons of God. *Gen.* vi. 2. After this one of their song writers applied it to the nation collectively. *Ps.* ii. 7; *Ps.* lxxxii. 6; *Ps.* lxxxix. 27. In this last they not only called themselves Sons of God, but went a step farther and called themselves *his first-born*. Hosea further flattered them in their arrogance and said, *When Israel was a child then I loved him; and called my son out of Egypt*, xi. 1, a phrase borrowed probably from some tradition of *Exodus* iv. 22.

122. As to the male deity the Moon, I have already said so much on the irrelevancy of sex in these mythological relations that I need not enlarge further on it. It appears to be the source of perpetual error with all interpreters. I hope the reader has noted that the Messiah Crishna or Cristna, is always accompanied by Arûn, as the Messiah Amosis is by a minister bearing the same name. But Arûn is the Morning Star which the Messenger gives to the true disciple, [See APOCALYPSE section 64], hence it is said to accompany him. We have this Indian Messenger in Egypt under another name; the terrestrial Osiris, who is the same as Bacchus the Messenger, as distinguished from the Supreme God, who was called in the inscription, Osiris the Most Ancient, King of all things. This name of Osiris is a twofold symbol: in its most ancient form it means God. In later ages it was a title sometimes given to the Menu. If we consider the history of Osiris, says Bryant, he will appear a wonderful conqueror who travelled over the face of the whole earth, winning territories wherever he came; yet always to the advantage of those whom he subdued. He is said to have been the son of Rhea [the

Holy Spirit]: and his chief attendants in his peregrinations were Pan, Anubis [the Dog], Macedo [the Wolf], with Maro, *a great planter of the vine*; also Triptolemus, *much skilled in husbandry*. The people of India claimed Osiris as their own, and maintained that he was *born at Nusa* in their country. Others supposed his birth-place to have been at Nusa in Arabia, where he first planted the vine. Many make him a native of Egypt, and mention the route of his travels as commencing from that country through Arabia and Ethiopia; and then to India and the regions of the East. When he was arrived at the extremity of the ocean, he turned back, and passed through the upper provinces of Asia, till he came to the Hellespont, which he crossed. He then entered Thrace, with the king of which he had a severe encounter: yet he is said to have persevered in his route westward till he arrived at the Fountains of the Ister, IS-TR. See Part II., pp. 326, 564. He was also in Italy and Greece: from the former of which he expelled the giants [the earth-born], near Phlegra in Campania. He visited many places upon the ocean, and though he is represented as at the head of an army, and his travels were attended with military operations, yet he is at the same time described with the Nine Muses or Messiahs, and the Sciences in his retinue. His march likewise was conducted with songs and dances, and the sound of every instrument of music. He built cities in various parts; particularly Hecatompulos, *which he denominated Theba after the name of his mother*. Diodorus says that he built a temple (that is, founded a church) of great magnificence to his parents Zeus and Herè; and two golden temples, one to celestial Zeus (God), the other to

his father Zeus Ammon; that is, the Messiah who preceded him. He invented weapons to kill wild beasts—that is, he was a Cabir. Hermes was his secretary: Heracles was his lieutenant. Apollo was his brother. His son Horus (that is, the Messenger who followed him) was taught by Isis or the Holy Spirit, the arts of prophecy and healing; *hence he was called Apollo*. He ordered his attendants to whip the giants: hence the statues of Osiris sometimes appeared with a whip in the hand—a Cabiric allusion; so Jesus is represented with a whip. *John* ii. 15. Diodorus adds that he was indiscriminately called Sar-Apis, Bacchus, Pluto, Ammon, Zeus, and even Pan, or the All. In every region whither he came, he is said to have instructed the people in planting, sowing, and other useful arts. He particularly introduced *the vine*, and where that was not adapted to the soil, he taught the natives the use of ferment, and shewed them the way to make wine of barley, little inferior to the juice of the grape. He was esteemed a great blessing to the Egyptians, both as a lawgiver and a king. He first built temples to the gods, and was reputed a general benefactor of mankind. After many years' travel they represent him as returning to Egypt in great triumph, where, after his death, he was enshrined as a Deity. His Taphos or high altar [the Holy Sepulchre] was shewn in many places: in all which he was in after times supposed to have been buried. The people of Memphis shewed one of them where on one was a sacred pillar containing a detail of his life and great actions to the following purport. *My father was Cronus* [the preceding Messenger], *the youngest of all the Gods. I am the King Osiris who carried my arms over the face of the whole earth, till I*

arrived at the uninhabited parts of India. From thence I passed through the regions of the north to the fountain head of the Ister. I visited also other remote countries; nor stopped till I came to the western ocean. I am the eldest son of Cronus; sprung from the genuine and respectable race of (Σωος) Soös, and am related to the Fountain of Day [the Sun]. There is not a nation upon earth where I have not been; and to whose good I have not contributed. All this it will be seen is but a symbolic picture of the Messiah, who was sometimes called by his Father's name. The fountain head of Ister, is Isis and Tr. (the mystic word); he associates himself with the race of Soös (Saviours) and is related to the Light, and the Sun, which the Child of the Naros is. The allusions to husbandry, the Vine, Nusa, the Muses, Theba, &c., all of which I have before commented on, evidence that this terrestrial Osiris, who is to be carefully distinguished from celestial Osiris or the Sun, is only a Messianic name, symbol or representative, like Apollo, Vulcan, Hermes and the rest.

123. He was the same also as Helius; and upon the pillar of Ramestes, which stood in Heliopolis, he was according to Hermapion styled Hephæstus the Father of the divine. The person from whom this obelisk was named, is generally called Ramases or Ram-Asis; Rama-Isis. Ramestes is of the same purport; being a compound of Ram-Estes, Magnus Vulcanus. Estes, Astes, Astus, are all variations of the same term
 * * * * * Of the same typology was Asclepius, the God of health and restorer of life. He is likewise mentioned by Damascius, who speaks of him as a person of whom the Mother of the Gods was enamoured;

one who had been consigned to darkness, but out of that gloom displayed a wonderful light. *That it might be fulfilled which was spoken by Esaias, the prophet. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.* MATT. iv. Our great mythologist, however, regards him as a name only. For not to speak of Cephalus and Castor, says Bryant, Apollo was a Deity, and Æsculapius was the like: by some indeed esteemed the son of the former; *by others introduced rather as a title, and annexed to the names of different Gods.* Aristides uses it as such in his invocation of Hercules: *Ιω, Παιον Ηρακλες Ασκληπιε:* and he also speaks of the temple of Jupiter Æsculapius, *Διος Ασκληπιου νεως.*

124. In Moor's *Hindu Pantheon* is contained an inscription, in which the Indian belief in the powers of the Naronic Messenger is freely expressed. It resembles in many particulars some of the Messianic features as developed in the Apocalypse, and as existing throughout the greater part of the earth. Reverence be unto thee in the form of Buddha: reverence be unto thee *Lord of the earth:* reverence be unto thee, *an incarnation of the Deity* and the Eternal one: reverence be unto thee, O divine, in the form of a god of mercy, the dispeller of pain and trouble, the lord of all things, the blessed, who overcomest the sins of the Kali Yug, the guardian of the earth, the emblem of mercy toward those who serve thee, OM! the possessor of all things in vital form. Thou art Brahma, Vishnu, and Mahesha; thou art the lord of the earth; thou art the proper form of all things, moveable and immoveable, the possessor of the whole; and thus I adore thee; reverence be unto thee, the *bestower of*

salvation: reverence be unto thee (Kesava), the destroyer of the evil spirit Kesi. [APOCALYPSE, Section 43.] O Damordara! shew me favour. Thou art he who resteth upon the face of the milky ocean [Luke viii. 22; Mark iv. 38] and who lieth upon the serpent, Sesha; ☉, the solar light, the lily, the sixth—all of them Messianic allusions. So Sesha-Naga is the Serpent of the Six, that is, the Naros—the Serpent of the Solar Light, which means the same thing, as well as Son of God, and the Serpent of the Lily, that is, the Holy Spirit. It is an Indian name for the Cabiric Menu. See *ante*, p. 95.

125. Although, says Bryant, I have said so much about Dionusus, Sesostris, and the other great travellers [Messianic types], I cannot quit the subject till I have taken notice of Cadmus, for his expeditions, though not so extensive as those which I have been mentioning, are yet esteemed of great consequence in the history of ancient nations. [This, as I have before shown, was a Messianic name, and probably was Adam or Gaudama himself.] The time of his arrival in Greece* is looked up to as a fixed era, and many circumstances in chronology are thereby determined. He is commonly reputed to have been a Phœnician [an allusion to the Phoenix] by birth, the son of Agenor, who was the king of that country. *He was sent by his father's order in quest of his sister Europa* [that is, lapsed souls]; and after wandering about a long time to little purpose, he at last settled in Greece. In this country were many traditions concerning him,

* Cadmus or Gaudama never was in Greece, but a missionary priest carried his religion there, and hence the mythos. From an imperfect recollection of this priest's teachings relative to the First Messenger, these legends arose.

especially in Attica and Bœotia. The particular spot where he is supposed to have taken up his residence was in the latter province, at Tanagra, upon the river Ismenus. [Issa-Menu.] He afterwards built *Thebes*, and wherever he came he introduced the religion of his country. This consisted in the worship of Dionusus, and in the rites, which by the later Greeks were called the Dionusiaca. They seem to have been much the same as the Cabiritic Mysteries, which he is said to have established in Samothracia. *He fought with a mighty Dragon*, whose teeth he afterwards sowed, and produced an army of men [that is, the very hostility of the wicked increases the force of truth]. To him Greece is supposed to have been indebted for the first introduction of letters, which are said to have been the letters of his country, Phœnicia, and in number sixteen. He married Harmonia, the daughter of Mars and Venus, and his nuptials [like those of Cupid and Psyche] were graced with the presence of all the gods and goddesses, each of whom conferred some gift upon the bride. He had several children, among whom was a daughter, Semele, esteemed the mother of Bacchus. After having experienced great vicissitudes in life, he is said to have retired with his wife Harmonia to the coast of Illyria, where *they were both changed to serpents*—that is, they became as the winged Seraphim of the Heavens. He was at Lesbos, which he named *Issa*, where some of his posterity were to be found long after.

126. These, adds Bryant, are the words of Cassandra, upon which the Scholiast observes: Πρῦλις υἱὸς τοῦ Καδμῖλου, καὶ Καδμοῦ ἡτοῦ Ἑρμοῦ: Prulis of Lesbos was the son of Cadmilus, or *Cadmus, who is the same as Hermes*. And afterwards he mentions, ὁ Καδμος, ἡτοι

‘Ερμης, Cadmus, who is the same as Hermes. In another place he takes notice that the name of Hermes among the Hetrurians was Cadmilus: and it has been shown that Cadmilus and Cadmus are the same. See Part I., page 263. To close the whole, we have this further evidence from Phavorinus, that Cadmus was certainly an epithet or title of Hermes. Καδμος, ου κυριου μονου αλλα και ‘Ερμου επιθετον. Cadmus is an epithet, not only of a Master, but also of Hermes. Harmonia, the wife of Cadmus, who has been esteemed a mere woman, seems, says Bryant, to have been an emblem of Nature and the fostering Nurse of all things. She is from hence styled παντοτροφος ‘Αρμονια [Male-Female]. And when Venus is represented in the allegory as making her a visit, she is said to go εις δομον ‘Αρμονιας παμμητορος, *to the house of Harmonia, the All-Mother*. In some of the Orphic verses she is represented, not only as a Deity, but as the Light of the World.

‘Αρμονιη, κοσμοιο φαεσφορε, και σοφε Δαιμον.

Harmonia, Light-bringer of the Kosmos, and Wise Daimon. Harmonia was supposed to have been a personage from whom *all knowledge was derived*. On this account the books of science were styled κυρβιας ‘Αρμονιας, the books of Harmonia, *as well as the books of Hermes*. These were four in number, of which Nonnus gives a curious account, and says that they contained matter of wonderful antiquity.

‘Ειν ειν θεσφατα παντα, ταπερ πεπωμενα κοσμω

Πρωτογονιο Φανητος επιγραφε μαντιπολος χειρ.

In them are all mysterious things, and all that appertain unto the Kosmos, written by the hand of the first-born Phanes (Adam), skilled in prophecy. This shows them

to have been the Apocalypse. The first of them is said to have been coeval with the world.

Πρωτην κυρβιν οπωπεν ατερμονος, ἡλικά κοσμου,
 Ειν ειν παντα φερουσαν, ὅσα οκηπτουχος Οφιων
 Ηνυσεν.

The dawning age of the boundless globe beheld the first Kurbeia, containing within it all things which the sceptre holding Oph-Ion did ordain. What other volume than the Apocalypse can this allude to? The Kurbeiai themselves were symbolical volumes, being *triangular tablets, arranged in a pyramidal form, and turning on a pivot,* typical of God, the Spirit of the Universe. From hence we find that Hermon or Harmonia was a Deity to whom the first writing is ascribed. It is said of Hermes, ‘Ερμης λεγεται Θεων εν Αιγυπτω γραμματα πρωτος ευρειν. But what this may allude to, if not that Thoth, who is Hermes, made a discovery of the Apocalypse in some Egyptian crypt, I know not. And what book but the Apocalypse can be called the Writing of the Gods? Cadmus is said not only to have brought letters into Greece, but to have been the inventor of them, from whence some have concluded that, under the characters of Hermes, Taut, Thoth, and Cadmus, one and the same person is alluded to. The Deity called by the Greeks *Harmonia* was introduced among the Canaanites very early by people from Egypt, and was worshipped in Sidon and the adjacent country by the name of Baal Hermon. The truth is, She was the Holy Spirit, so called from her flight into Hermon. Apocalypse, Section 8. I have before shown, says Bryant, that the Sun was styled Achad, Achon, and Achor, and the name of which we are treating is a compound of Achad-Ham [Adam],

rendered by the Greeks Acadamus and Academus, and contracted Cadmus. Many learned men have thought that the place at Athens called Academia was founded by Cadmus, and denominated from him: and of the latter circumstance I make no doubt. The true name of Cadmus, according to this supposition, must have been, as I have represented, Acadamus, or, as the Ionians expressed it, Academus, to have Academia formed from it. I may possibly, he adds, be thought to proceed too far in abridging history of so many heroic personages upon whose names antiquity has impressed a reverence, and whose mighty actions have never been disputed. For, though the dress and colouring may have been thought the work of fancy, yet the substance of their history has been looked upon as undeniably true. This consideration, however, did not deter our learned analyst from reducing Cadmus into a mere name—a Messianic name, and symbolic character, as I contend, though Bryant did not guess it. The first city, he continues, which the Cadmians built in Bœotia was named Poimandris, or, as Eustathius renders it, Poimandria, Ποιμανδρία, the same which was afterwards called Tanagra. It is said to have been so denominated from one Poimander. This name is by interpretation a shepherd, or rather a *shepherd of men* [a Messiah]. It answers to the title of Ποιμην λαου, so frequently to be met with in Homer. That excellent poet was wonderfully fond of everything which savoured of antiquity, and has continual references to the ancient history of Egypt and to the rites of that country. He sometimes seems to adhere superstitiously to obsolete terms, thinking, probably, that they enriched his verse, and gave a venerable air to the narration. Of these, no

one occurs more frequently than the title of a Shepherd-Prince, which he bestows on so many of his leaders. It is the translation of a title which the sons of Chus, as well as the Egyptians, gave to their deities and to their kings. Hence, the writings of Hermes were inscribed the works of the Shepherd Prince, as we may infer from the Greek transcript, for that was written in imitation of the former, and called Poimandra. But what is the real meaning of this mysterious name and incident? Bryant was on the very verge of the discovery, yet he failed to find it. Cadmus means, primarily, Adam himself; secondarily, a Priest who held his religion and that of the subsequent Messengers. The Cadmus who built this Bœotian city was, I am assured, either an Indian or Egyptian colonizing missionary, who brought with him into the country the Revelation of Thoth, entitled *The Divine Poimander*: the Messianic Shepherd Prince. Having preached and founded a settlement, he gave the name of the holy book to the place in which his people dwelled. The other name, Tan-Agra, is merely the country of Agra, for *Tan* has that meaning; and this would show that he was probably a Brahmin missionary from the centre of Hindustan, who brought the primeval religion into Græcia. Agra is placed betwixt Delhi and Lucnow, and was the seat of a powerful hierarchy in those ancient ages.

127. I now come to another mythological personage, whose name, implying that he was a Saviour, clearly shows that he was only a Messianic, or rather a Cabiric symbol. I adopt Bryant's account of him, as being ready at hand, and containing nearly all that I require. He is evidently the symbolic Messenger Bacchus, Osiris, Bala-

Rama, or Ares, under a new name. Among the writers, says Bryant, who have written concerning Sesostris,* Diodorus Siculus is the most uniform and full; and with his evidence I will begin my account. He informs us that, when this prince was a youth, he was entrusted by his *Father* with a great army. He, upon this, invaded Arabia, and though he was obliged to encounter hunger and thirst in the wilds which he traversed, yet he subdued the whole of that large tract of country. He was afterwards sent far into the west, where he conquered all the regions of Libya, and annexed great part of that country to the kingdom of Egypt. After the death of his father, he formed a resolution to subdue all the nations upon earth. Accordingly, having settled everything at home, and appointed governors to each province, he set out with an army of six hundred thousand foot and twenty-four thousand horse, and twenty-seven thousand armed chariots. With these he invaded the Ethiopians to the south, whom he defeated, and made tributaries to Egypt. He then built a fleet of ships upon the Red Sea: and he is recorded as the first person who constructed vessels fit for distant navigation. With these, by means of his generals, he subdued all the sea-coast of Arabia and all the coast upon the ocean as far as India. In the meantime, he marched in person with a puissant army, by land, and conquered the whole continent of Asia. He not only overran the countries which Alexander afterwards invaded, but crossed both the Indus and the Ganges, and from thence penetrated to

* A typical name of the Saviour. Astartè was also called Sao-sis. This was a name for Isis and Minerva. *Plut.* 55, 15.

the Eastern Ocean. He then turned to the north, and attacked the nations of Scythia, till he at last arrived at the Tanäis, which divides Europe and Asia. Here he founded a colony, leaving behind him some of his people, as he had just before done at Colchis. These nations are said to the last to have retained memorials of their original from Egypt. About the same time Asia Minor, and most of the islands near it, fell into his hands. He at last passed into Thrace, where he is said to have been brought into some difficulties. He, however, persisted, and subdued all the regions of Europe. In most of these countries *he erected pillars with hieroglyphical inscriptions*, denoting that these parts of the world had been subdued by the great Sesostris, or, as Diodorus expresses his name, Sesoosis. He likewise erected statues of himself formed of stone, with a bow and a lance: which statues were in length four cubits and four palms, according to the dimensions of his own height and stature. Having thus finished his career of victory, he returned, laden with spoils, to Egypt, after an absence of nine years, which is one year less than was attributed to the expeditions of Hercules. If we compare the above histories, continues Bryant, we may perceive that they bear a manifest similitude to one another, though they are attributed to different persons. They contain accounts of great achievements in the first ages, in effecting which those ancient heroes are represented as traversing immense regions and carrying their arms to the very limits of the known world, the great Tartarian ocean to the east, and the Atlantic westward, being the boundaries of their travel. Some of them seem to have been of the same age, and to have carried on these conquests at nearly the same time;

and those whose area may possibly differ, have this in common with the others—that they visit the same countries, march for the most part by the same route, and are often joined by the same allies, and are followed by the like attendants. *They are in general esteemed benefactors wherever they go, and carry the sciences with them, as well as their religious rites, in which they instruct the natives in different parts of the world.* These are, to be sure, noble occurrences, which, however, could not possibly have happened as they are represented above. It is not to be supposed that any person in those early ages, or in any age, could go over such a tract of country, much less that he should subdue it. It is still more improbable that such extensive conquests should be so immediately repeated, and that they should, in some instances, be carried on by different people at nearly the same time. So far this learned writer. I may add that this Sesostris was Shi-Sak, and Shakia-Muni, a priest of the Third Messenger, who gave his name to the Saachim, or Sax, or Saxons mentioned 2 Chron. xii. 3.

128. The Cabiric name comes, like all the rest, from India, where it appears in Cartikeya, general of the heavenly armies. It occurs frequently in Europe, under the name of Ares, as I have already shewn; under the name, also, of Heracles—both emblems of the Cabir. Herodotus calls the Cabirs sons of Vulcan, or Fire, which is but a symbolical term for the Supreme Lord. They were designated Camilli, or the Ministers, and were disguised also under the names of the three Cyclopes, Brontes, Steropes, Arges—that is, Thunder, Lightning, Swiftmess. And as these Messiahs were conquering kings, it was right that they should be symbolized by a

war-god. But *he* was not their sole representative. We are told by Diodorus Siculus that the most ancient Heracles (Messiah) was an Egyptian deity. He was supposed to be the Son of Man (Amphitryon), but he was in reality the Son of God (Zeus), by Alc-Mena, the Strong One—also the Moon. Alc-Ides is the Strength of Id, or Jid. In the Hebrew, *Kiun*, כִּיּוֹן, is the full Moon; this is the Kioun of Amos, the Konnah of the ancient Arabs, the Kiûn of the Chinese, the Cunim of the Jews, the Chan-dra of the Hindus, and the Khan or Kioun of Tartari and the pagan Irish. Hence the great Cabir of that empire is Chengiz-Khan, Chen or Cohen, and Iz, or Az, or Issa: literally, the Lord, or Supreme Priest of Issa. The Indian Cristna, we find, is called *Kaniya*. He is the Apollo of India. This word is Kan-iya, and is the same as the word Cunnus, his name at Athens; and the IE, the word in front of his temple at Delphi. Diodorus says Apollo's name was Kan. From this has come the word *Khan* of Tartary. The meaning of *Kaniya* will be *self-existent generating Power*.

129. A Greek writer who is cited, but not named, by Phavorinus, says that Hercules was called *Chon* in the dialect of Egypt. Τον Ηρακλήην φασι κατα την Αιγυπτίων διαλεκτον Χωνα λεγεσθαι. This *Chon*, no doubt, was Cohen, a Priest. *Chon* was also an Egyptian name for Saturn. The idolatrous Jews worshipped the image of a god who was called כִּיּוֹן, *Chiun*, or *Chion*. Amos said to them, *Ye have borne the tabernacle of your Moloch, and Chiun, the star of your God* (v. 26). Such is the English interpretation. But the Coptic, Arabic, and Ethiopian versions, as well as the Septuagint and the Vulgate, have

different readings. We find in the first, *Ye have accepted the tabernacle of Moloch, and the star of your god Rephan*: in the second, *Ye have received the tabernacle of Melcum, and the star of your god Rephan*: in the third, *Ye have borne the pavilions of Moloch, and ye adore the star of your god Rephan*: in the fourth, *Ye have received the tabernacle of Moloch, and the star of your god Rephan*: in the fifth, *Ye have carried the tabernacle for your Moloch, and the image of your idols, the star of your god Remphan*. In all these readings Remphan or Rephan is substituted for Chiun; and Rephan, as it appears from the tables of Kircher, was one of the Egyptian names for Saturn. It appears from the Hebrew original that Chiun or Kûn and Moloch were the same, for they had both the same tabernacle, and their star was the star of the same god. Now, the dreadful rites performed in honour of Moloch and Saturn were exactly similar (19). Human victims were sacrificed to both. This is confessed by Porphyry and Macrobius, and was strongly urged against the Pagans by Origen and other Christian writers. The description, indeed, which Diodorus Siculus gives of the brazen statue of Saturn at Carthage seems to shew that this god could have been no other than Moloch. This statue of Saturn held its extended hands inclined towards the ground, so that, when the children were laid on them, they might roll off and fall into a chasm which was filled with fire. The vast and grim idol of Moloch was also of brass: its head was adorned, as Calmet observes, with a crown of gold, of enormous weight, and its shoulders were covered with a regal mantle. The votaries of this idol passed to it through six cells to a seventh, where stood the image red with heat and irradiated with fire. Then

the child to be immolated as an atonement for its parent's sins was placed in the burning gripe of Moloch; and the noise of drums and the howling of the priests of this infernal sacrifice prevented the cries of the sufferer from being heeded: hence the place was called Tophet and the Valley of Hinnon. Plautus calls Saturn by the name of Chion in the Phœnician, which he has introduced into one of his plays. The words are ascertained to be מוֹן כִּיּוֹן, *the image of Chiun*. The Persians and Arabians formerly gave the name of *Chewan* to the planet Saturn, as is attested by Radak. Aben Ezra, who tells us that Chaiwan is the Arabic name for Saturn, observes that Chaiwan is the same with Chion. *Chonia* or *Chone* was one of the ancient names of Italy. *Osiris advenit in Italiam*, says Castella, *ubi novitas et virtus semper imperant; is gigantes devicit omnes comitates Hercule Chone, a quo populi Chones*. And Hesychius says that Antiochus, the son of Xenophanes, declared the most ancient name of Italy to be *Chone*. Saturnia also, as is well known, was a primitive name for part of that kingdom. Mazzochi says that Χρῶνος or κρῶνος was a corruption of כִּיּוֹן, Chion. This is strongly confirmed by Plutarch, who, in speaking of the Egyptian Anubis, says that Κῦων was the same as Κρῶνος. Chon and Saturn were therefore identical with Moloch, and yet Moloch was another name for the Cabir Mars. The temples of Mars, we learn from Vitruvius, were built without the walls of cities, and the same custom was observed with respect to those of Moloch. Human victims, according to Herodotus, were sacrificed to Mars, who was also called Rephan by the Egyptians. I read as follows in the Latin version of Abenuaschia: *Meminerunt philosophi Ægyptii, quod erant*

ipsis septem numeri in magna veneratione, quos et septem diis eorum consecrabant, videlicet Saturno, Jovi, Rephan sive Marti, Soli, Veneri, Mercurio, et Lunæ. And in Kircher's *Ædipus* we find that Moloch was the Egyptian appellation, not only for Mars, but for Hercules, which was, like Samson, a symbolic name for the Messiah. At Tyre, Hercules was worshipped in a temple as old as the city itself, under the name of Melicart, part of the Indian Cartikeya. The old and common etymology which is given of this word is, King of the city. Selden gives another, and derives it from Melicaritz, the strong or mighty king. But Aritz and Ares was the same as Mars. The star of the giant Rephan was the sun, and Rephan was the god of time; thus Saturn became a solar symbol. *Saturnus ipse*, asks Macrobius, *qui auctor est temporum, quid aliud nisi Sol intelligendus est?* And the month of December was peculiarly sacred to him. Chon, or Hercules, who was worshipped in Egypt from the most remote antiquity, represented the Sun in his annual course. Porphyry indicates that the twelve labours of this hero were symbolical of the twelve signs of the Zodiac. The Egyptians venerated him as the universal Sun, whose power enters and pervades everything. Orpheus addresses Hercules as *παμφαγε, παγγενετωρ*, all-devouring, all-begetting, which epithets are clearly given to him as the Cabir. It may be further asserted, on the authority of Athenagoras, who flourished in the second century, that Orpheus held Hercules and Saturn to be the same. The Apologist states the opinion of Orpheus concerning the generation of all things from Water, and says that it produced a Dragon or Serpent, having the head of a lion, and between them the face of a god, whose name was

Hercules, or Kronos. This certainly was intended as an emblem of the Messiah, who is מֶלֶךְ, *Melek*, king, and אֶרֶץ, *aretz*, earth, a king of the earth; but it has an inner recondite meaning, which is, that he is *Mlk*, the name of angel, and *artz*, of earth, or a divine being in an earthly apparition. The word Hercules is probably a compound of אֹר, *aur*, fire, and כֹּל, *chul*, universal. This Melicart was afterwards mythologized into Melicerta, the son of *Athamas*, or Adam, and Ino, or Oni, whom his father, like Saturn, sought to destroy, but who, with his mother, were changed into fishes, or sea-gods. There are several gems copied into Gronovius i. Aa. on this subject. See Part I., page 303.

130. Hercules, says Lucian, did not subject the nations to him by force, but by wisdom and persuasion. He was Alexicacos, the disperser of evil [a name of Apollo]; Soter, the Saviour; Melos Eumelos, the Good Shepherd (*John* x. 14); the prophet Manticlos; Daphnephoros, the bearer of laurel, because the chewing of laurel leaves awoke the gift of prophesying. On account of his indomitable strength, he is Adam-arnos, the Conqueror (Adam the Bird, or Dove, or Lamb); he is the terrific and overpowering Titan; he is Astrochiton, the star-clothed, the Lord of Fire. Apocalypse, Section 9. The Sabines named him *Me dius fidius*, or *filius*, which is synonymous with Dioscouros. Therefore he and Mars were held to be the same being: he was like Apollo Musagetes, the brother of Persephone. The Chaldæans named the star Mars, Hercules. He was the refuge of mankind. *Ennemoser's Hist. of Magic* ii. 67. Hercules is represented by Nonnus as being the same as Mithras, or Helios, or Delphian Apollo. Εἶτε σὺ Μιθρηῆς, Ἥλιος βαβυλωνος,

εν Ἑλλάδι Δελφοῦ Ἀπολλῶν. *Dionys.* xi. Johannes Lydus identifies Apollo with Osiris and Bacchus. *De Mens.* p. 15. Hercules, says Preller, with the apples in one hand, his club in the other, comes again to light with the symbols of everlasting youth. * * This is the *Hercules Invictus* who goes to the garden under earth [descended into hell], and plucks the golden apples from the Tree of Life [that is, liberates condemned spirits], and kills the Dragon [or binds him in the bottomless abyss]. Note as most significant that Hercules was called Cynosarges, the White Dog—the Dog of the Argha. *Pausanias, Attics.* xix.

131. The Indian Hercules, says Wilford, according to Cicero, was called Belus. He is the same with Bala, the brother of Crishna, and both are conjointly worshipped at Mutra; indeed, they are considered as one Avatara, or incarnation of Vishnu. Bala is represented as a stout man with a club in his hand. He is called also Bala-Roma. To decline the word Bala, you must begin with Balas, which I conceive to be an obsolete form, preserved only for the purpose of declension and etymological derivation. The first a in Bala is pronounced like the first a in America in the eastern parts of India: but in the western parts, and in Benares, it is pronounced exactly like the French e in the pronouns je, me, le, &c. Thus the difference between Balas and Belus is not very great. As Bala sprang from Vishnu, or Heri, he is certainly Heri-cula, Heri-culus, and Hercules. Diodorus Siculus says that the posterity of Hercules reigned for many centuries in Palibothra, but that they did nothing worthy of being recorded; and, indeed, their names are not even mentioned in the Puranas. *As Res.* v. 270. See Part I., page 193.

132. Hercules, say Bryant, was a title given *to the chief deity* [the Messenger] of the Gentiles, who has been multiplied into almost as many personages as there were countries where he was worshipped. What has been attributed to this god singly was the work of Herculeans, a people who went under this title among the many which they assumed, and who were the same as the Osirians, Peresians, and Cuthites. *Wherever there were Herculeans, a Hercules has been supposed.* Hence his character has been variously represented. *He was the same as Hermes, Osiris, and Dionusos.* In the detail of his peregrinations is contained, in great measure, a history of the people and of their settlements. Each of these the Greeks have described as a warlike expedition, *and have taken the glory of it to themselves.* This, indeed, they always did. See Part I., page 48, 99.

133. Ogham, pronounced Om and Oum, was a name for Hercules in Ireland. Vallancey connects it with the primitives, Som, Sem, Chom. The first of these signifies the Sun; Soma is Wisdom: hence Sopar-Soma, the Well of Soma—the Fountain of Knowledge. He adds: In Arabic, Zama is wise, sagacious; Zem-Zem is the name of a famous Well in Mecca (the Well of Wisdom), hence the Irish compound faol-som, a philosopher—*i.e.*, learned, as Som: he was the Conn-ful of the Chinese and the Ceann-faola of the ancient Irish—the Head of all science. *Collect.* v. 42. See Part I., page 99. What is said of Som? [Wisdom] says an ancient Irish manuscript. Authors say he was the first Uaire or Preceptor—he was Kenn-foela, the head of all knowledge. *Collectanea*, v. 63. The inventor of the Ogham was Ogam, son of Ogma, otherwise called Soim (the Saviour), otherwise Kenn-

faola or Cenn-foela. The two first are Egyptian names of Hercules, the latter of the inventor of letters, according to the Chinese. *Collectanea*, v. 80. This Soim was Don Thebi, Lord or Khan of Theba; and Conn-faola or Cann-foela implies the learned Cann or head of the learned. Chon, as we have seen before, was the Egyptian name of Hercules; and Canoc was the Egyptian name of Thoth or Mercury. Chon apud Egyptios Hercules: in Sina, *Confulus* literarum et artium inventor. [Hornius, *de Orig. Gent.*, p. 238.] Canoc alterum Mercurii nomen חֲנוֹךְ, *hanoc*, verò est à, חָנַךְ, *canach*, erudire, instruere, docere, quod officium Mercurio tribuebatur. (Passerius, *Lex. Egypt. Hebr.*, p. 56.) His Punic name was Nam-Phaunis (Vaunus), whom Evander invokes to come with delightful songs or poems. Naom-fonn (Nauvaun) in Irish signifies melodious songs or poems: fonn is a *song*, and also signifies *wisdom*. Fū-oun is the Arabian name of the *Herculis magna urbs* in Thebes—that is, the City of God. In Irish, Con is a Dog, as in the Hebrew, Cohen, hence the Latin Canis. The word comes from Con, *reason*. In Arabic, *fulhus* is a dog; and the Egyptian hieroglyphic for learning, science, wisdom, is a Dog with a book open before him, which dog is named Kuno-Kephalus by the Greeks—a word probably formed, says Vallancey, from *Chon* and *fulhus*. *Collect.* v. 140. Note that this Chan or Ken is part of the name of the Eleventh Messenger, who is the same as the Twelfth. See upon this radical, Part I., page 112.

134. We have seen that, in the Apocalypse, the Messenger is likened to a Poimander, or Shepherd-Prince, such as that depicted by the Sixth Messiah, Thoth. [Section 8.] We have seen also that in the

Indian legends he is described under the same typology. So likewise he was denominated a Lamb. [Section 7.] Upon both these types a considerable quantity of abstruse Indian mysticism prevails. We need not wonder, therefore, if, by the theocrasia before spoken of [Part II., 527, 602], the Shepherd (Nomios) melts into the Lamb, and the Lamb melts into the Shepherd. This applies in a remarkable degree to the Ninth Messenger, who, like a Lamb, sacrificed himself for mortals without a murmur—this, indeed, every Messenger does—and he also, like a Shepherd filled with solicitude for his flock, came, like Hercules, to seek lost man and to lead him back to God. Jesus, as he himself says, is the Good Shepherd who seeks and bears upon his shoulders the wandering sheep, the unfaithful Soul, and brings it back to the fold. *I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so I know the Father, and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd.* JOHN X. 14. As we find the Messenger represented as the Fish, and also as the Fisherman who takes the Fish, so in the present case he is both the Lamb and the Shepherd. On the door of the church of St. Pudentiana at Rome is a Lamb of God in a medallion with the following inscription: *Dead and living, I am but one: I am at once the Shepherd and the Lamb.* The figured monuments in the catacombs, the sarcophagi, and more especially paintings in fresco, constantly present the figure of a Shepherd, youthful, like Hermes, beardless, clad in a short tunic striped with two longitudinal bands.

He is standing, and bears upon his shoulders the sheep that had been lost and that he loved, and of which he went in search, as Isis after the limbs of Osiris, and Ceres after her daughter Persephonè. At his feet are the faithful sheep browsing, or lying down. In one design the Shepherd has a pan-pipe in his right hand. The Christians think that these symbols belong exclusively to their system, but they are really pagan. To this symbolism the Ninth Messenger alludes: *What man of you, having an hundred sheep, if he has lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home he calleth together his friends and neighbours, saying unto them: Rejoice with me, for I have found my sheep which was lost.* LUKE xv. 4. Didron, after having acknowledged that antiquaries had referred these so-called Christian symbols to pre-Christian times, does not attempt to deny the claim, but simply subjoins: Supposing their assertions to be well founded, *the subject was one of love which had strayed into Paganism* [he should have added that it strayed out of the Apocalypse]; and the religion of Christ, so emphatically that of love, *was well entitled to claim it as its own!* I will not discuss the matter with Didron. It is enough for me that this Apocalyptic symbol belongs to the most early periods of religion in Europe—probably was coeval with the founding of Rome itself, many hundreds of years before the Julian æra. It belongs to the earliest mythology of the Orient. If so, whence was it derived but from the language of Adam in the true Apocalypse? And does not this add another to the numerous links in that wondrous chain of evidence

which I have produced as connecting the Apocalypse with the earliest records of mankind? See, in the Index to Part II., *sub voce*, Saviour. See also *post*, p. 250.

135. Almost all the principal persons, says Bryant, ii. 483, whose names occur in the mythology of Greece and Italy are represented as Shepherds. Not only the Gods Faunus, Apollo, Pan, Sylvanus, Pales, Adonis, but Eumelus, Triptolemus, Erichthonius, Eumolpus, Aristæus, Battus, Daphnis, Terambus of Egypt, and Osiris, are represented of that profession. Hence it is that we find altars and inscriptions to the Shepherd-Gods. Apollo was styled Νομῆυς and Ποιμνιος, and was said to have been educated in Arabia. When Rhea produced to the world Poseidon, she gave him to the care of a Shepherd to bring him up among the flocks. Atlas, the great astronomer, is represented as a Shepherd. The Dithyrambic Poet Polueidos says that Atlas was a Libyan Shepherd. There was a tradition that the Temple of Ammon in Libya was built by a Shepherd, from whom it received its name. It is reported of the Muses that they were of Shepherd extraction, and tended flocks, which they entrusted to their favourite Aristæus. This is the person by Virgil styled Pastor Aristæus. See Part II., page 190. Zethus and Amphion are described as of the same profession, though kings of Thebes. Macrobius mentions that among the Phrygians the Sun was worshipped under a pastoral character, with a pipe and a wand. Tiresias, the prophet, is by some styled Tiresias Euni filius, or, as some, read it, Tiresias, Eurei filius, Pastor. This was also one of the titles, out of many, conferred upon the Phœnician Hercules, to whom they attributed the invention of purple. He was the chief Deity, the same

as Cham, and Orus, the God of Light, to whom there is a remarkable invocation in the *Dionusiaca* of Nonnus.

Ἀστροχιτων Ἡρακλες, αναξ πυλος, Ορχαμε κος μου,
 Ηελιε, βροτεοιο βιου δολιχοσκιε ΠΟΙΜΗΝ—

that is, Starry-coated Heracles, King of the Gate, leader [Aur-Cham, *i.e.*, solar fire] of the Kosmos, Heëlios, mighty *Shepherd* of the mortal life. Some of the Pyramids in Egypt were styled the Pyramids of the Shepherd Philitis, and were said to have been built by people whom the Egyptians held in abomination, from whence we may form a judgment of the persons by whom these edifices were erected. Many hills and places of reputed sanctity were denominated from shepherds. Caucasus, in the vicinity of Colchis, had its name conferred by Jupiter in memory of Caucasus, a shepherd. And so far it is necessary to speak of the mythology of the other peoples as connected with that of India.

136. I conclude with the remainder of Jones's Essay, omitting, however, such parts of it as are unnecessary or irrelevant to the present dissertation.

137. [Surya, continues Jones, is believed to have descended frequently from his car in a human shape, and to have left a race on earth, who are equally renowned in the Indian stories with the Heliadai of Greece. It is very singular, that his two sons, called Aswinau, or Aswinicumarau, in the dual, should be considered as twin-brothers, and painted like Castor and Pollux; but they have each the character of Æsculapius among the Gods, and are believed to have been born of a nymph, who, in the form of a Mare, was impregnated with sun beams. I suspect the whole fable of Casyapa and his

progeny to be astronomical, and cannot but imagine that the Greek name Cassiopeia has a relation to it.

138. Another great Indian family are called the Children of the Moon, or Chandra; who is a male deity, and consequently not to be compared with Artemis, or Diana; nor have I yet found a parallel in India for the Goddess of the Chase, who seems to have been the daughter of an European fancy, and very naturally created by the invention of Bucolick and Georgick poets; yet since the Moon is a form of Iswara, the God of Nature, according to the verse of Calidasa, and since Isani has been shown to be his consort, or power, we may consider her, in one of her characters, as Luna; especially as we shall soon be convinced that, in the shades below, she corresponds with the Hecate of Europe.

139. The worship of Solar or Vestal Fire may be ascribed, like that of Osiris and Isis, to the second source of mythology, or an enthusiastic admiration of Nature's wonderful powers; and it seems, as far as I can yet understand the Vedas, to be the principal worship recommended in them. We have seen, that Mahadeva himself is personated by fire; but subordinate to him is the God Agni, often called Pavaca, or the Purifier, who answers to the Vulcan of Egypt, where he was a deity of high rank; and his wife Swaha resembles the younger Vesta, or Vestia, as the Eolians pronounced the Greek word for a hearth. Bhavani, or Venus, is the consort of the Supreme Destructive and Generative Power; but the Greeks and Romans, whose system is less regular than that of the Indians, married her to their divine artist, whom they also named Hephaistos and Vulcan, and who

seems to be the Indian Viswacarman, the forger of arms for the Gods, and inventor of the agnyastra, or fiery shaft, in the war between them and the Daityas, or Titans.

140. It has already been intimated, that the Muses and Nymphs are the Gopya of Mat'hura, and of Goverdhan, the Parnassus of the Hindus, and the lyrick poems of Jayadeva will fully justify this opinion; but the Nymphs of Music are the thirty Raginis, or Female Passions, whose various functions and properties are so richly delineated by the Indian painters, and so finely described by the poets: but I will not anticipate what will require a separate Essay, by enlarging here on the beautiful allegories of the Hindus in their system of musical modes, which they call Ragas, or Passions, and suppose to be genii, or demigods. A very distinguished son of Brahma, named Nared, whose actions are the subject of a Purana, bears a strong resemblance to Hermes, or Mercury: he was a wise legislator, great in arts and in arms, an eloquent Messenger of the Gods, either to one another, or to favoured mortals, and a musician of exquisite skill. His invention of the Vina, or Indian lute, is thus described in the poem entitled Magha: "Nared sat watching from time to time his large Vina, which by the impulse of the breeze, yielded notes that pierced successively the regions of his ear, and proceeded by musical intervals." The law tract, supposed to have been revealed by Nared, is at this hour cited by the Pandits; and we cannot therefore, believe him to have been the patron of thieves; though an innocent theft of Crishna's cattle, by way of putting his divinity to a proof, be strangely imputed, in the Bhagavat, to his father Brahma. See Part I., p. 60.

141. The last of the Greek or Italian Divinities, for whom we find a parallel in the Pantheon of India is the Stygian or Taurick Diana, otherwise named Hecate, and often confounded with Proserpine; and there can be no doubt of her identity with Cali, or the wife of Siva, in his character of the Stygian Jove. To this black goddess, with a collar of golden skulls, as we see her exhibited in all her principal temples, human sacrifices were anciently offered, as the Vedas enjoined; but, in the present age, they are absolutely prohibited, as are also the sacrifices of bulls and horses. Kids are still offered to her; and, to palliate the cruelty of the slaughter, which gave such offence to Buddha, the Brahmans inculcate a belief that the poor victims rise in the heaven of Indra, where they become the musicians of his band. See Part II., p. 339.

142. Instead of the obsolete, and now illegal, sacrifices of a man, a bull, and a horse, called Neramedha, Gomedha, and Aswamedha, the powers of nature are thought to be propitiated by the less bloody ceremonies at the end of autumn, when the festivals of Cali and Lacshmi are solemnized nearly at the same time. Now, if it be asked, how the goddess of death came to be united with the mild patroness of abundance, I must propose another question. How came Proserpine to be represented in the European system as the daughter of Ceres? Perhaps both questions may be answered by the proposition of natural philosophers, that "the apparent destruction of a substance is the production of it in a different form." The wild music of Cali's priests at one of her festivals, brought instantly to my recollection the Scythian measures of Diana's adorers in the splendid opera of Iphigenia in Tauris, which Gluck exhibited at Paris with less

genius, indeed, than art, but with every advantage that an orchestra could supply.

143. That we may not dismiss, concludes Sir William, this assemblage of European and Asiatic divinities, with a subject so horrid as the altars of Hecate and Cali, let us conclude with two remarks, which properly, indeed, belong to the Indian philosophy, with which we are not at present concerned. First: Elysium (not the place, but the bliss enjoyed there, in which sense Milton uses the word) cannot but appear, as described by the poets, a very tedious and insipid kind of enjoyment: it is, however more exalted than the temporary Elysium in the court of Indra, where the pleasures, as in Muhammed's paradise are wholly sensual; but the Mukti, or Elysian happiness of the Vedanta school, is far more sublime; for they represent it as a total absorption, though not such as to destroy consciousness, in the Divine Essence; but, for the reason before suggested, I say no more of this idea of beatitude, and forbear touching on the doctrine of transmigration, and the similarity of the Vedanta to the Sicilian, Italic, and old academic schools. Secondly: in the mystical and elevated character of Pan, as a personification of the universe according to the notion of Lord Bacon, there arises a sort of similitude between him and Crishna, considered as Narayan. The Grecian god plays divinely on his reed, to express, we are told, ethereal harmony. He has his attendant nymphs of the pastures and the dairy. His face is as radiant as the sky, and his head illumined with the horns of a crescent; whilst his lower extremities are deformed and shaggy, as a symbol of the vegetables which the earth produces, and of the beasts who roam over the face of it. Now we may

compare this portrait partly with the general character of Crishna, the Shepherd God, and partly with the description in the Bhagavat, of the Divine Spirit exhibited in the form of this universal world: to which we may add the following story from the same extraordinary poem. The nymphs had complained to Yasoda, that the child Crishna had been drinking their curds and milk. On being reprov'd by his foster-mother for this indiscretion, he requested her to examine his mouth; in which, to her just amazement, she beheld the whole universe in all its plenitude of magnificence. See Part I., p. 466.

144. We must not be surpris'd at finding, on a close examination, that the character of all the Pagan deities, male and female, melt into each other, and at last into one or two; for it seems a well-founded opinion, that the whole crowd of gods and goddesses in ancient Rome and modern Varanes, mean only the powers of nature, and principally those of the Sun, expressed in a variety of ways, and by a multitude of fanciful names.

145. Thus have I attempted to trace, imperfectly at present, for want of ampler materials, but with a confidence continually increasing as I advanced, a parallel between the gods adored in three very different nations, Greece, Italy, and India; but which was the original system, and which the copy, I will not presume to decide; nor are we likely, I presume, to be soon furnished with sufficient grounds for a decision. The fundamental rule, that natural, and most human, operations proceed from the simple to the compound, will afford no assistance on this point; since neither the Asiatick nor European system has any simplicity in it; and both are so complex, not to say absurd, however intermixed with the beautiful

and the sublime, that the honour, such as it is, of the invention, cannot be allotted to either with tolerable certainty. Since Egypt appears to have been the grand source of knowledge for the western, and India for the more eastern parts of the globe, it may seem a material question, whether the Egyptians communicated their mythology and philosophy to the Hindus, or conversely; but what the learned of Memphis wrote or said concerning India no mortal knows; and what the learned of Varanes have asserted, if any thing, concerning Egypt, can give us little satisfaction. Such circumstantial evidence on this question as I have been able to collect, shall nevertheless be stated; because, unsatisfactory as it is, there may be something in it not wholly unworthy of notice; though, after all, whatever colonies may have come from the Nile to the Ganges, we shall, perhaps, agree at last with Mr. Bryant, that Egyptians, Indians, Greeks, and Italians, proceeded originally from one central place, and that the same people carried their religion and sciences into China and Japan: may we not add even to Mexico and Peru?]

146. Thus far I cite from Sir William Jones: he who shall peruse his essay with care, will come to the same conclusion as he did, that the gods of Europe were but the gods of India under Greek or Etruscan names. I subjoin a few observations on the fabled Noachian deluge, and the real Atlantean submersion, which I think may come in here appropriately, as a sequence to the Indian purana cited by Jones, *ante*, page 61.

147. The deluge of Atlantis is mentioned in the Apocalypse as one of the great events of the earth, and justly so; but there is no mention of an universal deluge,

which none but the most ignorant suppose at present ever to have happened since the days of man. According to the account of Genesis there could have been no necessity for it. It was only 1656 years after man was created that the whole globe was immersed in waters: a miracle that would have required, as some say, the quantity of water comprised in eight oceans; as others, the quantity of water which is comprised in twenty-two. Certain divines to whom this objection was urged as an insuperable objection, answered that God created waters on purpose to make the deluge, and then *annihilated* them when the deluge was to cease. This was not more rational or philosophical than the Rev. Mr. Herbert's argument in *Nimrod*, that the fixed stars are made of *ice*, and that God dissolved one into water, which immediately drowned the earth. Both assertions or arguments are absurd, and reflect discredit on their authors. In the short space of time that is said to have elapsed since the creation, the number of human beings could only be few; they would be necessarily confined to one region; there would then have been no need of an ark; there would have been no necessity to carry the waters beyond the bounds occupied by men, which were but local; there would have been no need to fill the boat of Noah with animals, for they would be saved in those parts that were not overflowed, and Noah and his family need only have retired into a distant and unpeopled country, which he might do in less time and with greater ease than he could accomplish the building of so vast a vessel. Perhaps I ought to apologise for deigning to notice so evident a fable, which only the Jews ever invented; for the deluges of which all other nations possess a tradition

were entirely local, and were all founded on the submersion of that mighty continent of which Plato speaks in *Timæus*.

148. I quote from Catcott on the Deluge the following passage which explains a part of the Old Testament that has usually been misunderstood. And such, he says, there is reason to think he, Moses, has done and left recorded in the following remarkable passage (the event denoted by which was so singular as to give name to one of the post diluvian patriarchs, and is twice repeated in the Scripture) viz., *Gen. x. 25, 1 Chron. i. 19*. And the name of one (of Heber's sons) was Peleg, for in his days was the earth *divided* [Ne PeleGE]. On which words that celebrated Biblical critic Bengelius thus occasionally remarks in his *Ordo Temporum*, p. 54. Peleg a divisione terræ nominatus est, etc., *i. e.*, *Peleg* was named from the division of the earth [which happened in his days]. The earth after the deluge was divided by *degrees* by a genealogical and political division, which is expressed by the words נפצה and נפרדו. But a very different kind of division is meant by the word נפלגה [Ne Pe Le Ge], namely a physical and geographical division, which happened at once, and which was so remarkable and of such an extent as suitably to answer the naming the Patriarch therefrom. By this word [Pe LeG] that kind of division is principally denoted which is applicable to land and water. From whence, in the Hebrew tongue, פלג [PeLeG] signifies a river, and in the Greek Πελαγος [Pelagos] the Sea; (and in the Latin Pelagus denotes the same). From this precise meaning of the word, then, we may conclude that the earth was split or divided asunder for a very great extent, and the sea came between in the

days of Peleg. Now surely when any person views the situation of America, and considers how it stands disjoined from this part of the world, and what an immense sea divides it from us, he will not be backward in allowing that this was the grand division intended by the passage under consideration. And therefore we may justly suppose with the above mentioned writer, that soon after the confusion of tongues and the dispersion of mankind upon the face of the whole earth, some of the sons of Ham (to whom Africa was allotted) went out of Africa into that part of America which now looks towards Africa; and the earth being divided or split asunder in the days of Peleg, they, with their posterity (the Americans) were for many ages separated from the rest of mankind. This separation of the human race by means of so large a sea, prevented, in like manner any evil and pernicious conspiracy, as the confusion of tongues did. And if this account can be seconded by any similar event related in ancient Heathen history, our supposition may deserve a greater degree of credit. And such an event we have recorded by Plato, in his dialogue named *Timæus*, in which he treats of nature, or the system of the universe, its generation or beginning, and the nature of man. And as a prelude to his subject he makes mention of a fact that happened in the most early ages, the nearest of any known to the beginning of the world; and that is of a vast tract of land, or an island, greater than Libya and Asia, situated beyond the bounds of Africa and Europe, which by the concussion of an earthquake was swallowed up in the ocean. Plato introduceth this fact as related by Solon (one of the first of the seven wise men of Greece) who while he was in Egypt had heard it of an old Egyp-

tian priest, when he discoursed with him concerning the most ancient events. This priest tells Solon that the Greeks, with regard to their knowledge in antiquity, *had always been children*; and then informs him of the history of this famous island (which they knew nothing of before). The description of which, and its catastrophe, is as follows (which in itself is so remarkable that there must have been some ground in nature for the tradition of it):— There was formerly an island at the entrance of the ocean, where the pillars of Hercules stand [and so beyond the then supposed bounds of Europe and Africa]. This island was larger than all Libya and Asia, and from it was an easy passage to many other islands, and from these islands to all that continent which was opposite and next to the true sea [*αληθινον ποντον*]. Yet within the mouth there was a gulf with a narrow entry. But that land which surrounded the sea called *Πελαγος* [Pelagos, where the division was made] might justly be called a *continent*. In after times there happened a dreadful earthquake and an inundation of water, which continued for the space of a whole day and night, and this island *Atlantis*, being covered and overwhelmed by the waves, sunk beneath the ocean and disappeared; wherefore that sea [*Πελαγος*] is now impassable on account of the slime and mud that has been left by the immersed island. This passage of Plato may receive some illustration and the point I am upon some degree of confirmation, from what occurs in the 18th chapter of the third book of Ælian's History of Various Things. Theopompus relates a certain discourse that passed between Midas the Phrygian and Silenus. This Silenus was the son of a nymph, and inferior to the gods but superior to mortals. When these two had discoursed

of many things, Silenus above all tells Midas that Europe, Asia, and Libya ought to be considered as islands which the ocean wholly surrounded, and that that part of the world which lay beyond this ought only to be esteemed the continent, as it was of an immense extent and nourished very different and vastly larger kinds of animals than this side of the world, and the men that inhabited it were twice as big. From what has been offered I think we may conclude that Africa and America were once joined, or, at least, separated from each other by a very narrow gulf; and that, some time after the flood, the earth was divided or parted asunder, probably by an earthquake, and then this middle land sunk beneath the ocean. According to Scripture this event came to pass in the days of Peleg, for we are told that in his days the earth was divided. From whence some have imagined this division fell out exactly at the time of his birth; but the extensive expression of his days rather implies the contrary, and denotes that it happened when he was in an advanced age, when he had seen many days, not when he had seen but one. So that his name must have been given him prophetically, in the same manner as was Noah's, under which was predicted an event which did not come to pass till some hundreds of years after his birth (Gen. v. 29, viii. 21). Several other of the patriarchs also had such prophetic names. Now it appears from Gen. xi. 10—17, that Peleg was born in the 101st year after the flood, and lived 239 years; so that if the circumstance that caused his name to be given him happened when he was in an advanced age, we may fairly suppose that it fell out about 300 years after the flood.

149. Many doubts and objections, he adds, have been

formed concerning the first people, who some ages since dwelt in Peru, and it has been often asked, How could they get thither, seeing this country is (as it really is) parted by such an extent of ocean from that where the first inhabitants of this world lived. It seems to me that this difficulty may be solved by an account given by Plato, in his *Timæus*, or Dialogue on Nature, and which he sets down more fully in the following (the Atlantic) dialogue. There he relates that the Egyptians said in honour of the Athenians, that after the defeat of some certain kings who came by sea with a numerous army, they had part of a vast island called Atlantique, just beyond the pillars of Hercules. That this island was larger than all Asia and Africa together, and that it was divided into ten kingdoms by Neptune, one of which he allotted to each of his ten sons, bestowing the largest and best on his eldest son Atlas. To this he adds divers particulars, concerning the customs and the wealth of this isle, but above all about a sumptuous temple in the metropolis, the walls of which were entirely decked and covered with gold and silver, and the roof covered with copper, with many other particulars too long to enumerate here, and which may be seen in the original. It is certain that many of the customs and ceremonies mentioned by this author, are yet to be seen in the provinces of Peru. From this isle one may pass to other large islands beyond, and which are not far from the firm land near which is the true sea. But hear the words of Plato in the beginning of his *Timæus*, where Socrates thus harangues the Athenians. It is looked on as a fact that in times past your city resisted a great number of enemies, who came from the Atlantic Sea, and had taken and possessed

almost all Europe and Asia; for then this strait was navigable, and near it was an island just beyond the pillars of Hercules, which they said was larger than Asia and Africa put together. From this island was an easy passage to others that were near it, and opposite the continent, or the mainland, bordering on the true sea; for one may justly call that sea the true sea or ocean, and the land I mentioned the continent or mainland. Just below Plato adds, Nine thousand years ago happened a great change; the sea surrounding this isle swelled so high by a prodigious increase of water that in one day and night it covered the whole island, and swallowed and totally engulfed it; and that the sea in this place has been ever since so filled with mud and sands, that no one can sail over it, or pass by it to those other islands on the firm land. Some deem this relation an allegory, as Marsilius Ficinus tells us in his notes on *Timæus*. Nevertheless most commentators on Plato, even Plotinus and Ficinus himself, look on this account not as a fiction, but as an historical truth. Besides one can by no means think that the nine thousand years which he mentions is a proof of its being a fable, because according to Eudoxus, one must count them after the Egyptian manner, not as solar but as lunar years, that is to say nine thousand months, answering to 750 years. On this subject one may observe that all historians and cosmographers, ancient and modern, called that sea in which this island was engulfed the Atlantic Ocean: retaining even the very name the island bore, which seems a sufficient proof that there had been such an island. Admitting then the truth of this history, no one can deny this island (beginning near the Straits of Gibraltar) to have been of that

extent from the north southward, and from the east westward, as to be more than as large as Asia and Africa. By the other *neighbouring* islands are doubtless meant Hispaniola, Cuba, Jamaica, St. John's, and those on the coast. By the continent or firm land (opposite to those isles) mentioned by Plato is certainly meant that land which is even to this day called Terra Firma, with the other provinces which from Magellan northward comprise Peru, Popayan, Cas del oro, Paraguay, Nicaragua, New Spain, Seven Towns, Florida, the Bacallaos, and north up to Norway. Without doubt this vast tract of land is larger than the three quarters of the then known world. And one must not be surprised at this, new worlds not having been discovered by the Romans or any of those other nations that at different times abode in Spain; because one may reasonably imagine that the fore-mentioned supposed difficulty of navigating this sea then remained. This, indeed, I have heard said, and can see no difficulty in believing, that this should easily prevent the discovery of this new world mentioned by Plato. The authority of this philosopher is enough to convince me of the truth of this affair, and I make no question but our new found world is the same as that main land, or continent, of which he speaks; as whatever he has said of it perfectly corresponds with our modern discoveries, particularly in what he says of this land that is adjacent to the true sea, which is what we now call the great South Sea, in comparison of the vast extent of which the Mediterranean Sea and Northern Ocean are but as rivers. Having cleared up this difficulty thus far, it seems no way hard to suppose that men could easily pass from the Atlantic and its neighbouring isles to what

we call the Continent or Terra Firma, and thence by land, or even by the South Sea, to Peru. Thus I have declared what seems to me most probable on a subject so perplexed on account of its antiquity, and also because one can get no intelligence from the inhabitants of Peru, who know not the use of letters or writing, to preserve the memory of things past. In New Spain, indeed, they have certain pictures, which serve them for letters and books; but in Peru they have nothing but knotted strings of various colours: it is true, by means of these knots, and the distance they are set at from each other, they comprehend (though but confusedly) anything, as I shall shew at large in this history of Peru. In regard to the discovery of these vast tracts of land, what Seneca says, as it were, in a prophetic sense in his *Medea*, seems to me to be not unapplicable.

Venient annis sæcula seris
 Quibus Oceanus vincula rerum
 Laxet, novoque Tiphys detegat orbes,
 Atque ingens pateat tellus,
 Nec sit terris ultima Thule.

In latest times our hardy sons shall brave
 Stern ocean's rage, and stem the distant wave,
 In them revived shall Tiphys wondering see
 The new-found world, emerging from the sea;
 No more shall Thulè be the utmost bound,
 But earth from pole to pole be searched round.

150. I subjoin the observations of Dr. Pye Smith upon the subject of the Noachian deluge, for, indeed, I disdain to answer the fable myself. In the fourth and fifth of these lectures, he says, several facts were brought forward tending to place the natural history of the earth in a

position of variance with the general received belief concerning the Deluge, which is so important a part of the scriptural history of the human race. As I cannot expect that those facts can be distinctly recollected, it will be proper to recapitulate them in the briefest manner consistent with making them intelligible. That enumeration brought before us the following statements: that, through the whole process of stratification, from the most ancient to the latest, the mineral character of each stratum proves the existence of contemporaneous dry land as well as of depressed areas filled with water; that the indubitable relics of once animated creatures, in a great variety of species, from the earlier formations to the latest, penetrate through one or more of the next superincumbent strata; so that there never occur contiguous beds of mineral deposit which fail to be connected (if I may use the phrase dovetailed) with each other; giving the result that from the unspeakably remote point of time in which vestiges of living nature first occur, *there never was a period when life was extinct upon the surface of the globe*; or we might more properly say, *when living creatures did not abundantly exist*; that the vast masses of rolled pebbles and stones of all sizes, which have been spread over large districts, especially of this northern hemisphere, belong, not to any one transient flood, but to different eras of time, at great respective distances; some of the earliest never having been overflowed by a succeeding flood, and each for itself indicating the action of water in one direction through very long periods of time, in contradistinction to the idea of a deluge so brief as that of Noah, enduring but little more than three hundred days; *that the cones of cinder and other volcanic products*

over a considerable district in the south of France are accompanied by evidences of antiquity reaching much farther back than the date of Noah's deluge, and that these cones of light and loose materials have never been exposed to the action of a rush, or any even moderate force of water, or they would have inevitably been washed away. These geological facts stand thus powerfully in the way of admitting that there was a *universal* deluge. Some other circumstances also were briefly alluded to, belonging to other departments of natural science. One of these was the impossibility of either the vegetable or the animal creations having all proceeded from one spot as a centre of ancestry; but that the surface of the earth is distributed into several distinct regions, each of which has its appropriate and exclusive tenantry, both vegetable and animal. It was also remarkable how utterly impossible it would be for the inhabitants of many of those regions to have migrated from various others, or even to exist in them, if by an instantaneous miracle they were transported thither. We adverted to the difficulty arising from the quantity of water requisite to cover the entire globe, and to overflow the highest mountains, which would be an addition to the present ocean of eight times its actual quantity. For both the production and the subsequent removal of this body of water, we can imagine no cause but the miraculous intervention of Omnipotence; whereas the narrative in the Book of Genesis assigns two natural causes, raised to an extraordinary degree of action. Notice was also taken of the animals preserved with Noah in the ark; the number of existing species so far exceeding what the commentators on the Bible have taken into their calculations; the very different kinds of receptacle

which would be necessary, the amount of food, the necessity of ventilation, and the cleaning out of the stables or dens; the provisions for reptiles and insects; the fact that some fish and shell animals cannot live in salt water, and others not in fresh. The difficulty also was mentioned, if we suppose that the resting place of the ark was the Mount Ararat pointed out by tradition, of conceiving how the eight human persons, and their accompanying animals could descend adown the precipitous cliffs; a difficulty which amounts to an impossibility, unless we call in the aid of Divine Powers operating in the way of miracle. Another circumstance was adduced as proving that the Deluge of Noah was not absolutely universal; *the existence of trees in the equatorial regions of Africa and of South America, which by the known method of ascertaining the age of exogenous trees, are shown to be of an antiquity which goes farther back than to the date of the deluge.* What was said in that lecture, and will be advanced in the note on this subject, renders it needless to add any more. I may also remind my auditors that the opinion which ascribes to the Deluge the vast amount and variety of animal and vegetable remains, found in a fossil state in all parts of the earth, is flagrantly inconsistent with a correct attention to the circumstances in which such remains occur. From any of these considerations the probability of a universal contemporaneous flood is, to say the least, rendered very small; but their united force appears to me decisive of the negative to the question.

NOTES TO BOOK I.

Note 1 (page 10).—In the supplement to Vol. I. of Montfaucon is exhibited a Tree, on the two sides of which are Jupiter and Minerva. He says: It was preserved for several centuries in one of the most ancient churches of France, and passed for an image of terrestrial paradise to represent the fall of Adam. The tree bearing fruit in the middle, passed for that from whence the forbidden fruit was gathered. The robe on Jupiter's shoulders, the thunderbolt which he has in his hand, the helmet on Minerva's head, and her habit covering her all over, these particulars might easily have undeceived persons moderately versed—I will not say in mythology, but even in the history of the Bible—that it was a mere conceit. But in those times of simplicity people did not consider some things very closely. Jupiter holds the thunderbolt raised in his right hand; he has a robe on, which does not hide his nakedness. Minerva is armed with a helmet, and dressed as usual: the serpent at her feet is the peculiar symbol of Minerva Polias of Athens, which seems to support the opinion of the gentlemen of our academy, that this agate relates to the worship of Jupiter and Minerva at Athens. The tree, and the vine curling round the tree, the goat beneath Jupiter's foot, and all the animals pictured about, the horse, the lion, the ox, and others, seem to denote Nature, of which Jupiter is the father. An Hebrew inscription graved round the gem appears to be modern; it is in Rabbinical characters scarcely to be deciphered: the sense of it is this: *The Woman [the Holy Spirit] saw that the Tree [God] was good for food, and that it was pleasant to the eyes, and a Tree to be desired to make one wise.* Who can help seeing here a refined allegory? Here is the God Jeo, Jove, יהו, ieu. Here is Minerva, Divine Wisdom, which sprang from the head of Jove, the πρωτογονος, the first-begotten, Buddha. Here is the tree of knowledge of good and evil. Here is the vine with its fruit united to the elm which Virgil met with at the side of the road to hell, loaded with science—as the Mem—the 600, was united to the *vin* in the name of the word Muin, the name of the letter which denoted the most

sacred of the cycles. The elm is commonly planted in Gaul and Italy for the vine to ascend, and selected as the tree of knowledge, because it was the name of the first letter of the alphabet, or the Aleph of the Hebrews, which meant the trunk of a tree, which was the tree of Virgil, and bore all the remainder. The circumstance of this gem having a Hebrew legend round it is exceedingly curious, and is not to be got quit of by the observation of Montfaucon, the innocent produce of his prejudice and ignorance, that it appears to be *modern*. *Higgins, Anacalypsis*, i. 272. See Part I., page 193. Mr. Franklin says, Another striking instance is recorded by the very intelligent traveller (Wilson) regarding a representation of the fall of our first parents sculptured in the magnificent temple of Ipsambul in Nubia. He says that a very exact representation of Adam and Eve in the Garden of Eden is to be seen in that cave, and that the Serpent climbing round the Tree is especially delineated, and the whole subject of the tempting of our first parents most accurately exhibited. How is the fact of the Mythos of the Second Book of Genesis, being found in Nubia, probably a thousand miles above Heliopolis, to be accounted for, except that it came from Upper India with the first Buddhists or Gymnosophists? There they were found by Clemens Alexandrinus, and there they founded a Meru, now called Meroe. The same Mythos is found in India. Col. Tod says: A drawing brought by Colonel Coombs from a sculptured column in a cave temple in the South of India represents the first pair at the foot of the ambrosial tree, a Serpent entwined among the heavily-laden boughs, presenting to them some of the fruit from his mouth. The tempter appears to be at that part of his discourse where

“— his words, replete with guile,
 Into her heart too easy entrance won,
 Fixed on the fruit she gazed.”

This is a curious subject to be engraved on an ancient Pagan temple; if Jain or Buddhist, the interest would be considerably enhanced. No doubt it would be enhanced, says Higgins, but not, I think, so much as the Colonel apprehends. The same Mythos as the Romish Dr. Geddes calls Genesis, is at the bottom of the religions of Moses, India, and Egypt, with such small variations only as time and circumstance may be expected to produce. We will not forget this Mythos when we treat, in a future book, of the religion of South India. It is the Mythos which we have just now noticed in Upper Egypt. In my plates (Fig. 27) may be seen a copy of one of the groups of figures in Montfaucon. However it may differ, can any one doubt that it is allusive to the Pentateuchian or Mosaic? See also Fig. 16. In

these places, called *πορνεία*, they had cells or *adyta*, which the Greeks called *Naida*, where the secret and licentious rites of the Ionic worship were celebrated. I have before observed that I suspect that from these places, built of an oblong form, in imitation of the Hindoo *Argha*, or *Nav*, or *Kibotos*, or *Tibe*, came the naves of our churches, and that their inhabitants were the *Naidæ*; and if, in consequence of the performance of these rites, a boy was born, he was considered sacred; in a peculiar manner dedicated to the priesthood, and educated by them with the greatest care. *Anacalypsis*, i. 403. See Part II., pp. 151, 499.

Note 2 (page 11).—But its particular formation was not the sole reason why the first letter of the alphabet stood as a symbol of God. In its primitive meaning it was *Al-phi*, the Voice of God [See Part II., pp. 427, 433, 479], and of its emblematic meaning we read in Plutarch thus: *Φοινικας ούτω καλειν τον Βουν*. The Phœnicians call an ox *Alpha*. And Hesychius speaks to the same purpose, *Αλφα, βους*. Thus we find that *Alpha* was both an oracle and an oracular animal. The Grecians took it in the latter acceptation and, instead of saying that the *Cadmians* acted in obedience to an oracle, they gave out that *Cadmus* followed a Cow. What is alluded to in the animal which is supposed to have been his guide may be known by the description given of it by Pausanias. *Επι δε έκαστερας της βοος πλευρας σημειον επειναι λευκον, εικασμενον κυκλω της Σεληνης*. There was a white mark on each side of the Cow like the figure of the Moon: and in this occult way they signified that *Cadmus*, who was an *Adamic* symbol, followed the guidance of the Holy Spirit. See, in the Index, *Cow*, and the various references.

Note 3 (page 15).—*Hecataeus* of *Miletus* acknowledges that the traditions of the Greeks were as ridiculous as they were numerous: and *Philo* confesses that he could obtain little intelligence from that quarter; that the Grecians had brought a mist upon learning, so that it was impossible to discover the truth: he therefore applied to people of other countries for information, from whom only it could be obtained. *Plato* owned that the most genuine helps to philosophy were borrowed from those who, by the Greeks, were styled barbarous: and *Iamblichus* gives the true reason for the preference. The *Helladians*, says this writer, are ever wavering and unsettled in their principles, and are carried about by the least impulse. They want steadiness; and if they obtain any salutary knowledge, they cannot retain it; nay, they quit it with a kind of eagerness; and whatever they do

admit, they new mould and fashion according to some novel and uncertain mode of reasoning. But people of other countries are more determinate in their principles, and abide more uniformly by the very terms which they have traditionally received. They are represented in the same light by Theophilus: he says that they wrote merely for empty praise, and were so blinded with vanity that they neither discovered the truth themselves, nor encouraged others to pursue it. Hence Tatianus says, with great truth, that the writers of other countries were strangers to that vanity with which the Grecians were infected: that they were more simple and uniform, and did not encourage themselves in an affected variety of notions. Note as curious that in the Shanscreeet the Sun is Ἡλιος; Mercury is Hema, or Ἐρμης; Mars is Arah, or Ἀρες; Jupiter is Jyok, or Ζευς; Saturn is Konah, or Κρονος; Venus is Asphujit, or Ἀφροδιτη. No one can believe that these coincidences are accidental.

Note 4 (page 18).—The first black priests were called Chamaram (חמר, *Chmr*, wine). The priests of Isis went always clothed in black. Camar in Arabic signifies the Moon. Cam in Shanscreeet is Love. And the wine, which may have formed their name, alluded to Truth, the Wine of Heaven, whose preachers they were, though they eschewed the wine of earth. It would be well, indeed, if our modern priests took a lesson from those priests of old, whom they perpetually vilify. The Priests of the Sun at Heliopolis, says Plutarch, *never carry any wine into their temples*, looking upon it as very indecent for those who are devoted to the service of any God to indulge themselves in drinking whilst they are under the immediate inspection of their Lord and King. *Isis and Osiris*, 6. This strictly Egyptian ordinance was copied by the Seventh Messenger, as we read, *And the Lord spake unto Aaron, saying: Do not drink wine nor strong drink, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute for ever throughout your generations.* LEV. x. 8, 9.

Note 5 (page 32).—We have seen, says Higgins, that the Dove is in a peculiar manner the emblem of the Ioni. With this we find the Jews at almost perpetual war. The Assyrians are constantly described in the Jewish books by the term *Sword of the Oppressor*. In several places where we find this it ought to be rendered *the Sword of the Dove*. This was the emblem, or crest, or coat of arms carried by the followers of the imaginary—or at least mystical—Semiramis, who was said to have been born at or near the Philistine Iona—of the Semiramaisi of India. If the reader will look back to the preceding pages, he will observe

several circumstances, particularly respecting the Solymi which will tend strongly to confirm an opinion to which I have come after the most patient investigation, *that the Israelites were one of the tribes which migrated from the country of the Afghans or Rajpoots—that is, from the East—to avoid persecution.* This is indeed, in substance, the account given by Moses. They were, in fact, a sect which worshipped *the male generative principle* in opposition to the female. The circumstances relating to the City of Jerusalem and the Solymi will be found to be very striking, and will show very clearly why we meet with a Mount Sion in India, and with another in Syria. But though I think attachment to the adoration of the Male principle, or at least the double principle, in opposition to the female singly, or to Ionism or Hellenism, was one reason for their emigration, I also think it probable that dislike to the adoration of the Bull was another. If Solomon, of Syria, *the wise*, were a Buddha, one of the 14 Solymi, or fourteen Menus, or fourteen Maha bads, all supposed to be incarnations of Divine Wisdom, we see why he was so celebrated for that virtue. He was the son of the shepherd דוד, *dud*, who was the son of ישׁי, *isi*, who was the son of עובד, *Oubd*. I think Dud was a corruption of Yud, as Iacchus became Bacchus, Eioneus Deioneus, Zeus Deus, Zancle Dancle, or Dancle Zancle; ישׁי, *isi*, is the male Isis of India, עובד, *Oubd*, is (Syriac) Obad or Abad, *i.e.*, the Buddha. The Persians had a title, Soliman, equivalent to the Greek Αιλος, and implying *universal cosmocrator, qu'ils ont cru posseder l'empire universal de toute la terre:* and Thamurath aspired to this rank; but the divine Argeng, in whose gallery were the statues of the seventy-two Solimans, contended with him for the supremacy. This Argeng was the head of the league of Αργειοι, and the number 72 is that of the kings subject to the King of kings. See Part II., page 31. Whether or not, as this learned writer suggests, these Jews fled from India on some temporary triumph of Deu-Cali-On, when he sought to set up an exclusive worship of the Female Principle, the Dove, in which he finally failed, or whether their exodus was long posterior to that event, and they were a protesting sect against the Dove or Holy Spirit worship that prevailed so much in the Babylonian and Assyrian empire, would be a curious and interesting subject to discuss, but I have no leisure for it. My own opinion is that Higgins was absolutely in error respecting this: that the Jews were fugitives *with*, not *from*, Deu-Cali-On, and that their wars with the Assyrians were not holy wars at all, but political ones. I believe that they were always, after their flight from India, Dove or Yoni-worshippers, and that it was their

secret religion for ages, though after the days of Amosis many of them professed Monotheism. See *Anacalypsis*, i. 397, 401.

Note 6 (page 34).—The learned author of Nimrod has a curious passage illustrating the theocrasia: Minerva, he says, enclosed the infant Erichthonius in an Ark without the knowledge of the other gods, in the hope of making him immortal, and intrusted it to the keeping of Aglauros and Pandrosos, or Pandora, the daughters of Cecrops. But these ladies, or, as most authorities say, only Aglauros, had the curiosity to open the Ark, and they beheld the child inclosed in the folds of two serpents. *Viderat Aglauros flavæ secreta Minervæ*. Minerva continued to educate Erichthonius in her temple, but the enchantment was frustrated, and in due time he died. In this version of the story, a duplication of one person has taken place, and we should pity Minerva's disappointment if we did not know from Harpocraton, a writer of high authority, that Aglauros, daughter of Cecrops the Egyptian, was *Minerva herself*. i. 357.

Note 7 (page 35).—Maurice says, Among the different plants which ornament our globe, there is no one which has received so much honour from man as the Lotos or Lily, in whose consecrated bosom Osiris delighted to float. This is the sublime, the hallowed symbol that constantly occurs in Oriental mythology, and, in truth, not without reason, for it is itself a lovely prodigy. Throughout all the northern hemisphere it was everywhere held in profound veneration, and from Savary we learn that that veneration is yet continued among the modern Egyptians. And we shall find in the sequel that it still continues to receive the respect, if not the adoration, of a great part of the Christian world, unconscious, perhaps, of the original reason of their conduct. Of this Lotos, Mr. Moor says: The Nymphæ or Lotos floating on the water is an emblem of the world: the whole plant signifies both the earth and *its two principles of fecundation*. The stalk originates from the navel of Vishnu sleeping on the ocean, and the flower is the cradle of mankind. Nimrod also writes: The Lotos is a well-known allegory of which the expanse, Calyx, represents the ship of the Gods floating on the surface of the water, and the erect flower arising out of it the mast thereof: the one was the Galley or Cockboat, and the other the Mast of Cockayne; but, as the Ship was Isis or Magna Mater, the female principle, and the mast in it the male Deity, those parts of the flower came to have certain other significations which seem to have been as well known at Samosata as at Benares. This plant was also used in the sacred offices of the Jewish religion. In the ornaments of the temple of Solomon the Lotos or Lily is often seen.

Note 8 (page 43).—I transcribe from the *Asiatic Journal* for 1829, page 213, as follows: Professor Fischer, of Waldheim, and Mr. Schmidt, of Petersburg, have published conjointly some remarks upon a very curious and almost unique Mongol idol, termed the *Yamantaga*, which had been procured from the Bokharians, who had taken it in war from the Mongols, and which was deposited in the Museum at Moscow, where it was nearly destroyed by the conflagration of 1812. The description of this idol is as follows:—It is a figure of a man with a bull's head, which is surrounded with six human heads, each more grotesque than the other, with sixteen feet and thirty-four hands. Above the seven heads rises an eighth, equally deformed, which is, in its turn, surmounted by another head, of a very handsome character. All these heads are surrounded with flames, and decorated with necklaces formed of human skulls. The statue is represented as embracing a Female, and holds in its hands the symbols of regeneration and destruction; its feet also rest upon the like symbols. Its entire height is about five inches, and it is very skilfully executed. This *Yamantaga* is regarded by the Mongol lamas as the god of destruction; an account of this deity is given by Timkowski in his travels in Mongolia. Mr. Schmidt says that the name is compounded of the Sanskrit words *yama*, hell, gulf, precipice, and *antaka*, destruction; and he conceives that this idol is no other than the *Siva* of the Hindus. [Mr. Schmidt, it may be added, was mistaken. The idol represents God in the double character mentioned above: as the Great Father, in which he is represented with the Holy Spirit; as the Great Judge, who *cannot* forgive, in which he is represented with emblems of destruction.] The journalist then proceeds: MM. Fischer and Schmidt have taken occasion, in treating of this idol, to communicate some ingenious reflections upon the subject of Buddhism, and upon its relation with Brahmanism and its supposed sects, the Vaishnavas, Saivas, and Jainas. *Mr. Schmidt considers modern Buddhism to be distinct from the ancient.* Cicero, who was one of the most miserable creatures that ever ventured to write on theology, thus alludes to the Stoic doctrine of the Two. The Stoics divided nature into Two *things* as the first Principles, one whereof is the Efficient or Artificer (God), the other that which offers itself to Him for *Things* to be made out of *it*. *Acad. Quæst.* i. 6. Thus he desecrates and caricatures, under the nonsense of *things* and *it*, the Lord-Father and the Queen-Mother of all that is in this majestic universe. There is a counterpart of this most curious image in the British Museum, to

be seen only by special application. It is under the jurisdiction of Mr. Franks, a gentleman of great learning in this particular department. The Mongol image is therefore *not unique*, as the writer in the *Asiatic Journal* supposed; it shows what the primeval religionists meant by the Aleim, by A O, by Ardha-Nari, and the Bi-Une. Among those Chinese sects which have retained or adopted the symbolical worship, a double personification like this, of One Godhead, is comprehended in the Goddess Br-Issa [Issa, the Maker], whom they represent sitting upon the Lotos, called in that country Li-En, like the Hindu deity, with many masculine arms, carrying different symbols, to signify the various operations of universal nature. A similar union of attributes was expressed in the Scandinavian goddess Isa or Disa, who, in one of her personifications, appeared riding upon a *Ram* [the Sun], accompanied with music, to signify, like Pan and the Seirenes, the principle of universal harmony: and in another, upon a Goat [the Principle of Productiveness], with a quiver of arrows at her back and ears of corn in her hand, to signify her dominion over generation, vegetation, and destruction. Even in the remote islands of the Pacific Ocean which appear to have been peopled from the Malay shore, the Supreme Deities are God the Father, the Son of God, and the Bird or Dove Spirit. So Pliny speaks of a Samothracian Triad called Venus (the Holy Spirit), Pothos (God), and Phaethon (the Messenger). *lib.* xxxiv. c. 4. And the entire creed, as well in its symbolism as in its mystic theological essence, is so evidently Indian, that I think I need not add another sentence.

Note 9 (page 51).—The following remarks exemplify the fooleries of our Petro-Paulite doctors and priests.—The Abbe de Tilladet, says Banier, in a dissertation whereof you have a copy in the first volume of the memoirs of the Academy of Belles Lettres, page 125, alleges that there were not only real giants, but also nations and cities of giants; that our parents, and particularly the principal heads of colonies mentioned in history, were real giants, taking that word in its strictest sense. In this new scheme Adam and Eve must have been of a very gigantic size: for, says he, the fathers and mothers of the giants must have been giants themselves. And indeed how can it be supposed that a mother who was no more than five or six feet high, should be able to bear in her womb a child, who being of size to grow up to a giant, must have arrived at her dimensions probably in a few days after his conception? Who can be persuaded, continues he, that Noah, had he not been bigger than we, would have been capable to

build the ark that saved mankind, which could not have been capacious enough to contain all the animals he was commanded to lodge in it, unless we take the cubits in Scripture that are mentioned in describing its dimensions, for cubits of giants? M. Henrion, another academic, proposed a scheme yet more extraordinary, but nothing of it is published. He brought up to the academy one day a kind of chronological table or scale, with respect to the difference of men's stature since the creation of the world to the birth of Jesus Christ. In this table he assigned to Adam 123 feet 9 inches in height, and to Eve 118 feet 9 inches three-fourths; whence he fixed the proportion between the statures of men and those of women, to be as 25 to 24. This exorbitant stature soon diminished: Noah's height fell short of Adam's by 20 feet: Abraham's was brought down to 28 in all. Moses had only 13, Hercules 10, and so on, still gradually diminishing: so that if providence had not put a stop to that prodigious decrease, hardly should we at this day have dared to rank ourselves, at least in respect of our bodily dimensions, among the insects that crawl upon the earth.

Note 10 (page 52).—The term *Iöna*, says old Bryant, is sometimes found and compounded, expressed *Ad*, the Beautiful, or *Ada Iönah, Regina, vel Regia Columba*, from which title another Deity *Adiona* was constituted, and particular rites were superadded. This mode of idolatry must have been very ancient, as it is mentioned in *Leviticus* and *Deuteronomy*; and is one species of false worship which the prophet *Moses* forbade by name. According to our method of rendering the Hebrew term, it is called *Idione*. The words in our version are translated,—*And the soul that turneth after such as have familiar spirits and after wizards to go a whoring after them, I will even set my face against that soul and will cut him off from among his people.* *LEVIT. XX.* In another place it is ordered that there should not be found among the children of *Israel* a charmer or a consulter with familiar spirits, or a wizard or a necromancer. *Deut. xviii.* What is translated a consulter with familiar spirits, and a wizard, is in the original אֹרֹכ, and יִדְוֹנִי, *Ob* and *Idione*: by which are meant the priests of the *Serpent* and of the *Dove*, who affected to give out oracles. The latter were the *Peleiae*, *Peliades Iönim*, *Columbae*, of other countries; all the priests of *Theba* or the *Ark*. Thus *Idione* is the same Deity as occurs in *St. Augustine* under the name of *Aduna*. The goddess *Idione* or *Adione*, was the *Dione*, Διώνη, of the *Greeks*, the Deity who was sometimes looked upon as the mother of *Venus*; at other times as the goddess herself, styled *Dione*, and *Venus Dionae*. She was said to have been the mother

of Niobe, and under the name of Peleione, was esteemed the mother of the Peleïades, who form the constellation in the heavens so auspicious to mariners. She had joint rites with Zeuth or Jupiter, at Dodona, where the Dove was said to have given out oracles. Venus was no other than the ancient Iōnah.

Note 11 (page 53).—That the present Mosaic tracts are forgeries is known to all thinkers who have carefully studied them. Moses was a Cabir, but he was no villain. The worst interpolations were made probably in praise of Joshua; the impersonation of all crime. One of them may here be cited. *And the Lord spake unto Moses, saying, Avenge the children of Israel of the Midianites: afterwards shalt thou be gathered unto thy people. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males. And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. And they took all the spoil, and all the prey, both of men and of beasts. And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho. And Moses and Eleazar the priests, and all the princes of the congregation, went forth to meet them without the camp. And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle. And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves.*

NUMBERS xxxi. Who can wonder that an indignant commentator thus remarks upon this. He says: Among the detestable villains that in any period of the world have disgraced the name of man, it is impossible to find a greater than Moses [he should have said Joshua] if this account be true. Here is an order to butcher the boys, to massacre the mothers, and debauch the daughters. Let any mother put herself in the situation of those mothers: one child murdered: another destined to violation, and herself in the hands of an executioner: let any daughter put herself in the situation of those daughters destined as prey to the murderers of a mother and a brother, and what will be their feelings? It is in vain that we attempt to impose upon nature, for nature will have her course, and the religion that tortures all her social ties is a false religion. After this detestable order follows an account of the plunder taken and the manner of dividing it: and here it is that the profaners of priestly hypocrisy increase the catalogue of crimes. Ver. 37. And *the Lord's tribute* of the sheep was 600 and three score and fifteen: and the ewes were thirty and six thousand, of which *the Lord's tribute* was three score and twelve: and the asses thirty thousand, of which *the Lord's tribute* was three score and one: and the persons were thirty thousand, of which *the Lord's tribute* was thirty and two. In short, the matters contained in this chapter, as well as in many other parts of the bible, are too horrid for humanity to read or for decency to hear: for it appears from the 35th verse of this chapter that the number of women-children consigned to debauchery by the order of Moses [Joshua] was thirty-two thousand. And in another place the same earnest writer adds: There are matters in that book said to be done by *the express command* of God, that are as shocking to humanity, and to every idea we have of moral justice as anything done by Robespierre, by Carrier, by Joseph le Bon, in France: by the English government in the East Indies, or by any other assassin in modern times. When we read in the books ascribed to Moses, Joshua, &c., that they (the Israelites) came by stealth upon whole nations of people who, as the history itself shows, had given them no offence: *that they put all these nations to the sword: that they spared neither age nor infancy: that they utterly destroyed men, women, and children; that they left not a soul to breathe:* expressions that are repeated over and over again in those books, and that too with exulting ferocity; are we sure these things are facts? Are we sure that the Creator of man commissioned these things to be done? are we sure that the books that tell us so were written by his authority? It is not the antiquity of a tale that is any evidence of its truth, on

the contrary it is a symptom of its being fabulous; for the more ancient any history pretends to be, the more it has the resemblance of a fable. The origin of every nation is buried in fabulous tradition, and that of the Jews is as much to be suspected as any other. To charge the commission of acts upon the Almighty, which in their own nature, and by every rule of moral justice are crimes, as all assassination is, and more especially the assassination of infants, is matter of serious concern. The bible tells us that these assassinations were done by the express command of God. To believe therefore the bible to be true, we must unbelieve all our belief in the moral justice of God; for wherein could crying or smiling infants offend? And to read the bible without horror, we must undo everything that is tender, sympathising, and benevolent in the heart of man. Speaking for myself, if I had no evidence that the bible is fabulous, than the sacrifice I must make to believe it to be true, that alone would be sufficient to determine my choice. The most flagitious tyrant that ever lived probably never issued an ukase so bloody in its ferocity as that which the legislator of the Jews is [falsely] reported by the Rabbis to have given to all the fathers among his followers, commanding them to bring their own children to be stoned to death for what is called their stubbornness: *If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place: and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice: he is a glutton, and a drunkard. and all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.* DEUT. xxi. 18. But the wickedness of these forged tracts is equalled by their absurdity. The Mosaic account, says Colonel Kennedy, of the creation is a cosmogony *sui generis*, and bears not the remotest resemblance to the cosmogony of any other religious system. For it would be utterly impossible to find in any other description of the first process of creation, such circumstances as *God having employed six days to effect it; the formation of the first man from the dust of the earth and of the first woman from one of his ribs; the planting of the Garden of Eden, and the prohibition to eat the fruit of the Tree of Knowledge, the temptation of Eve by the Serpent, the eating of the forbidden fruit by Adam and Eve, and their expulsion from Paradise, and the murder of Abel by Cain.* Although also the tradition of a deluge seems to have been generally prevalent in antiquity, still no legendary

histories are founded upon it, *nor are there the slightest allusions to an Ark in the mythology of any ancient people.* Nor in any can there be discovered the slightest trace of the person who was preserved from this deluge, having had three sons only, and of his having divided the earth among them and their respective descendants. I concur, therefore, entirely in the justness of these remarks by Mr. Faber. The Israelites, he says, were neither so universally celebrated, nor was their commonwealth of so ancient an origin compared with that of many other nations, as to warrant the belief *that mythologists flocked from every quarter of the globe to derive wisdom from the books of Moses.* In fact, the very same idolatry which has subsisted even to the present day, was established, substantially at least, both in Egypt and Palestine, *previously to the Exodus of the children of Israel;* and so intimately in every region is the prevailing idolatry combined with some hypothesis respecting *the creation,* and with some account of *the deluge,* or rather, I should say, so evidently is Pagan idolatry *built upon traditions of the creation and the deluge,** that where the former is found, there we may rest assured that the latter must have prevailed. *Hence it is manifest that the Canaanites and the Egyptians cannot have borrowed their theories from Moses;* and, if they did not, how strangely improbable is it that the remote and ancient nations of the Hindus, the Chinese and the Scythians, should have been indebted to him? *Hindu Mythology,* 366. Porphyry, in his book called Περὶ Ἰουδαίων, quoted by Eusebius, makes Saturn to be called Israel. His words are these: Κρονος τοινυν, ὃν Φοινικες Ἰσραηλ προσαγορευουσι; *Kronos whom the Phœnicians call Is-Ra-El.* Then he adds that the same Saturn had by a nymph called Ἀνωβρετ, an only son, ὃν, δια τουτο, Ἰεουδ εκαλουν, *whom for this they called Ieud:* as he is so called to this day by the Phœnicians. This only son, he adds, was sacrificed by his father. Stillingfleet and Bochart observe that הַן-עַנְבֵּרֶת hn-nobrt, ανωβρετ means *conceiving by grace:* as the Virgin Mary is said to have conceived. Respecting the Anobret of Sanchoniathon, Vallancey has given a copy of a very extraordinary Irish MS. with a translation of it, in which an Irish king's wife is said to bring forth a white lamb, whence she was called Uanabhreit, —*i.e., bringing forth a white lamb.* This distressed her very much, but she again conceived and brought forth a Son, when she was

* The definite article should be changed into the indefinite; *a creation, a deluge,* and this remark would be then correct as far it relates to creation; but I am not aware of any mythological legends having been built upon traditions of a deluge.

told by the priest that her womb was consecrated, and the lamb must be sacrificed as *her first born, for her ceanin* (כַּנִּין) *quin, cion-iuda* or *purification of her first born*. I quite agree with Vallancey, says my author, that this can be no monkish forgery of the 11th century. *Higgins' Anacalypsis*, i. 392. The same writer adds: Father Georgius, who was master of the Tibetan language, quotes the story of Anobret from Sanchoniathon, and shews that the Ieud of Sanchoniathon is the Iid of the Tibetians. *Iid a Tibetanis Butta tributum*, יֵהִיד *ieid. Iehid, Isaaci epithetum est*, Gen. xxii. 2; *et Iid Tibetanorum idem ac Iehid Phœnicium et Egyptium*. page 413. But this Jid or Iid of the Tibetians, which is the same as Boodh or Wisdom, and the same as the Phœnician and Egyptian Jehid, is the very Jid of this Apocalypse. See section 7, *Behold the Lion of the tribe of Jid*; and section 64, *I am the root and the offspring of Jid*. Anobret is the Mother of the Messenger.

Note 12 (page 64).—Some persons have supposed that Jonah and his Fish, was a talmudical legend put forth by some ignorant Rabbi, who, seeing in the Indian Temples this Image represented, and not knowing its occult meaning, invented what we find in the Book of Jonah. Others think that the Fish means Initiation into the Mysteries. But no one ever dreamed of taking it literally until the Petro-Paulite religion began, and all its votaries abandoned common sense. It is amusing enough to find a learned writer like Moses Stuart thus philosophizing on this nonsense. But is he really serious? There appears to me at times an air of irony and sarcasm in his words. In his *Old Testament* he thus writes. The *Canis Carcharias*, common in the Mediterrean, can surely swallow a man, for it has done so; and so can some other fishes. *That a man should preserve his life for a while in the stomach of a fish, under certain circumstances, is no impossibility!* Living reptiles often spend years in the human stomach: some of them, moreover, are such as need air for respiration (as indeed what living and breathing creature does not?) As to throwing up Jonah on the land there are places enough of deep water up to the very edge of the sea shore, where this might be done by a *large fish*. The objection that the stomach of the fish must have *dissolved* and *digested* Jonah is of no weight! for every one acquainted with physiology knows that *living* flesh does not digest in the least in the stomach! The gastric juice has no power over it ! ! And last, but not least, the God who meant to punish, but not to destroy, Jonah, *could arrange all these circumstances*, and also preserve his life, in such a way as is stated in the narrative. *The same God could cause the fish to throw him out of his stomach ! !* the Bible affirms that he did. *Jon. ii. 10, &c., &c.* This Talmudical story (which has not

even the poor merit of a parable) gives an air of burlesque to the Bible: and has made innumerable infidels and atheists.

Note 13 (page 72).—Shall a trumpet be blown in the city, the people not be afraid? *shall there be evil in a city, and the Lord hath not done it?* Amos. iii. 6. So God is called a Deceiver. *O Lord, thou hast deceived me, and I was deceived.* Jer. xx. 7. And again. Then, said I, Oh, Lord God, *surely thou hast greatly deceived this people* and Jerusalem, saying, Ye shall have peace, whereas the sword reacheth unto the soul. Jer. iv. 10. Who can wonder therefore that a most able reasoner thus spoke of these things? Whenever we read, he says, the obscene stories, the voluptuous debaucheries, the cruel and torturous executions, the unrelenting vindictiveness with which more than half the Bible is filled, it would be more consistent that we called it the word of a Demon than the Word of God. . . . When I see throughout the greatest part of this Book scarcely anything but a history of the grossest vices, and a collection of the most paltry and contemptible tales, I cannot dishonour my Creator by calling it by his name. So in the New Testament we read a prayer falsely assigned to the Ninth Messenger. *Lead us not into temptation*, as addressed to God must mean, *Tempt us not*. But this makes God the Tempter; the phrase applied in the sacred writings to the Devil; Πειραζων. And the prayer is irreconcilable also with that saying of James: *that every man is tempted when he is drawn away of his own lusts*. i. 14.

Note 14 (page 84).—When the Persians conquered Armenia, says Vallancey, the mountain on which they lighted the *perpetual fire* was called Pagh-aven, from Bagh, the Sun, and Aven, a mountain (*Moses Choronensis*, lib. ii., c. 74). Hence the first Christian missionaries into those countries where the sun was worshipped, named the fire-worshippers Baganach and Paganach—whence the word Pagan. No eastern nation were greater devotees of the Sun, and of Fire as its emblem, than the ancient Irish. National customs prevail in all countries; but it is extraordinary that the Eastern respect for fire should continue so long after the establishment of Christianity, as it does in Ireland: at this day the female peasants never light a fire, or even a candle, without crossing themselves and saying a short prayer. *Collect.* v. 42. Bach in Irish signifies Fire, also ebriety: in Arabic it means the Immortal. In the Slavonic Boga is God. All these names are connected with the Messenger and the Messianic name Bac-chus. Ach נח in Iach, means fire, heat, burning—a fire-pot used for heating. *Gesenius*. Iaoch your God is a consuming *Fire*. DEUT. iv. 24. This radical is connected also with the Ocean waters.

(See Part I., page 107.) As a primitive word it denotes Fire and Water; or God and the Spirit, the Bi-Une, the Aleim, the Inseparable. Praise him by his name *Iach* (יָאֵחַ), says a Hebrew writer: Who rides upon the heavens as on a horse. Ps. lxxviii. 4. This is the God from whom *the liberation of souls was expected*, Dyonisus, Iacchos, Iachoh, Iahoh, Jao. *K. O. Müller Hist. Greek, lit.* 238. The two Greek names of the Hebrew God Iaō, and Ieuō shew plainly that Ihvh יהוה, may be read Iaoh (Iao) and not Jehovah. The idiom of that language, says St. Jerom, is to write with a HE (ה) and to read it an A. Iahoh is plainly a softening of AO, or AUM, or AOV. The Jewish Feast of Booths, was in honour of the Messenger Dio Nysos.

Note 15 (page 104).—Isidore of Seville says that the meaning of the word Mary is, One who begins to illuminate, *Maria illuminatrix*. He gives to this virgin, as her mother, a person called Anna, an allegorical name, by which the Romans meant the annual revolution of the sun, which they personified, and for whom they had a festival under the name of Anna Perenna, at the beginning of the year. The Hindus have the same person as a goddess under the name of Anna or Unna Poorna. Poorna is evidently Perenna, or Porana. There is extant in Jones on the Canon, a gospel history called that of *James* or of *Mary*, in which her mother is called *Anna*. Dr. Pritchard says: The beneficent form of Bhavani, termed Dur or Anna Purna, is doubtless, as Sir W. Jones remarked, the Anna Perenna of the Romans. Again; Anna Purna is, however, also the counterpart of the Egyptian Isis. She is figured as bent by the weight of her full breasts, and reminds us of the statues of Isis Multimammia. Again: Bhavani is invoked by the name of Ma, as was Demeter among the Greeks by that of Maia. In the passages where the Hebrew word מַרְיָם *mr̄im* of the Old Testament is translated by the Vulgate, it is rendered Maria: and the LXX render it Μαριαμ. All this clearly proves that they are the same name. Though there can be no doubt that the Celestial Virgin of the Sphere was one original source whence the Madonna, Regina Cœli, Θεοτοκος—and Mater Dei were derived, yet the Goddess Cybele was another. She was equally the Queen of Heaven, and the Mother of the Gods [Messengers]. As devotees now collect alms [alma] in the name of the Virgin, so did they in ancient times in the name of Cybele, in which they were protected by a law when begging was not otherwise allowed. *Lady Day, or the day of the blessed virgin of the Roman church, was heretofore dedicated to Cybele*. It was called Hilaria.

Note 16 (page 105).—Founded also upon this symbolism of the

Holy Spirit as the Rose, the use of *rosaries* is adopted in India, and indeed throughout the East; in *Persia* for instance, by Mahommedans, as well as by Hindus. With the Mahommedans the rosary seems to answer the same purpose as with the Hindus: a head is dropped between the finger and thumb at the contemplation or repetition of certain names and attributes of God, who, in the copious rhetoric of Arabia, has as many appellations nearly as in Sanscrit. It might be curious to investigate how the use of rosaries came to be adopted for the same purposes by people so distant and distinct as Christians, Hindus, and Mohammedans. I do not recollect that they were used by Christians of the earlier ages, or by the Jews anterior to the Ninth Messenger; and, as there can be very little doubt of the high antiquity of their usage among Hindus, it would, if the former supposition be well founded, follow that it is an implement borrowed into the Christian church from the Pagan temples of the East; unless we suppose that people the most distant from each other may without intercommunication conceive and adopt a similar practice for the obtainment of a similar end. But this is rather difficult. See Part I., 466. So the purifying font of Petro-Paulism comes from an Indian source: they purify the images of their gods in water. It ought to be added, says Colonel Kennedy, that this worship need not be performed at a temple, but in any properly purified place; and that it is most efficacious when performed on the bank of some holy river, before a lingam formed *pro hâc vice* of clay, which, on the worship being terminated, is thrown into the sacred stream. See *ante*, pp. 96, 101, 147.

Note 17 (page 134).—The origin of the Holy Ghost, as given by the Petro-Paulites, is singular. The Holy Ghost they say, is the third person in the Trinity. God the Father meditating on himself, by that meditation God the Son was engendered: God the Father and God the Son love one another, and from that mutual love the Holy Ghost proceeded. This is the doctrine adopted by Augustine (*De Trinit.* ix. 6), and by most of the Fathers of the Church. But why God *ceased* to meditate on himself after He had produced a Son they do not say: or why God the Father and God the Son *cease* to love one another and so cease to produce holy ghosts *ad infinitum* they have not been so obliging as to explain. Probably the Rev. Mr. Barker, who has studied this subject more than most other men, will be able to do so for the edification of the many; and, as he is a man whose intellect I respect, while am truly sorry for his retreat from Truth, I will send him these writings for due consideration in those hours which I trust he devotes to the Future and the Supreme. See Part II. Page 134.

Note 18 (page 135).—This Minerva in the old theology was to be the Female Generative Power and Divine Wisdom, because Wisdom was the first Emanation of the Divine Power, and man can conceive no way in which it can become active except by *producing*; thus the mystics united the two. Hence, in the earliest times of which we have any records, the Brahme-Maia, that is, the Male-Female generative principles in union, or AO, or Aleim, were the objects of adoration. At Eleusis there was a famous vessel called the *Mundus Cereris*, used in the Mysteries. This was no doubt the Argha of India, and was supposed to contain the forms of the male and female. See Part I., page 269. Damater, near *the olive mount* in Arcadia, was worshipped by the Phigalians in a dark cavern. She was described as a Woman, but with the head of a Horse [Hippa] and hieroglyphical representations of serpents and other animals. She sat upon a rock, *clothed to her feet*, with a *dolphin* in one hand and a *dove* in the other. Menus Barus, an ancient deity of Italy, was represented under an hieroglyphic, as a person *with the face of a man before, and of a horse behind*, and was said to have lived three times. *Ancient Mythology*, iii. 275. This two-headed image had a double symbolism: it typified God and the Holy Spirit as Bi-Une, AO, or Aleim, and the sun-born Messenger, the Man-Horse, or Man-Bull. Pausanias speaks of an effigy of Ceres, *Kidaria*—that is, the mother of Kidder, the well-known Oriental name for Enoch. *Arcadics*, xv. The same writer again mentions an ancient wooden statue of *black Ceres*, which the Phigalenses possessed. Ceres and her daughter Persephone (a symbolic name for all Spirits) were one and the same. When Colonel Tod visited Naples and Paestum he saw several small figures of Ceres, which had in the hand something which the antiquarians of that capital did not understand. On looking at it, the Colonel discovered in a moment that it was the Linga and Ioni of India. He recognized also at Pompeii, on the temple of Isis, the same effigy. The ellipses and circles of the Druids, with the stone pillar in the middle, are emblems of the same mystery, essentially Indian, thoroughly Apocalyptic.

Note 19 (page 220).—The Pagan custom of passing children through the fire, which the Paulites say was an offertory of their lives in sacrifice to Moloch, does not always convey that meaning, though I doubt not there were fanatics enough among the ancients who did so immolate their young ones. Maimonides explains its origin. Some, even in his time, he says, would take the children that were new-horn and *move them up and down over a fire, wherein odoriferous perfumes were cast*. This was a fire-baptism. The

Gauls, who worshipped Mars and the Sun under the name of Hesus, sacrificed, like the Jews, human victims at his altar. Can anything appear holy or solemn, says Cicero in his Oration for Fonteius, in the eyes of those men, who, if ever they are so much influenced by any fear as to think it necessary to propitiate the immortal gods, defile their altars and temples with human victims? So that they cannot pay proper honour to religion itself without first violating it with wickedness; for who is ignorant that to this very day they retain that savage and barbarous custom of sacrificing men? Lucan, in his *Pharsalia*, alludes to the same custom. (*lib. i.*) *Et quibus immitis placatur sanguine diro Teutates, horrensque feris altaribus Hesus.* Lactantius writes (*lib. i. c. 21*): *Galli Hesium et Teutatem humano cruore placabant.* Iason, Iahson, or Iasius, according to Pausanias, was a Curetic or Cabiric name, and he describes his statue standing on a pillar, holding in his left hand *a horse* (a military and solar emblem), and in his right a branch of *a palm tree*. His head was covered with leaves of *wild olive*. This is perhaps the Jah-son of the APOCALYPSE. See Section 29.

The Book of God.



BOOK II.

I. I believe that there are but few who would not like to know the present condition of that once flourishing and mighty College named the Seven Churches, to which the First Messenger addressed the heavenly APOCALYPSE. In those primeval days it was for beauty, grandeur, and magnificence one of the wonders of Asia. In that immense continent, the genius of its people was inspired by the sublimity of nature which they saw perpetually before them: rivers like rolling seas: mountains that pierced the skies: forests of the most stupendous glory. Hence their triumphs of art were in unison with the splendours of creation; everything was great: everything was gigantic. The most cursory perusal of any treatise on Indian antiquities will convince the reader of the colossal works which our great forefathers raised; and which we, their puny children, can never hope to rival. For the present I need only name the Elephanta (or Holy Spirit) Cavern, which Maurice has so well described; and in a very common book, Seeley's

Wonders of Elora, the reader will find in every page convincing evidence of the astonishing skill of those daring architects. If we pass over to Africa we shall still see that in the Pyramids and Temples there is shewn a power which engineers and builders of modern days confess to be above their art; while the enormous ruins, statues, and labyrinths of the central cities of America fill all who see them with astonishment and despair. And while the Useful predominates in all that moderns can do, they must confess that in the Sublime and Beautiful, in the power of impressing the imagination with deepest awe, they are but pigmies to the men of old.

2. The Seven Churches were a Sacred College, in which the hierarchs who governed Asia, and who professed to guard the monotheistic religion of the Twenty-four Ancients had fixed their residence, or at least had made it their seat of conference. It played the same part as that which the Vatican now does over most Papal countries; that is, it was the recognized centre of all ecclesiastical authority. It was appropriate, therefore, that to this Sacred College the First Messenger should address the Heavenly Revelation; and we find accordingly that he did so. Adopted by the Seven Churches, it was recognized and accepted throughout all those portions of the East where the Pontifical powers possessed dominion.

3. One is naturally inquisitive to know whether any vestige of these Seven Churches now remains. I have already intimated that we have even still traditionary remnants of them in India, distant about 38 miles from Madras. These are not, however, the ruins of the actual

Churches which stood in the days of Adam: but they are the ruins of later Temples which were begun to be erected on the old hallowed site, but which were rudely disturbed by the Atlantean deluge and submersion, or, as our European infidels call it, “an earthquake.” I thought it would not fail to gratify the readers of this volume, if I inserted some account of these ruins in this place. I extract accordingly two descriptions of them from the Asiatic Researches, with one or two elucidating comments by later writers. The first is a memoir written by Mr. Chambers; it appears in the Asiatic Researches, and bears the date of June 1784. See *ante*, 151.

4. As amidst inquiries, he says, after the histories and antiquities of Asia at large, those of that division of it in which this society resides, may seem on many accounts to lay claim to a particular share of its attention, a few hints put down from recollection, concerning some monuments of Hindoo antiquity, which, though situated in the neighbourhood of European settlements on the Choromandel coast, have hitherto been little observed, may, it is conceived, be acceptable, at least as they may possibly give rise hereafter to more accurate observations, and more complete discoveries on the same subject. The writer of this account went first to view them in the year 1772, and curiosity led him thither again in 1776; but as he neither measured the distances nor size of the objects, nor committed to writing at the time, the observations he made on them, he hopes to be excused if, after the lapse of so many years, his recollection should fail him in some respects, and his account fall far short of that precision and exactness, which might have been

expected, had there then existed in India, so powerful an incentive to diligent enquiry, and accurate communication, as the establishment of this society must now prove.

5. The monuments he means to describe, appear to be the remains of some great city that has been ruined many centuries ago; they are situated close to the sea, between Covelong and Sadras, somewhat remote from the high road that leads to the different European settlements. And when he visited them in 1776, there was still a native village adjoining to them, which retained the ancient name, and in which a number of Brahmins resided, that seemed perfectly well acquainted with the subjects of most of the sculptures to be seen there.

6. The rock, or rather hill of stone, on which great part of these works are executed, is one of the principal marks for mariners as they approach the coast, and to them the place is known by the name of the Seven Pagodas, possibly because the summits of the rock have presented them with that idea as they passed: but it must be confessed, that no aspect which the hill assumes, as viewed on the shore, seems at all to authorize this notion; and there are circumstances, which will be mentioned in the sequel, that would lead one to suspect, that this name has arisen from some such number of Pagodas that formerly stood here, and in time have been buried in the waves. But, be that as it may, the appellation by which the natives distinguish it, is of a quite different origin: in their language, which is the Tamulic, (improperly termed Malabar) the place is called Mavalipuram, which, in Shanscrit, and the languages of the more northern Hindoos, would be Mahabalipur, or the City of the great Bali. For the Tamulians, (or Malabars) having

no *h* in their alphabet, are under a necessity of shortening the Shanscrit word *Maha*, great, and write it *ma*.* They are obliged also, for a similar reason, to substitute a *v* for a *b*, in words of Shanscrit, or other foreign original, that begin with that letter; and the syllable *am*, at the end, is merely a termination, which, like *um* in Latin, is generally annexed to neuter substantives.⁺ To this etymology of the name of this place it may be proper to add that *Bali* is the name of an hero very famous in Hindoo romance; and that the river *Mavaligonga*, which waters the eastern side of Ceylone, where the Tamulic language also prevails, has probably taken its name from him, as, according to that orthography, it apparently signifies the Ganges of the great *Bali*. The rock, or hill of stone, above mentioned, is that which engrosses the attention on approaching the place; for, as it arises abruptly out of a level plain of great extent, consists chiefly of one single stone, and is situated very near to the sea beach, it is such a kind of object as an inquisitive traveller would naturally turn aside to examine. Its shape is also singular and romantic, and, from a distant view, has an appearance like some antique and lofty edifice. On coming near to the foot of the rock from the north, works of imagery and sculpture crowd so thick upon the

* They do indeed admit a substitute, but the abbreviation is most used.

⁺ This explains also, why the Shanscrit word *Ved*, by which the Hindoos denominate the Books of the Law of their Religion, is written by the Tamulians, *Vedam*, which is according to the true orthography of their language, and no mistake of European travellers, as some have supposed; while the same word is called *Bed* by the Bengalies, who have, in effect, no *V* in their alphabet.—See Dow, Vol. I., Dissert. p. 41.

eye, as might seem to favour the idea of a petrified town, like those that have been fabled in different parts of the world by too credulous travellers. Proceeding on by the foot of the hill, on the side facing the sea, there is a pagoda rising out of the ground of one solid stone, about sixteen or eighteen feet high, which seems to have been cut upon the spot out of a detached rock, that has been found of a proper size for that purpose. The top is arched, and the style of architecture according to which it is formed, different from any now used in those parts. A little further on there appears upon a huge surface of stone, that juts out a little from the side of the hill, a numerous group of human figures in bas-relief, considerably larger than life, representing the most remarkable persons whose actions are celebrated in the Mahabharit, each of them in an attitude, or with weapons, or other insignia, expressive of his character, or of some one of his most famous exploits. All these figures are, doubtless, much less distinct than they were at first; for, upon comparing these and the rest of the sculptures that are exposed to the sea air, with others at the same place, whose situation has afforded them protection from that element, the difference is striking; the former being everywhere much defaced, while the others are fresh as if recently finished. This defacement is no where more observable than in the piece of sculpture which occurs next in the order of description. This is an excavation in another part of the east side of the great rock, which appears to have been made on the same plan, and for the same purpose, that Chowltries are usually built in that country, that is to say, for the accommodation of travellers. The rock is hollowed out to the size of a

spacious room, and two or three rows of pillars are left, as a seeming support to the mountainous mass of stone which forms the roof. Of what pattern these pillars have originally been, it is not easy now to conjecture; for the air of the sea has greatly corroded them, as well as all the other parts of the cave. And this circumstance renders it difficult to discover, at first sight, that there is a scene of sculpture on the side fronting the entrance. The natives, however, point it out; and the subject of it is manifestly that of Krishen attending the herds of Nund Ghose, the Admetus of the Hindoos; from which circumstance Krishen is also called Goupal, or the cowherd, as Apollo was entitled Nomius.

7. The objects that seem next to claim regard, are those upon the hill itself, the ascent of which, on the north, is, from its natural shape, gradual and easy at first, and is in other parts rendered more so by very excellent steps cut out in several places, where the communication would be difficult or impracticable without them. A winding stair of this sort leads to a kind of temple cut out of the solid rock, with some figures of idols in high relief upon its walls, very well finished and perfectly fresh, as it faces the west, and is therefore sheltered from the sea air. From this temple again there are flights of steps, that seem to have led to some edifice, formerly standing upon the hill; nor does it seem absurd to suppose that this may have been a palace, to which this temple, as a place of worship, may have appertained. For, besides the small detached ranges of stairs that are here and there cut in the rock, and seem as if they had once led to different parts of one great building, there appear in many places small water channels cut also in

the rock, as if for drains to a house; and the whole top of the hill is strewed with small round pieces of brick, which may be supposed, from their appearance, to have been worn down to their present form during the lapse of many ages. On ascending the hill by its slope on the north, a very singular piece of sculpture presents itself to view. On a plain surface of the rock, which may once have served as the floor of some apartment, there is a platform of stone, about eight or nine feet long, by three or four wide, in a situation rather elevated, with two or three steps leading up to it, perfectly resembling a couch or bed [Bride-Stones], and a lion very well executed at the upper end of it by way of pillow, the whole of one piece, being part of the hill itself. This the Brahmins, inhabitants of the place, called the bed of Dharmarajah. And at a considerable distance from this, at such a distance, indeed, as the apartment of the women might be supposed to be from that of the men, is a bath excavated also from the solid rock, with steps in the inside, which the Brahmins call the bath of Dropedy, the wife of Judishter, and his brothers. How much credit is due to this tradition, and whether this stone couch may not have been anciently used as a kind of throne rather than a bed, is matter for future inquiry. A circumstance, however, which may seem to favour this idea is, that a throne in the Shanscrit and other Hindoo languages, is called Singhasen, which is composed of the words Sing, a lion, and asen, a seat. These are all that appear on that part of the upper surface of the hill, the ascent to which is on the north; but on descending from thence, you are led round the hill to the opposite side, in which there are steps cut from the bottom to a place near the summit,

where is an excavation that seems to have been intended for a place of worship, and contains various sculptures of Hindoo deities. The most remarkable of these is a gigantic figure of Vishnoo, asleep on a kind of bed, with a huge snake wound about in many coils by way of pillow for his head; and these figures, according to the manner of this place, are all of one piece, hewn from the body of the rock.

8. But though these works may be deemed stupendous, they are surpassed by others that are to be seen at the distance of about a mile or a mile and a half, to the southward of the hill. They consist of two pagodas, of about thirty feet long by twenty feet wide, and about as many in height, cut out of the solid rock, and each consisting originally of one single stone. Near these also stands an elephant, full as big as life, and a lion much larger than the natural size, but very well executed, each hewn also out of one stone. None of the pieces that have fallen off in cutting these extraordinary sculptures, are now to be found near or any where in the neighbourhood of them, so that there is no means of ascertaining the degree of labour and time that has been spent upon them, nor the size of the rock or rocks from which they have been hewn, a circumstance which renders their appearance the more striking and singular. And though their situation is very near the sea-beach, they have not suffered at all by the corrosive air of that element, which has provided them with a defence against itself, by throwing up before them a high bank, that completely shelters them. There is also great symmetry in their form; though that of the pagodas is different from the style of architecture according to which idol temples are

now built in that country. The latter resemble the Egyptian; for the towers are always pyramidal, and the gates and roofs flat, and without arches; but these sculptures approach nearer to the Gothic taste, being surmounted by arched roofs or domes, that are not semi-circular, but composed of two segments of circles meeting in a point at top. It is also observable that the lion in this group of sculptures, as well as that upon the stone couch above mentioned, are perfectly just representations of the true lion; and the natives there give them the name which is always understood to mean a lion in the Hindoo language, to wit, Sing; but the figure which they have made to represent that animal in their idol temples for centuries past, though it bears the same appellation, is a distorted monster, totally unlike the original; inso-much that it has from hence been supposed that the lion was not anciently known in this country, and that Sing was a name given to a monster that existed only in Hindoo romance. But it is plain that that animal was well known to the authors of these works, who, in manners as well as arts, seem to have differed much from the modern Hindoos.

9. There are two circumstances attending these monuments which cannot but excite great curiosity, and on which future inquiries may possibly throw some light. One is, that on one of the pagodas last mentioned there is an inscription of a single line, in a character at present unknown to the Hindoos. It resembles neither the Deyva-nagre, nor any of the various characters connected with or derived from it, which have come to the writer's knowledge from any part of Hindostan. Nor did it, at the time he viewed it, appear to correspond with any

character, Asiatick or European, that is commonly known. He had not then, however, seen the alphabet of the Balic, the learned language of the Siamese, a sight of which has since raised in his mind a suspicion that there is a near affinity between them, if the characters be not identically the same. But as these conjectures, after such a lapse of time, are somewhat vague, and the subject of them is perhaps yet within the reach of our researches, it is to be hoped that some method may be fallen upon of procuring an exact copy of this inscription. The other circumstance is, that though the outward form of the pagodas is complete, the ultimate design of them has manifestly not been accomplished, but seems to have been defeated by some extraordinary convulsion of nature. For the western side of the most northerly one is excavated to the depth of four or five feet, and a row of pillars left on the outside to support the roof: but here the work has been stopped, *and an uniform rent of about four inches breadth has been made throughout the solid rock, and appears to extend to its foundations, which are probably at a prodigious depth below the surface of the ground.* That this rent has happened since the work was begun, or while it was carrying on, cannot be doubted; for the marks of the mason's tools are perfectly visible in the excavated part on both sides of the rent, in such a manner as to show plainly that they have been divided by it. Nor is it reasonable to suppose that such a work would ever have been designed or begun upon a rock that had previously been rent in two. Nothing less than an earthquake, and that a violent one, could apparently have produced such a fissure in the solid rock; and that this has been the case in point of fact, may be gathered from other circum-

stances, which it is necessary to mention in an account of this curious place.

10. The great rock above described, is at some small distance from the sea, perhaps fifty or an hundred yards, and in that space the Hindoo village before mentioned stood in 1776. But close to the sea are the remains of a pagoda, built of brick, and dedicated to Sib, the greatest part of which has evidently been swallowed up by that element: for the door of the innermost apartment, in which the idol is placed, and before which there are always two or three spacious courts surrounded with walls, is now washed by the waves; and the pillar used to discover the meridian at the time of founding the pagoda,* is seen standing at some distance in the sea. In the neighbourhood of this building there are some detached rocks, washed also by the waves, on which there appear sculptures, though now much worn and defaced. And the natives of the place declared to the writer of this account, that the more aged people among them remembered to have seen the tops of several pagodas far out in the sea, which being covered with copper (probably gilt) were particularly visible at sun-rise, as their shining surface used then to reflect the sun's rays; but that now that effect was no longer produced, as the copper had since become incrustated with mould and verdigrease.

11. These circumstances look much like the effect of a sudden inundation; and the rent in the rock above described, makes it reasonable to conjecture that an earthquake may have caused the sea to overflow its boundaries, and that these two formidable enemies may

* See Voyage du M. Gentil, Vol. I., page 158.

have joined to destroy this once magnificent city. The account which the Brahmins, natives of the place, gave of its origin and downfall, partly, it should seem, on the authority of the Mahabharit, and partly on that of later records, at the same time that it countenances this idea, contains some other curious particulars, which may seem to render it worthy of attention. Nor ought it to be rejected on account of that fabulous garb in which all nations, but especially those of the east, have always clad the events of early ages.

12. 'Hirinâcheren (said they) was a gigantic prince that rolled up the earth into a shapeless mass, and carried it down to the abyss, whither Vishnoo followed him in the shape of an hog, killed him with his tusks, and replaced the earth in its original situation. The younger brother of Hirinâcheren was Hirinakassap, who succeeded him in his kingdom, and refused to do homage to Vishnoo. He had a son, named Pralhaud, who, at an early age, openly disapproved this part of his father's conduct, being under the tuition of Sokeracharj. His father persecuted him on this account, banished him, and even sought to kill him, but was prevented by the interposition of heaven, which appeared on the side of Pralhaud. At length Hirinakassap was softened, and recalled his son to his court, where, as he sat in full assembly, he began again to argue with him against the supremacy of Vishnoo, boasted that he himself was lord of all the visible world, and asked what Vishnoo could pretend to more. Pralhaud replied that Vishnoo had no fixed abode, but was present everywhere. 'Is he (said his father) in that pillar?' 'Yes,' returned Pralhaud. 'Then let him come forth,' said Hirinakassap; and, rising from

his seat, struck the pillar with his foot; upon which Vishnoo, in the Narasinghah Awtar, that is to say, with a body like a man, but an head like a lion, came out of the pillar, and tore Hirinakassap in pieces. Vishnoo then fixed Pralhad on his father's throne; and his reign was a mild and virtuous one, and as such was a contrast to that of his father. He left a son named Namachee, who inherited his power and his virtues, and was the father of Balee, the founder of the once magnificent city of Mahabalipoor, the situation of which is said to be described in the following verse, taken from the Mahabharit, the sense of which is literally this:

South of the Ganges two hundred Yojen,
Five Yojen* westward from the Eastern Sea.

Such is the Brahmin account of the origin of this place. The sequel of its history, according to them, is as follows: The son of Balee was Banacheren, who is represented as a giant with a thousand hands. Anuredh, the son of Krishen, came to his court in disguise, and seduced his daughter, which produced a war, in the course of which Anuredh was taken prisoner, and brought to Mahabalipoor, upon which Krishen came in person from his capital, Duarikah, and laid siege to the place. Sib guarded the gates, and fought for Banacheren, who worshipped him with his thousand hands; but Krishen found means to

* The Yojen is a measure often mentioned in the Shanscrit books, and, according to some accounts, is equal to nine, according to others twelve, English miles. But at that rate the distance here mentioned between this place and the Ganges is prodigiously exaggerated, and will carry us far south of Ceylon. This, however, is not surprising in an Hindoo poem; but, from the second line, it seems pretty clear *that this city, at the time this verse was composed, must have stood at a great distance from the sea.*

overthrow Sib, and having taken the city, cut off all Banacheren's hands, except two, with which he obliged him to do him homage. He continued in subjection to Krishen till his death, after which a long period ensued, in which no mention is anywhere made of this place, till a prince arose, whose name was Malecheren, who restored the kingdom to great splendour, and enlarged and beautified the capital. But in his time the calamity is said to have happened by which the city was entirely destroyed, and the cause and manner of it have been wrapt up by the Brahmins in the following fabulous narration. Malecheren (say they), in an excursion which he made one day alone, and in disguise, came to a garden in the environs of the city, where was a fountain so inviting that two celestial nymphs had come down to bathe there. The Rajah became enamoured of one of them, who condescended to allow of his attachment to her; and she and her sister nymph used thenceforward to have frequent interviews with him in that garden. On one of those occasions they brought with them a male inhabitant of the heavenly regions, to whom they introduced the Rajah, and between him and Malecheren a strict friendship ensued, in consequence of which he agreed, at the Rajah's earnest request, to carry him in disguise to see the court of the divine Inder, a favour never before granted to any mortal. The Rajah returned from thence with new ideas of splendour and magnificence, which he immediately adopted in regulating his court and his retinue, and in beautifying his seat of government. By this means Mahabalipoor became soon celebrated beyond all the cities of the earth; and an account of its magnificence having been brought to the gods assembled at the court

of Inder, their jealousy was so much excited at it that they sent orders to the God of the Sea to let loose his billows and overflow a place which impiously pretended to vie in splendour with their celestial mansions. This command he obeyed, and the city was at once overflowed by that furious element, nor has it ever since been able to rear its head. Such is the mode in which the Brahmins choose to account for the signal overthrow of a place devoted to their wretched superstitions.

13. It is not, however, improbable that the rest of this history may contain, like the mythology of Greece and Rome, a great deal of real matter of fact, though enveloped in dark and figurative representations. Through the disguise of these we may discern some imperfect records of great events, and of revolutions that have happened in remote times; and they perhaps merit our attention the more as it is not likely that any records of ancient Hindoo history exist but in this obscure and fantastic dress. Their poets seem to have been their only historians, as well as divines; and whatever they relate is wrapped up in this burlesque garb, set off, by way of ornament, with circumstances hugely incredible and absurd, and all this without any date, and in no other order or method than such as the poet's fancy suggested and found most convenient. Nevertheless, by comparing names and grand events recorded by them with those interspersed in the histories of other nations, and by calling in the assistance of ancient monuments, coins, and inscriptions as occasion shall offer, some probable conjectures at least, if not important discoveries, may, it is hoped, be made on these interesting subjects. It is much to be regretted that a blind zeal, attended

with a total want of curiosity in the Mahommedan governors of this country, have been so hostile to the preservation of Hindoo monuments and coins. But a spirit of enquiry among Europeans may yet perhaps be successful; and an instance which relates to the place above described, though in itself a subject of regret, leaves room to hope that futurity may yet have in store some useful discoveries. The Kauzy of Madras, who had often occasion to go to a place in the neighbourhood of Mahabalipoor, assured the writer of this account that, within his remembrance, a ryot of those parts had found, in ploughing his ground, a pot of gold and silver coins, with characters on them which no one in those parts, Hindoo or Mohammedan, was able to decipher. He added, however, that all search for them would now be vain, for they had doubtless been long ago devoted to the crucible, as, in their original form, no one there thought them of any value. The inscription on the Pagoda mentioned above is an object which, in this point of view, appears to merit great attention. That the conjecture, however, which places it among the languages of Siam may not seem in itself chimerical, the following passages from some authors of repute are here inserted, to show that the idea of a communication having formerly subsisted between that country and the coast of Choromandel is by no means without foundation; nay, that there is some affinity, even at this day, between the Balic and some of the Hindoo languages, and that the same mode of worship seems formerly to have prevailed in the Deckan which is now used by the Siamese.

14. Monsieur de la Loubere, in his excellent account of Siam, speaks thus of the origin of the Balic language:

The Siamese (says he) do not mention any country where the Balic language, which is that of their laws and their religion, is at present in use. They suppose, indeed, on the report of some among them who have been on the Coast of Choromandel, that it bears some resemblance to some of the dialects of that country; but they at the same time allow that the character in which it is written is not known but among themselves. The secular missionaries settled at Siam believe that this language is not entirely a dead one, because they have seen in their hospital a man from the neighbourhood of Cape Comorin who mixed several Balic words in his discourse, declaring that they were in use in his country, and that he himself had never studied nor knew any other than his mother tongue. They at the same time mention, as matter of certainty, that the religion of the Siamese comes from those parts, as they have read in a Balic book that Sommonacodom, the idol of the Siamese, was the son of a King of Ceylon. The language of the man mentioned in this passage, who came from the neighbourhood of Cape Comorin, could be no other than the Tamulic; but the words here alluded to may very possibly have been derivatives from the Shanscrit, common to both that and the Balic.

15. In another part of the same work, where the author treats of the history of Sommonacodom at large, on the authority of the Balic books, he says: The father of Sommonacodom, according to the same Balic book, was a King of Teve Lanca—that is to say, of the famous Ceylon: Here it is observable that while the country of Siam seems to be utterly unknown both to the natives of Ceylon and Hindostan, Ceylon should nevertheless

be so well known to the Siamese, and under the same appellation it bears in the Shanscrit. An epithet is also here prefixed to it, which seems to be the same as that used by the Hindoos in speaking of that island, for they also call it, in Shanscrit, Deve Lanca, or the Sacred Lanca. From several passages in the same work it also appears that the Shanscrit word Maha, which signifies great, is constantly used in the Balic language in the same sense. And the names of the days of the week are most of them the same in Shanscrit and in Balic, as may be seen in the following comparison of them:

<i>Shanscrit.</i>	<i>Balic.</i>	
Aditta-var,	Van Athit,	Sunday.
Soma-var,	Van * Tchan,	Monday.
Mungela-var,	Van Angkaan,	Tuesday.
Bouta-var,	Van Pout,	Wednesday.
Brahspati-var,	Van Prahout,	Thursday.
Soucra-var,	Van Souc,	Friday.
Sany-var,	Van Socoa,	Saturday.

The same author gives, in another place, an account of a pretended print of a foot on a rock, which is an object of worship to the Siamese, and is called Prabat, or the venerable foot. For pra, in Balic, he says, signifies venerable, which agrees with praper and pramesht in Shanscrit; and bat in the same tongue is a foot, as pad in Shanscrit. After which he goes on to say: We know that in the island of Ceylon there is a pretended print of a human foot, which has long been held in great veneration. It represents, doubtless, the left foot, for

* Here one Hindoo word is substituted for another, for Tchan in Hindostany, and Tchander in Shanscree, signify the Moon as well as Somer.

the Siamese say that Sommonacodom set his right foot on their Prabat, and his left foot at Lanca. See APOCALYPSE, Section 24. From Knox's History of Ceylon it appears that the impression here spoken of is upon the hill called, by the Chingelays, Hamalell; by Europeans, Adam's Peak; and that the natives believe it to be the footstep of their great idol Buddou, between the worship of whom, as described by Knox, and that of Sommonacodom, as related by M. de la Loubere, there is a striking resemblance in many particulars, which it may be proper here to enumerate. 1st. Besides the footsteps above mentioned, there is a kind of tree (which, from description, appears to be the Pipel tree, so well known in India) which the Chingelays hold sacred to Buddou, and the Siamese to Sommonacodom, insomuch that the latter deem it meritorious to hang themselves upon it. The Chingelays called it Bogahah, for gahah, in their language, signifies a tree, and bo seems to be an abbreviation of Bod, or Buddou; and the Siamese call it, in Balic, Pra si Maha Pout, which, according to De la Loubere's interpretation, signifies the tree of the great Pout.* This he supposes to mean Mercury, for he observes that Pout, or Poot, is the name of that planet in the Balic term for Wednesday; and in another place he says Pout is one of the names of Sommonacodom. It is certain that Wednesday is called the day of Bod, or Budd, in all the Hindoo languages, among which the Tamulic, having no *b*, begins the word with a *p*, which brings it very near the Balic mode of writing it. It is equally certain that the days of the week in all these languages are called after the planets in the same order

* In vulgar Siamese they call it Ton-po.

as with us, and that Bod, Budd, or Pood holds the place of Mercury. From all which it should appear that Pout, which, among the Siamese, is another name for Sommonacodom, is itself a corruption of Buddou, who is the Mercury of the Greeks. And it is singular that, according to M. de la Loubere, the mother of Sommonacodom is called, in Balic, Maha-mania, or the great Mania, which resembles much the name of Maia, the mother of Mercury. At the same time that the Tamulic termination en, which renders the word Pooden, creates a resemblance between this and the Woden of the Gothic nations, from which the same day of the week is denominated, and which, on that and other accounts, is allowed to be the Mercury of the Greeks. 2ndly. The temples of Sommonacodom are called Pihan, and round them are habitations for the priests, resembling a college; so those of Buddou are called Vihar, and the principal priests live in them as in a college. The word Vihar, or, as the natives of Bengal would write it, Bihar, is Shanscrit; and Ferishtah, in his History of Bengal, says that this name was given by the Hindoos to the Province of Behar, because it was formerly so full of Brahmins as to be, as it were, one great seminary of learning, as the word imports. 3rdly. The Siamese have two orders of priests, and so have the worshippers of Buddou. Both the one and the other are distinguished by a yellow habit, and by another circumstance which must be mentioned in the words of the respective authors. Knox says of the Buddou priests, They have the honour of carrying the Tallipot with the broad end over their heads foremost, which none but the King does. And M. de la Loubere says of the Siamese priests:

To defend themselves from the sun they have the Talapat, which is their little umbrella, in the form of a screen. The word here used is common to most of the Hindoo languages, and signifies the leaf of the Palmyra tree. M. de la Loubere mentions it as a Siamese word, without seeming to know its origin or primary signification. 4thly. The priests of Buddou, as well as those of Sommonacodon, are bound to celibacy as long as they continue in the profession, but both the one and the other are allowed to lay it down and marry. 5thly. They both eat flesh, but will not kill the animal. 6thly. The priests of either nation are of no particular tribe, but are chosen out of the body of the people.

16. These circumstances plainly show that this is a system of religion different from that of the Veds; and some of them are totally inconsistent with the principles and practice of the Brahmins. And indeed it is manifest, from Knox's whole account, that the religion of the Chingelays is quite distinct from that which prevails at this day among the Hindoos; nor does it appear that there are such a race of men as that of the Brahmins among them. The only part in which there seems to be any agreement is in the worship of the Debtahs, which has probably crept in among them from their Tamulian neighbours; but that is carried on in a manner very different from the Brahminical system, and appears to be held by the nation at large in very great contempt, if not abhorrence. Knox's account of it is this: Their temples (*i.e.*, those of the Debtahs) are, he says, called Covels, which is the Tamulic word for Pagoda. He then goes on to say: A man piously disposed builds a small house at his own charge, which is the temple, and

himself becomes priest thereof. This house is seldom called God's house, but most usually Jacco, the Devil's. But of the prevailing religion he speaks in very different terms, and describes it as carried on with much parade and splendour, and attended with marks of great antiquity. The pagodas or temples of their Gods (says he) are so many that I cannot number them. Many of them are of rare and exquisite work, built of hewn stone, engraven with images and figures; but by whom, and when, I could not attain to know, the inhabitants themselves being ignorant therein. But sure I am they were built by far more ingenious artificers than the Chingelays that now are on the land. For the Portuguese, in their invasions, have defaced some of them, which there is none found that hath skill enough to repair to this day. In another place he says: Here are some ancient writings, engraven upon rocks, which puzzle all that see them. There are divers great rocks in divers parts in Cande Uda, and in the northern parts. These rocks are cut deep with great letters for the space of some yards, so deep that they may last to the world's end. Nobody can read them, or make anything of them. I have asked Malabars and Gentoos, as well as Chingelays and Moors, but none of them understood them. There is an ancient temple, God-diladenni, in Yattanour, stands by a place where there are some of these letters. From all which the antiquity of the nation and their religion is sufficiently evident: and from other passages it is plain that the worship of Buddou, in particular, has been from remote times a very eminent part of that religion, for the same author, speaking of the tree at Anurodgburro, in the northern part of the island, which is sacred to Buddou,

says: The due performance of this worship they reckon not a little meritorious; insomuch that, as they report, ninety kings have reigned there successively, where, by the ruins that still remain, it appears they spared not for pains and labour to build temples and high monuments to the honour of this God, as if they had been born to hew rocks and great stones, and lay them up in heaps. These kings are now happy spirits, having merited it by these labours. And again he says: For this God, above all other, they seem to have a high respect and devotion, &c. And from other authorities it will appear that this worship has formerly been by no means confined to Ceylon, but has prevailed in several parts of India prior to that of the Brahmins: nay, that this has been the case even so late as the ninth and twelfth centuries of the Christian era.

17. In the well-known *Anciennes Relations*, translated from the Arabic by that eminent orientalist Eusebius Renaudot, the Arabian traveller gives this account of the custom of dancing-women, which continues to this day in the Deckan, but is not known among the Hindoos of Bengal or Hindostan Proper: There are in India public women, called women of the idol, and the origin of this custom is this: When a woman has made a vow for the purpose of having children, if she brings into the world a pretty daughter, she carries it to Bod (so they call the idol which they adore), and leaves it with him. This is a pretty just account of this custom as it prevails at this day in the Deckan; for children are, indeed, devoted to this profession by their parents, and when they grow up in it they are called, in Tamulic, *Devadasi*, or female slaves of the idol. But it is evident they have changed

their master since this Arabian account was written, for there is no idol of the name of Bod now worshipped there. And the circumstance of this custom being unknown in other parts of India would lead one to suspect that the Brahmins, on introducing their system of religion into that country, had thought fit to retain this part of the former worship, as being equally agreeable to themselves and their new disciples. The same Arabian traveller gives us an account of a very powerful race of Hindoo kings (according to them, indeed, the most powerful in India) who then reigned on the Malabar Coast with the title of Balhara. Their dominion appears to have extended over Guzerat, and the greatest part, if not the whole, of the ancient kingdom of Visiapoor. For the Arabian geographer quoted by M. Renaudot makes Nahelvarah the metropolis of these princes, which is, doubtless, Nahelvalah, the ancient capital of Guzerat, though M. Renaudot seems not to have known that place; and the rest of the description sufficiently shows the great extent of their dominion southward. M. D'Anville speaks of this race of kings on the authority of the Arabian geographer Edrisi, who wrote in the twelfth century, according to whom it appears that their religion was, even so late as that period, not the Brahminical, but that of which we are now speaking. M. D'Anville's words are these: Edrisi acquaints us with the religion which this prince professed in saying that his worship was addressed to Bodda, who, according to St. Jerome and Clemens Alexandrinus, was the founder of the sect of the Gymnosophists, in like manner as the Brahmins were used to attribute their institution to Brahma.

18. The authority of Clemens Alexandrinus is also cited on the same subject by Relandus in his 11th Dissertation, where, treating of the language of Ceylon, he explains the word Vehar, above spoken of, in these terms: Vehar signifies a temple of their principal God Buddou, who, as Clemens Alexandrinus has long ago observed, was worshipped as a God by the Hindoos. After the above quotations, the following extract from the voyage of that inquisitive and ingenious traveller M. Gentil, published in 1779, is given as a further and very remarkable illustration of this subject: This system is also that of the Brahmins of our time; it forms the basis of that religion which they have brought with them into the southern parts of the Peninsula of Hindustan, into Madura, Tanjore and Maissore. There was then in those parts of India, and principally on the coast of Choromandel and Ceylon, a sort of worship, the precepts of which we are quite unacquainted with. The God Baouth, of whom at present they know no more in India than the name, was the object of this worship; but it is now totally abolished; except that there may possibly yet be found some families of Indians who have remained faithful to Baouth, and do acknowledge the religion of the Brahmins, and who are on that account separated from, and despised by, the other castes. I have not, indeed, heard that there are any such families in the neighbourhood of Pondicherry; but there is a circumstance well worthy of remark, which none of the travellers that have treated of the coast of Choromandel and Pondicherry seem to have noticed. It is this, that a short league's distance to the south of this town, in the plain of Virapatnam, and pretty near the river, we find a statue of granite very hard and beautiful. This

statue, which is from three to three and a half in height, is sunk in the sand to the waist, and weighs doubtless many thousand weight: it is, as it were, abandoned in the midst of this extensive plain. I cannot give a better idea of it, than by saying, that it exactly agrees with and resembles the Sommonacodom of the Siamese; its head is of the same form, it has the same features, its arms are in the same attitude, and its ears are exactly similar. The form of this divinity, which has certainly been made in the country, and which in no respect resembles the present idols of the Gentoos, struck me as I passed this plain. I made various inquiries concerning this singular figure, and the Tamulians, one and all, assured me that this was the God Baouth, who was now no longer regarded, for that his worship and his festivals had been abolished ever since the Brahmins had made themselves masters of the people's faith. M. Gentil then goes on to say a good deal more upon this subject, in the course of which he supposes, that this Deity is the Fo of the Chinese, whose worship, by their own accounts, was brought from India. And, indeed, the abridgment of the name Pout, mentioned in a note of this paper, which the vulgar Siamese reduce to the single syllable Po, seems to countenance this opinion. But as this is foreign to our present purpose, and the above passages, it is hoped, are sufficient to establish what was proposed, it seems high time to take leave of this subject, with an apology for that prolixity which is inseparable from this kind of discussion.

19. In perusing the foregoing account we must of course always bear in mind, that we are now dealing with ruins of probably the most ancient temples in the

world—temples the construction of which was brought to a sudden close by the fearful convulsion which swallowed up the mighty Atlantis, which rent the solid rock as though it had been glass, and engulfed in the uprising waters that flowed out of the newly broken up deeps those completed portions of the Seven Churches which are now at the bottom of the sea, but whose glittering domes were seen by the forefathers of the place so many centuries after their first destruction. The name by which it passes even still is consonant with its vast antiquity; for Bali, Bol, and Al from primeval times, has been one of the titles of God and his symbol the Sun. It has nothing to do with Bali, the name of *a hero in romance*. The people of India never built temples to heroes of romance, or deified men as we do—such a thing is unknown but in the West. The place was named after the Great God; and it was in harmony with its design as the central college for India of His divine worship that it should be so designated. The *arch* on the top of the Pagoda, which Chambers says is different from any style of architecture now used in those parts, connects the construction of this gigantic pile with an emigrant race of priests who came probably to this part of India from Siam, as we see hinted by Mr. Chambers in the latter part of his Essay: bringing with them the Books and the Religion of Adam, who in their language is called Sommona-Chadâm; which may be a compound of Soum, just—that is, Adam the Just: or Soma the Sun; mon or men the Moon and Wisdom, which would make it the Sun-Moon Adam, or the Messenger, who was born in the conjunction of the two—that is, the Naros.

20. In the same way we may dismiss from our minds

the notion of Chambers, that the heroes of the great Indian Epic or Maha-Barit are sculptured on the walls: I should rather believe that it is the incidents of the Apocalypse, or some of those perhaps in the Books of Enoch or Fo-hi, which are so represented. I have already shewn how a prophetic portion of the Apocalypse was sculptured at Chil-Minâr [Part I., page 305], and I have little doubt that if I could see these sculptures I should, if they were really genuine, and not the work of a later age, demonstrate that they were connected with this religion, and with those holy Books, and not with poetry however ancient or splendid. The subject of Krishen or Chrishna attending the herds, is evidently Apocalyptic: it alludes to the Shepherd of men, who is so often symbolized in the Apocalypse; the divine Apollo who, when he left the heavens, tended the sheep and lambs, and charmed them with the celestial melody of his pipe. The very name of Admetus is suggestive. See *ante*, p. 181.

21. Chambers himself throws doubt, and very properly, on the Brahmin tradition of the bed and bath. Dharma-Rajah, as we have before seen [Part II., 172] is God the King of Justice; his second name of Judishister or Yudishter, was that from which Yodiah or Oude was derived, and from which also the emigrant Judæans or Yudeans called themselves and their newly-acquired country in Syria. Nothing is less to be relied on than the traditions of priests or monks, who are ever giving names and local habitations to the personages of their absurd creeds. The figure of Vishnu asleep, but symbolizes the repose of the Creator between the destruction or rather disappearance of one world and the reproduction or epiphany of the new. It is the same as

the sleeping Buddha of Nepal and the gigantic statue which Pausanias describes. It occultly alludes to the Adamic ecstasy, Part II., 453. This is a common emblem throughout the Orient. Chambers next calls attention to the sculpture of the Elephant, or Spirit of God, and the Lion, or Messenger (probably it is a Panther), and again points out that those were probably the work of strangers: the inscriptions evidently are not Hindu. He then describes that mighty rent in the mountain which stopped the whole design of those gigantic architects: though this alone would probably have not been sufficient to stay their hands had not the greater part of this immense structure been swallowed in the yawning gulf. From the Shanscrit verse, cited a little lower down, no less than 45, or perhaps 60, miles of solid land appears to have been submerged.

22. Our attention is next called to certain Brahmin traditions relative to this place: these are of great antiquity. They embody the idea which the priests of all countries, as if with one accord, united to put forward, that the submersion of Atlantis was a mark of punishment for sin. It was, however, only the result of natural causes: for in that submersion the innocent suffered as well as the guilty; and it were impious to say that such would be the act of God. The rest of the Essay of Mr. Chambers is devoted to the theory that these Seven Churches were originally designed by hierarchs from Siam—a theory extremely probable; but on which I will not here pronounce any more decided opinion; the point being one that is not material to my present purpose. The reader, however, must take no notice of the absurd legends about Sommona-Chadâm: they are as irrelevant

and frivolous as those that have been related of all the Messengers. That part, however, which relates to Adam's Peak is not so. This is a great rocky eminence on which a footstep like that of the Buddah in the British Museum is imprinted. By tradition from the beginning of history, this footprint commemorates the beautiful feet of the First Messenger [Part I., page 108], it has gone for ages under the name of Adam, or Chadâm, or Gaudama; and thus conclusively connects the First Messenger with this part of the world. Some of the missionaries have impudently pretended that the name was given by the Portuguese! But this is not so. There are several observations in the concluding remarks of Mr. Chambers which are worthy of notice, and which I commend to the reader's judgment: they tend to establish what has often been the subject of controversy, that Boodhism is anterior to Brahminism; that it was imported into India from the far North, and from those places that were more immediately in contact with China; and that as it is an infinitely purer system than the latter, it is the truest representative we have of the most ancient, if not the primal, faith of man. And, as a general rule in reading Oriental history, we should bear in mind that much that is related of their gods has reference only to the Messenger, and that Messenger is Adam.

23. I now come to a second account of these remarkable ruins, which has been given by Mr. Goldingham. It appears in the Asiatic Researches, vol. 5, and is not so interesting as that by Mr. Chambers. It contains, however, some few passages which are worth consideration.

24. These curious remains of antiquity, he says, situate near the sea, are about thirty-eight English miles southerly from Madras. A distant view presents merely a rock, which, on a near approach, is found deserving of particular examination. The attention passing over the smaller objects, is first arrested by a Hindu pagoda, covered with sculpture, and hewn from a single mass of rock; being about twenty-six feet in height, nearly as long, and about half as broad. Within is the lingam, and a long inscription on the wall, in characters unknown. Near this structure, the surface of the rock, about ninety feet in extent, and thirty in height, is covered with figures in bas-relief. A gigantic figure of the good Crishna is the most conspicuous, with Arjoon, his favourite, in the Hindu attitude of prayer; but so void of flesh as to present more the appearance of a skeleton than the representation of a living person. Below is a venerable figure, said to be the father of Arjoon; both figures proving the sculptor possessed no inconsiderable skill. Here are the representations of several animals, and of one which the Brahmins named singam, or lion; but by no means a likeness of that animal, wanting the peculiar characteristic, the mane. Something intended to represent this is, indeed visible, which has more the effect of spots [a Panther]. It appears evident the sculptor was by no means so well acquainted with the figure of the lion as with that of the elephant and monkey, both being well represented in this group. This scene, *I understand*, is taken from the Mahabarat, and exhibits the principal persons whose actions are celebrated in that work. Opposite, and surrounded by a wall of stone, are pagodas of brick, said to be of great antiquity. Adjoining is an

excavation in the rock, the messy roof seemingly supported by columns, not unlike those in the celebrated cavern in the island of Elephanta, but which have been left unfinished. This was probably intended as a place of worship. A few paces onward is another, and a more spacious excavation, now used, and I suppose originally intended, as a shelter for travellers. A scene of sculptures fronts the entrance, said to represent Crishna attending the herds of Ananda. One of the group represents a man diverting an infant by playing on a flute, and holding the instrument as we do. A gigantic figure of the god, with the gopis, and several good representations of nature, are observed. The columns supporting the roof are of different orders, the base of one is the figure of a Sphynx. On the pavement is an inscription. Near is the almost deserted village, which still retains the ancient name Mahabalipoorum. The few remaining Brahmins visit the traveller, and conduct him over the rock. In the way up the rock a prodigious circular stone is passed under, so placed by nature, on a smooth and sloping surface, that you are in dread of its crushing you before you clear it. The diameter of this stone is twenty-seven feet. The top of the rock is strewn with fragments of bricks, the remains, as you are informed, of a palace anciently standing on this site. A rectangular polished slab, about ten feet in length, the figure of a singam couchant, at the south end, is shewn you as the couch of the Dherma Rajah. A short way further the bath used by the females of the palace is pointed out. A tale I suspect fabricated by the Brahmins to amuse the traveller. That some of their own caste had chosen this spot, retired among rocks difficult of access to

reside in, and that the bath, as it is called, which is only a rough stone hollowed, was their reservoir for water, would have an air of probability. The couch seems to have been cut from a stone accidentally placed in its present situation, and never to have made a part of the internal furniture of a building. The singam, if intended as a lion, is equally imperfect with the figures of the same animal before mentioned. Descending over immense beds of stone, you arrive at a spacious excavation; a temple dedicated to Siva, who is represented in the middle compartment, of a large stature, and with four arms; the left foot rests on a bull couchant; a small figure of Brahma on the right hand; another of Vishnu on the left; where also the figure of his goddess Parvati is observed. At one end of the temple is a gigantic figure of Vishnu, sleeping on an enormous cobra de capella, with several heads, and so disposed as to form a canopy over the head of the god. At the opposite end is the goddess Siva, with eight arms, mounted on a singam. Opposed to her is a gigantic figure, with a buffalo's head and human body. Between these is a human figure, suspended with the head downwards. The goddess is represented with several warlike weapons, and some armed dwarf attendants; while the monster is armed with a club. In the character of Durga, or protector of the virtuous, the goddess is rescuing from the Yem Rajah (the figure with the buffalo's head) the suspended figure, fallen improperly into his hands. The figure and action of the goddess are executed in a masterly and spirited style. Over this temple, at a considerable elevation, is a smaller, wrought from a single mass of stone. Here is seen a slab similar to the Dherma Rajah's couch. Adjoin-

ing is a temple in the rough, and a large mass of rock, the upper part roughly fashioned for a pagoda. If a conclusion may be drawn from these unfinished works, an uncommon and astonishing perseverance was exerted in finishing the structures here; and the more so from the stone being a species of granite, and extremely hard. The village contains but few houses, mostly inhabited by Brahms; the number of whom has, however, decreased of late, owing to a want of the means of subsisting. The remains of several stone edifices are seen here, and a large tank, lined, with steps of stone. A canopy for the pagoda attracts the attention, as by no means wanting in magnificence or elegance. It is supported by four columns, with base and capital, about twenty-seven feet in height, the shaft tapering regularly upwards; is composed of a single stone, though not round, but sixteen sided; measuring at bottom about five and a half feet. East of the village, and washed by the sea, which, perhaps, would have entirely demolished it before now, but for a defence of large stones in front, is a pagoda of stone, and which, containing the lingam, was dedicated to Siva. Besides the usual figures within, one of a gigantic stature is observed stretched out on the ground, and represented as secured in that position. This the Brahmins tell you was designed for a Rajah who was thus secured by Vishnu: probably alluding to a prince of the Vishnu cast having conquered the country and taken its prince. The surf here breaks far out over, as the Brahmins inform you, the ruins of the city, which was incredibly large and magnificent. Many of the masses of stone near the shore appear to have been wrought. A Brahmin, about fifty years of age, a native of the place, whom I have had an

opportunity of conversing with since my arrival at Madras, informed me his grandfather had frequently mentioned having seen the gilt tops of five pagodas in the surf, no longer visible. In the account of this place by Mr. William Chambers, in the first volume of the Asiatic Researches, we find mention of a brick pagoda, dedicated to Siva, and washed by the sea; this is no longer visible; but as the Brahmins have no recollection of such a structure, and as Mr. Chambers wrote from memory, I am inclined to think the pagoda of stone mentioned above to be the one he means. However, it appears from good authorities, that the sea on this part of the coast is encroaching by very slow, but no less certain steps, and will perhaps in a lapse of ages entirely hide these magnificent ruins. About a mile to the southward are other structures of stone, of the same order as those north, but having been left unfinished, at first sight appear different: the southermost of these is about forty feet in height, twenty-nine in breadth, and nearly the same in length, hewn from a single mass: the outside is covered with sculpture. The next is also cut from one mass of stone, being in length about forty-nine feet, in breadth and height twenty-five, and is rent through the middle from the top to the bottom; a large fragment from one corner is observed on the ground. No account is preserved of the powerful cause which produced this destructive effect. Beside these are three smaller structures of stone. Here is also the singam, or lion, very large, but, except in size, I can observe no difference from the figures of the same animal northerly. Near the singam is an elephant of stone about nine feet in height, and large in proportion. Here, indeed, we observe the true figure and character of

the animal. The Brahmin before mentioned informed me that their Puranas contained no mention of any of the structures here described, except the stone pagodas near the sea, and the pagodas of brick at the village built by the Dherma Rajah, and his brothers. He, however, gave me the following traditional account: That a northern prince (perhaps one of the conquerors) about one thousand years ago, was desirous of having a great work executed, but the Hindu sculptors and masons refused to execute it on the terms he offered. Attempting force, I suppose, they, in number about four thousand, fled with their effects from his country hither, where they resided four or five years, and in this interval executed these magnificent works. The prince at length discovering them, prevailed on them to return, which they did, leaving the works unfinished, as they appear at present. To those who know the nature of these people, this account will not appear improbable. At present we sometimes hear of all the individuals of a particular branch of trade deserting their houses, because the hand of power has treated them somewhat roughly; and we observe like circumstances continually in miniature. Why the Brahmins resident on the spot keep this account secret I cannot determine; but am led to suppose they have an idea the more they can envelope the place in mystery, the more people will be tempted to visit and investigate, by which means they profit considerably. The difference of style in the architecture of these structures, and those on the coast hereabouts (with exceptions to the pagodas of brick at the village, and that of stone near the sea, both mentioned in the Puranas, and which are not different) tends to prove that the artists were not

of this country; and the resemblance of some of the figures and pillars to those in the Elephanta Cave, seems to indicate they were from the northward. The fragments of bricks at the top of the rock, may be the remains of habitations raised in this place of security, by the fugitives in question. Some of the inscriptions, however, may throw further light on this subject.

25. The Hindu pagoda which Mr. Goldingham describes in the first section of his Essay, with its lingam is modern, by which I mean, if it really belonged to the days of the original structure, it has been since altered by the Brahmins, and converted to their own purposes. The lingam is a symbol which did not belong to the era of Adam the Just, nor till many centuries after. Whether the figures in bas relief belong to the same later era I do not know; but I have already pointed out that the representation of Crishna is in full accordance with his shepherd character as depicted in the Apocalypse. Crishna, I should add, is a generic name; it is the same as Chrs and Christ, and means the Anointed, the lion-lamb whom God permits to come to earth as Messenger of Truth. I have already noted the absurdity of supposing that an epic poem furnished the subject for the carvings in this place. It is more likely, if they do indeed accord with the Maha-Barit—that the epic poem was suggested by them, or, at all events, that its author borrowed images from the primeval statuary which he saw in temple and mountain. The pagodas of brick may be of modern construction, though we know that terra cotta was used in the first ages, and these remnants are probably of that material; and the emaciated Arjoon is a symbol of the ascetic discipline which, from the most early period of

time, has distinguished the various creeds of the East—above all others that the world has seen.

26. The statue of Siva, which is merely a name, like Chrishna, for the Messiah, with four arms, symbolizes the power, force, and energy of the Messenger; his left foot is supported by a bull couchant, that is, by God, typified under this solar emblem. The figures on the right and left are simply priests; and Parvatti (which means the Dove, the Mountain-dweller) is an Indian name for the Holy Spirit, and occasionally, like Proserpine, for the lapsed soul. The goddess Siva (as she is called—there being no such goddess) represents the Church of God, supported on its Lion, and engaged in conflict with the Beast. In another part, this gigantic foe of Truth is seen stretched on the ground and firmly bound, as we read in the Apocalypse, section 43. The Brahmins, as will be seen, gave Mr. Goldingham a different account of the cause of these ruins from that which had been given to Mr. Chambers; but one account is just as fabulous as the other. Mr. Goldingham agrees with Mr. Chambers that these works were not Hindu, but were made by strangers; and his essay winds up with no less than eighteen inscriptions, in facsimile, which exist in a language no longer known to man. The meaning of these inscriptions can now never be deciphered. Wilford, a most learned scholar, professed to translate some analogous ones discovered at Salsette and Elora, but the result is mere nonsense, such as not even maniacs would have graven on stone. See *As. Res.* v. 136.

27. The *Calcutta Christian Observer* for May, 1833, contains a notice of this place, but as it corresponds in a great measure with the two preceding accounts, I insert

only such parts of it as are material or supplementary. I may add that it is only a very brief notice, and the writer was evidently a person who cared little about the subject.

28. Among the many relics of antiquity, he says, for which the south of India is famous, none perhaps are more wonderful than those found at Mavalipooram, a place on the Coromandel coast, more generally known by the appellation of "The Seven Pagodas." It is situated about 35 miles south of Madras. In one of my journies lately, I stopped at this place to view its ruins, and to take a few sketches of such objects as appeared to me the most interesting. I am not aware that any drawings of this singular place have ever been given to the public. There are, however, some interesting notices of it in the Asiatic Researches, but they lose much of their interest for want of engravings to which the reader might be referred. The English name by which the place is known naturally leads to the supposition, that there are Seven Temples still in existence, or at least the hills have something of that appearance; but neither supposition is true. The hills, viewed from an eastern or western aspect, present to the beholder a long irregular chain. It is not, however, very unlikely that at some remote period, there was the number specified in the appellation; and the presumption is favoured both by the existence of one large temple yet standing on the border of the sea, and the traditional testimony of the natives resident there. It is generally believed that there was once a very magnificent city here, which has been destroyed by the encroachment of the ocean; and it is asserted that the gilded tops of the palaces and temples were visible only a few years ago,

and glittered in the beams of the setting sun. How far this tradition is founded on fact is difficult to say, but that large buildings of some kind have been submerged and destroyed, is quite evident to the most casual observer; for at the base of the remaining pagoda there lies exposed to the constant action of the waves, a vast number of very large *sculptured* stones, to whose existence alone the present building owes its preservation. In order to satisfy myself respecting these scattered remains, I went a short distance into the sea, and by scrambling about from stone to stone, I had an opportunity of ascertaining that the stones thus submerged were actually the sculptured remains of some dilapidated edifice. It may also be observed that the sea is evidently encroaching on this part of the coast, and that breakers may be seen *two miles* from the shore; and hence we may suppose, that formerly there was a greater number of temples and probably a city.

29. But the most curious and stupendous specimens of art and labour are *five* temples situated inland, about two miles south-west of the above-mentioned pagoda. Mr. Chambers in his account (*Asiatic Researches*, vol. i., p. 150), referring to these says, there are “*two* pagodas of about thirty feet long by twenty feet wide, and about as many in height, cut out of the solid rock, and each consisting originally of one single stone.” As he wrote his account several years after he had visited the place, he might easily have made a mistake: instead of *two* pagodas such as he has described, there are *five*. These temples and animals are not composed of stones cemented together, but every one is a sculptured single stone or point of rock. The tusk of the elephant has been broken off, and within the fractured part, a square hole has been

cut, either by the original artist or by some later hand, evidently with a design to supply the broken member:—a design, however, which remains unaccomplished. The elephant is quite natural, but the lion is not: he is out of proportion, and instead of a mane he has something about his neck like little curls of hair, from which I should infer that the sculptor was not well acquainted with the figure of the lion, though the writer in the Asiatic Researches already referred to says, “the lion in this group of sculptures, as well as that upon the stone couch, are perfectly just representations of the true lion:” and again he says, “it is plain that that animal was well known to the author of these works.” Mr. Goldingham in his account (Asiatic Researches, vol. v., page 69), speaking of a different group of figures, says, “The *singam* or lion, is by no means a likeness of that animal wanting the peculiar characteristic, the mane; something intended to represent this is indeed visible, which has more the effect of spots. It appears evident the sculptor was by no means so well acquainted with the figure of the lion as with that of the elephant and monkey.” *The sculptors could not, I think, have come from any country where the lion was well known.* Both the lion and the elephant stand up to the belly in sand, and a few yards from them, where the sand has been drifted much higher, the head and back of a bull are visible: a native who pointed him out to me, said that a gentleman who had visited that place a few months ago, had the sand dug away and found the animal entire; but that since that time the sand had gradually fallen in again, and only left visible the parts above mentioned.

30. The temple, which is unfinished, is sculptured

similarly to the other three. One of the writers already mentioned seems to have thought that nothing less than an earthquake could have split this sculptured rock, as represented in the sketch: but with all deference to that gentleman's judgment, I think differently; for in many parts of the hills there are larger pieces of *unsculptured* rock split in a similar manner, but no one ever thought that they could not be so broken but by an earthquake. There is a disposition in the stones to split, and I saw workmen engaged in two or three parts splitting off long pieces for steps, pillars, &c., which they accomplished with great facility, by the use of small iron wedges and hammers.

31. The hills or rocks stand almost in a line between the temples just mentioned and the pagoda on the shore. The figures seen on the surface of one of them, are sculptures in bas relief; there are many such, and all illustrative of the popular stories of Hindoo mythology. Some of the figures are much larger than life and others are much smaller, in other respects they appear to have been well done; but many of them are now very much defaced, and it does not appear that any of them ever possessed those fine delicate touches which grace the Grecian and Roman sculptures.

32. In several parts of the same rock, *rooms* have been excavated, and rows of granite pillars left for the purpose of supporting the massy roofs; the sides and floors are adorned with a variety of figures in bas relief, and of the same mythological character as those on the outside of the rocks. *When, or by whom* these sculptures were performed, or *why* they are left in their present unfinished state, is not known.

33. Having heard of the fame of the place, I naturally expected to find an immense population, instead of which nothing but a few scattered huts of the most miserable kind appeared. A brahmin, from long usage accustomed to the task, has become a tolerably good guide: he felt no interest in the objects of curiosity, and was only stimulated by the hope of gaining a small sum of money. The fact that the place possesses no sanctity among the natives of southern India, together with the existence of some object of worship not common in that part of the continent, *seems to favour the presumption that the place owes its origin to some northern race of Hindoos.*

34. This memoir is valuable only for three facts: 1. That the writer ascertained for himself that the sculptured stones advance into the sea, thus showing that the old tradition is true; 2. That breakers are seen *two miles* from the shore, which no doubt are caused by a portion of the submerged pagodas; and 3. That there are other unsculptured rocks which are rent asunder, like that gigantic one already mentioned. This, so far from weakening the theory that the destruction of this place was caused by the convulsion general all over the earth, which was simultaneous with the Atlantean Deluge, rather confirms it; and the writer's notion about "a disposition in the stones to split," is mere nonsense. All stones have such a tendency when iron wedges and iron hammers are applied to them.

35. Maria Graham, who visited this place in 1811, furnishes us with a few more details. After breakfast, she says, I went to examine the ruined temple which, ancient and dilapidated as it is, *appears to have been formed of the fragments of still older buildings.* [The

old Seven Churches to which the First Messenger addressed the Apocalypse, were, in fact to some extent incorporated with the new and more magnificent structure]. It is said by the Brahmins to have been dedicated to Vishnu Narayn [The Holy Spirit], and *to have been destroyed* during the religious quarrels between the followers of Vishnu and Siva, when the Stala Puranas were thrown into the sea by the Saivas. [This, as the reader sees, is a third and different account; a mere figment of those priests.] A gigantic statue of Vishnu Narayn lies neglected in one corner of the veranda of the temple, in the two chambers of which there are square tablets, with figures in high relief, representing Siva and Parvatti seated, with high caps, and Brahma and Vishnu in the back ground. [This is all wrong: but it were an endless task to put right the mistakes of those travellers.] The chamber next the sea has the remains of a gigantic symbol of Maha Deo of black polished stone, so that to whatever deity the pagoda was originally dedicated, the worshippers of Siva must have possessed it for a time. There is a tradition that a large city, and five magnificent pagodas have been swallowed up at this place by the sea: the ruined temple I have mentioned, and one still entire in the village, making the Seven Pagodas, whence the place had its name. The pillar for illuminating on festivals, and the eastern steps of the temple, are nearly covered when the tide is high; a remarkable fragment of rock, hollowed near the top, and having in the niche a figure is now only accessible at low water: and about two years ago Colonel Mackenzie discovered in the sand of the beach, two miles north of Mahvellipoor, a number of coins, beads, bracelets, and other articles of that kind,

which induced him to believe that there had been a manufactory of those articles at that place, and probably a mint. Some coins found in this neighbourhood appear to be Roman [this appears to be nonsense], but the legends have not, I think in any instance, been sufficiently perfect to be legible. *Several copper plates have been dug up, on which are inscribed grants of land for the maintenance of the temples, being dated about a thousand years ago, and referring to the sculptured rocks at Mahvellipoor as being then so ancient that history gave no account of their origin.*

36. Maria Graham next describes a symbolic group which she says represents “one of the adventures of Christna, the eighth awatar of Vishnu,” and another which she calls the Tapass of Arjoon. She is probably correct in this. The Brahmins no doubt have sought for centuries to convert these venerable ruins to their own objects, and have graven their legends on the mountains: but this in no way lessens the antiquity of these wonderful Pagodas, nor should these later carvings be associated with the original Seven Churches. She then describes and gives a plate of a splendid temple which she calls the Teer of Arjoon: on the top we see the Cross, and over one of the windows the Crescent—symbols of the most far-removed antiquity. This ruin resembles those which are found in Central America, and which belong to the æra of Enoch, that is, to upwards of six thousand years ago. She then describes the Five Radums, which belong to the ante-Brahmin æra, and which are, in part, remnants of the true Seven Churches: they resemble the Central American ruins. On some of the temples, she says, there are inscriptions in a character hitherto not deciphered by

Europeans, and which is probably the same with that at Carli and Kenara, having, as nearly as I can remember, the same appearance. Colonel Mackenzie has found a man who reads it so as to pronounce the sounds, but he does not understand the language they express. These singular monuments appear never to have been finished, being surrounded by fragments of stone, which seem as if newly chipped off the sculptures. The view of these objects, together with the loneliness of the place, the depth of the sands, and the distant roarings of the ocean, dispose the mind to meditate concerning the short duration of the monuments of human pride. History is altogether, and fable almost, silent as to the authors of these works of taste and magnificence; they are forgotten, and the memory of the arts which they practised has perished with them. The monuments they have left now adorn a desert, which Nature, as if in scorn of man, seems to pride herself in decking with gay colours and fresh smells of every delightful shrub and flower, whose Author can never be mistaken. The lady then describes the temple of Varaha. It is one of the caverns whose front is walled up; it is said to contain a figure of Varaha, coloured *green*—an unusual circumstance, for one of Vishnu's names is derived from his *blue* colour. [It is the beryl-beaming Man of the APOCALYPSE, Section 63.] Contrary to my usual experience, I found that even bribes would not induce the Brahmins to allow me to go into the temple. On the side of the temple there is a very large slab, containing an inscription in old Malabar, of which Colonel Mackenzie has obtained an accurate copy. He observed in the walls of the large village pagoda several stones at a distance from one another, inscribed with

characters, which, placed as they were, had no meaning: however, he caused them to be copied, and, joining the whole together, found they made one intelligible inscription, *which had been on the wall of some more ancient structure than that of which they now form part.* * * *It is remarkable that the head-dress of the gods and principal persons represented in the sculptured rocks at this place has not the smallest resemblance to any used in this part of India, but they extremely resemble those of the countries bordering on Tartary and those represented in the Cave of Elephanta.* She winds up by denouncing the infamous conduct of the Madras Government in letting these works for quarries, which must speedily end in the ruin of these curious memorials of the Far Past. *Journal of a Residence in India.*

37. In the 15th volume of the Asiatic Researches, in an account of Cuttack, we read the following passage, which curiously blends the Arka with the name of the First Messenger, and describes also a temple which, as it seems to me, may have suffered by a convulsion similar to that which destroyed the Seven Pagodas. The *Arka*, or *P'Adam Khetr*, it says, is distinguished by its containing the remains of the celebrated Temple of the Sun, called in our charts the Black Pagoda, which is situated amidst the sand-hills of the sea-shore. The Jag-Mohan, or ante-chamber, is the only part of the building which exists in tolerably good preservation. *The great tower has been shattered and thrown down by some extraordinary force, either of an earthquake or lightning,* and in its fall seems to have injured that side of the adjoining edifice which looks towards it. A small section, however, still remains standing, about one hundred and

twenty feet in height, which, viewed from a distance, gives to the ruin a singular appearance, something resembling that of a ship under sail. The whole of the outer enclosures of the temple have long since disappeared, and nothing is left of the edifice called the Bhag Mandap but a heap of ruin completely buried under a sand-hill. The Black Pagoda, even in its present imperfect and dilapidated condition, presents a highly curious and beautiful specimen of the ancient Hindu temple architecture. * * * The natives of the neighbouring villages have a strange fable to account for its desertion. They relate that a Kumba Pathar, or loadstone of immense size, was formerly lodged on the summit of the Great Tower, which had the effect of drawing ashore all vessels passing near the coast. About two centuries since, in the Mogul time, the crew of a ship landed at a distance, and stealing down the coast, attacked the temple, scaled the tower, and carried off the loadstone. The priests, alarmed at this violation of the sanctity of the place, removed the god, with all his paraphernalia, to Puru, where they have ever since remained. [All this, of course, is legendary: the convulsion which rent the Tower into ruins is wholly unaccounted for in it.] In the Ayeen Akberry, we read, as follows, an account of the place as existing in the days of Abulfazil. Near to Tagannath is the Temple of the Sun, in the erecting of which was expended the whole revenue of Orissa for twelve years. No one can behold this immense edifice without being struck with amazement. The wall which surrounds the whole is one hundred and fifty cubits high and nineteen cubits thick. There are three entrances to it. At the eastern gate there are two very fine figures of elephants [the Female Power], each with a man [the Male Power]

on the trunk. To the west are two surprising figures of horsemen [the Cabirs of the East, Mohammed and Chengiz Khan] completely armed, and over the northern gate are carved two lions, who, having killed two elephants, are sitting upon them. [This symbolizes that the Temple was erected when the worship of God, typified by the Lion, had subjugated or triumphed over the adoration of the Holy Spirit, symbolized by the Elephant.] In the front of the gate is a pillar of black stone, of an octagonal form, fifty cubits high. There are nine flights of steps [the nine gates of the Mysteries], after ascending which you come into an extensive enclosure, where you discover a large Dome, constructed of stone, upon which are carved the Sun and Stars, and round them is a border where are represented a variety of human figures expressing the different passions of the mind, some kneeling, others prostrated with their faces on the earth, together with minstrels and *a number of strange and wonderful animals, such as never existed but in imagination.* [These, doubtless represented Apocalyptic pictures.] There are twenty-eight other temples belonging to this Pagoda, six before the northern gate [See APOCALYPSE, Section 22] and twenty-two without the enclosure, and they are all reported to have performed miracles.

38. The wall, continues the writer in the Researches, which formed the outer enclosure may have measured about 250 yards on a side: within this was a second enclosure, having three entrances, called Aswa, or the Horse, Hasti, or the Elephant, and Sinha, or the Lion-gate, from the colossal figures of these animals which surmounted the several side-posts. The horses and elephants on the north and south have long since been

precipitated from their bases, but the lions still retain the position and attitude assigned to them by Abulfazil, except that they are standing instead of sitting on the bodies of elephants, and have one paw lifted in the act of striking. From the eastern gate of the inner enclosure a flight of ruined steps leads to the only tolerably perfect part of the building now remaining, called the Jag-Mohan, or the Antechamber of the Sanctuary. No one certainly can behold the massive beams of iron and the prodigious blocks of stone used in the construction of this edifice without being struck with amazement. The ground plan is a square measuring sixty feet on a side, or, if we take in the four projecting doorways, it should rather be called *a cross*. The walls rise to a height of sixty feet, and *have in some parts the unusual thickness of twenty feet*. They support a noble and curiously-constructed pyramidal roof, the stones composing which overhang each other, in the manner of inverted stairs, until they approach near enough towards the summit to support iron beams laid across, on which rests a prodigious mass of solid masonry forming the head-piece or crowning ornament. The slope measures about seventy-two feet, and in perpendicular height sixty-three or sixty-four. The total altitude of the building from the floor to the summit is about one hundred feet, or a little more. The outside of the roof is divided into three tiers of steps, formed by slabs projecting curiously from the body of the building, which are all bordered with a very fine pattern of elephants, birds, and various figures, executed with considerable skill and spirit. Each of the terraces between the tiers is decorated with statues placed at intervals, nearly as large as life. On the two lower ones are figures of nymphs and heavenly choristers

dancing and playing upon sundry instruments, but with countenances expressing very little passion or feeling of any kind. The third story has the usual mythological animals more nearly resembling lions than anything else, which support on their shoulders the outer rim of the huge dome on the top: besides these, there is a four-headed statue over each of the doorways. Each face of the Jag-Mohan has a fine rectangular doorway, with a porch projecting considerably beyond, and lined with superb slabs of the gray indurated chlorite, *many of which measure fifteen feet high by a breadth of six or eight feet.* The architrave of the doorway, as well as the roof of the passage leading to the interior and an enormous mass of masonry resting upon it, are supported by *nine iron beams nearly a foot square by twelve or eighteen feet long,* which are laid across the sideways in the most rude and inartificial manner. The whole fabric is held together by clamps of the same metal, *and there is no appearance of any cement having been made use of.* If the style of the Black Pagoda betrays, in the rude and clumsy expedients apparent in its construction, *a primitive state of some of the arts,* and a deficiency of architectural skill at the period of its erection, one cannot but wonder at the ease with which the architects seem to have wielded and managed the cumbersome masses of iron and stone used for the work in an age when so little aid was to be derived from any mechanical inventions; [all this is pure ignorance in the writer of it. See Part I., page 118] and it must be allowed that there is an air of elegance combined with massiveness in the whole structure which entitles it to no small share of admiration. There is much, however, about this remarkable building which it is difficult

either to describe or to comprehend. The interior is filled, to a height of several feet, with large blocks of stone, which seem to have fallen from above; and what purpose they answered in their former situation is a matter of great doubt and discussion. Amongst the heap are to be seen two iron beams, measuring twenty-one feet in length by about eight inches square, *absolutely crushed beneath a superincumbent mass of stone, many of the blocks of which measure and sixteen feet in length by about six of depth and two or three of thickness.* It seems probable that they formed part of an inner or false roof; but neither is it easy to assign any precise place for such a ceiling, nor can any one divine the motive or object of elevating such prodigious blocks of stone to a great height in the building when lighter materials would have been so much better adapted to the work. The exterior of the side walls is loaded with a profusion of the richest sculptured ornaments. A remarkably handsome cornice or border occupies the upper part all round for a depth of several feet. Below this the surface is divided by another fine cornice into two tiers of compartments, parted off into niches by clusters of pilasters, in each of which are placed figures of men and animals resting on pedestals, with a sort of canopy overhead. Generally speaking, the style and execution of the larger figures are rude and coarse, whilst the smaller ones often display much beauty and grace. The skill and labour of the best artists seem to have been reserved for the finely polished slabs of chlorite which line and decorate the outer faces of the doorways. The whole of the sculpture on these figures, comprising men and animals, foliage and arabesque patterns, is executed with a degree of taste, propriety, and

freedom which would stand a comparison with some of our best specimens of Gothic architectural ornament. The workmanship remains, too, as perfect as if it had just come from under the chisel of the sculptor, owing to the extreme hardness and durability of the stone. A triangular niche over each doorway was once fitted with a figure cut in alto relievo, being that of a youth in a sitting posture, holding in each hand a stalk of the true Lotos, or *Nelumbium Speciosum*, the expanded flowers of which are turned towards him. [This is God, the ever-young, who is represented with a magnificent diadem, and who is seated on his Lotos-throne. Two colossal Doves stand below.] Each architrave has, as usual, the *Nava Graha*, or nine Brahminical planets [the Nine Messianic Messengers], very finely sculptured in alto relievo. Five of them are well proportioned figures of men, with mild and pleasing countenances, crowned with high-pointed caps, and seated cross-legged on the *Padma* (*Nelumbium Speciosum*), engaged in religious meditation: one hand bears a vessel of water [of life], and the fingers of the other are counting over the beads of a rosary which hangs suspended. [The first, Adim, bears a chank in each hand, which he holds aloft; the fifth and eighth are bearded, the latter wearing an Egyptian mitre or crown, and with a roll or volume in each hand; this is Jesus, who united the Mizraimic with the Greek philosophy; and the ninth figure is the Twelfth Messenger, who bears in his right hand the measuring rod which he received in heaven and the vase of the water of life. One of these figures is absurdly called in the Researches, Jupiter, and the other Venus; they are all male figures. The three Cabirs are excluded, as the Hindu priests, who raised this Temple of

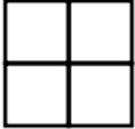
the Sun, venerated the Messenger only in his mild or Messianic form. I recommend the reader to consult the plate which accompanies the Essay. The building resembles one of the Papal cathedrals more than anything else that I know of.] The walls of the interior, pursues the writer, are, as usual with Hindu temples, entirely plain and devoid of ornament. (Pp. 326—333.) This splendid memorial of the Past no longer remains: it has been removed, as it were, stone by stone, under the auspices of the East India Company and their bands of odious robbers—the most worthless villains that ever desecrated, desolated, or decimated an empire. We are not told whether these mighty beams of iron were wrought or not. If they were wrought, they show a state of skill in manufacture which moderns cannot attain, and probably never will. Higgins says, We have never seen a beam *of wrought* iron of these dimensions in Europe: such a beam, indeed, could not now be wrought.

The Book of God.



BOOK III.

1. The inscription to the APOCALYPSE, which Enoch prefixed, was rendered necessary by the almost idolatrous veneration which, in those remote ages, began to be already associated with the name of the First Messenger: a veneration which still subsists throughout the entire Orient, as I have abundantly shown in Parts I. and II. See in the Index, Gaudama. Enoch accordingly takes occasion to declare that *all things were made by God*, and that He alone comprehends in Himself the two greatest wonders of the Universe, Light and Life: Light being Archa, the Rainbow Arch of Beauty, as developed in the Holy Spirit of the Heavens, the first-born Emanation of the Supreme: Life, being, whatever is existent, whether in a spirit, or in a corporeal form in a word, The All. But the producer of the Logos, Universe, or Word, was Archa, or the Holy Spirit, she herself being primarily the

Logos of the Father, Celestial Essences being secondarily so, the visible Universe being the third Logos or Emanation, and the Messenger the Fourth, who completes the mystic square, although he, indeed, may be said to be already included in the second. This is the mystic square, with a cross in the centre,  which is seen wherever pure Buddhism or Gnosticism exists. It alludes occultly to the Holy City, mentioned in the Apocalypse, Section 66. *And the City lieth four square, &c.* Hence the Chinese use of little porcelain talismans of this shape, many of which, thousands of years old, have been dug up in various parts of Ireland. See *Notices of Chinese Seals found in Ireland*, by E. Getty. 4to. Dublin, 1850. The universal diffusion of the Apocalypse, and the symbols founded on it, in those early days, is hinted at by Sanchoniathon, when he says that Cronos (God, as Time) went about the habitable world with his daughter Athena (the Holy Spirit). *Euseb. Præp. Evang.* p. 38. All these ideas of the Logos are conveyed in the first sentence of the inscription. *In Archa was the Word, and the Word was in the presence of God, and the Word was a god:* that is, was of a divine nature. But that any of these was self-existent, or self-productive, is distinctly negatived by the inspired language of the Second Messenger, when he goes on to declare that *without Him was not anything made that is made.* This was aimed at the semi-atheistic philosophy which pretended, even in those distant ages, that the material Universe itself was eternal—consequently, not made, but contemporaneous and co-existent with God. Enoch thus gives an authoritative denial to this heresy. Note here that the Second Messenger, from having re-edited the Apoca-

lypse, was frequently called its author; hence the very old legend of Nannacus (Enoch) of Phrygia (Sun-land), who is said by Suidas to *have foreseen the flood*, and, in consequence, to have collected and saved his people in a sacred asylum. This occultly alludes to the First of the Seven Thunders, in which this great event was predicted (See Part I., page 613), and which was wrongly, by the ancients, ascribed to Enoch, who merely edited the prophetic volume. The Greek scholar need hardly be told that, if *Archa* meant exclusively “the beginning,” as commonly rendered, the proper words for it would have been either *εκ πρωτος*, or *εν πρωτοις*. See Part I., p. 287.

2. Upon this word *Logos*, which is perpetually misunderstood by the biblical world, I cite some observations, which contain part of the truth: they are not, on the whole, inconsistent with the definition of the *Logos* which I have above given, and which is alone the true one. See also Part I., page 102. As the word or speech of a man, says Hurd, indicates the decision of his mind, so the term *Logos* or *Word* in Scripture may indicate the decision of the mind of the Deity: His decree, His fiat, His fixed purpose. It is said of the Almighty: He *spake*, and it was done: He commanded, and it stood fast. No one supposes an action of speech to be literally understood here. It is enough that God wills, and all things are done.* He is unchangeable, too: His will must have been from everlasting. The enunciation of that will, however, may be said to consist in the act of fulfilling it. The purpose of God in the creation of this world must have been the same in all eternity: but the enunciation

* It was for this reason, among others, that the old symbolists typified God by a Crocodile, because they said it had no tongue.

of this purpose did not take place till the purpose itself was fulfilled in the work of creation. The exercise of power in the act of creation being equivalent to such an enunciation of the purpose, it is thus figuratively spoken of as an act of *speech*, bearing some analogy to the announcing of human purposes by an action of the voice. The expression of purpose in *words* is man's speech—the *act of performance* is God's speech. With man, however, the exercise of various organs of the body is required to carry out his purposes. The limbs of man are the instruments for carrying out will—with God the *will* itself is the *power* by which His purposes are executed. *As the mind of a man is the power acting immediately upon the organs of his own body, so the mind or will of God is the power acting immediately upon every element of the universe, material or immaterial.* With God it would be impossible to separate the mind or will from the decision of the mind or will; so, as the word of a man is equal to the decision of his mind, the Word of God is equivalent, not only to the decision of his mind, but to the mind itself. Hence the Divine Mind may be properly spoken of as the Λογος, Word or Speech of God. . . . As the volition, decision, or decree of the Mind of God is the power by which He acts, and as this decision is what is sometimes called the Logos, we see, from the nature of its operations, that this Mind or Logos must be the same Power as that at other times spoken of as the HOLY SPIRIT.

3. The Second Messenger then continues by shewing that Oan, or Adîm, was only a Man, or a Spirit in man-like form, sent specially, or rather permitted to come, by God, to bear witness of the Holy Spirit, the first-born Light, *which enlightens every man that cometh into the*

world. By this heaven-man the earth was illuminated with a knowledge of the Divine Polity, which it had never possessed before, though in his own æra this world did not universally recognize him as a Celestial Teacher. And Enoch declares that Oan, or Gaudama, was a visible manifestation of the Holy Spirit herself, in her character of the Word, as if She, the Word and House of God, had become flesh, and descended among mankind to dwell amid and to educate them for a higher sphere. This is in allusion to him as the Child of the Woman clothed with the Sun. The uniformity and harmony of all this with the truths which I have made known in Part I. are beautifully illustrated as we proceed through the Apocalypse, and find the Woman bringing forth the Man-Child, whom the Evil persecuted, but who is the true and destined Incarnation of each Naronic Cycle.

4. And here it may be well to advise the reader to read over each section of the Apocalypse before he begins the Commentary upon it: nor do I think that he can peruse the latter with much advantage unless he always prefaces his study of it by a perusal of the text itself.

SECTION I.

The Prologue to the Sacred Vision.

1. The First Messenger commences by declaring that his Book is the express revelation or inspired oracle of ISSA, the Spirit of God, and that it proclaims also the Anointed One, or the Heavenly Messenger: the most important truth ever made known to man. This ISSA, or ISA, is Queen Isis of the Egyptians, whose veiled statue was at Saïs, an anagram of her name.

M'Isa, in the Nepaul language, means Woman pre-eminently. From Issa, the Messenger was called Zeus Lar-issæus, or the Lion of Issa, and the city of Lar-Issa was placed under his peculiar protection, and named after him. So Apollo was also called Lar-Issa, as Stephanus notes. The Cretan name of Zeus Asi-os, was another form of this. Isis, says Bishop Cumberland, I believe to be אִשָּׁה *Ishah*, that is *The Wife* by eminence; just as the Saxon word the Queen signifies no more than the Wife. The Hebrews also, in the same spirit, called Issa emphatically, אִשָּׁה, *Aisha*, the Woman; and *Iyshah* אִישָׁה; the first being feminine, the second masculine; the Μετροπατωρ, or Mother-Father of Orpheus. For ye are accustomed, says Arnobius, to say in prayers, Whether thou, O God, art God or Goddess (*Adv. Gentes*). So Abba, or Parent, was a symbolic word; whether read from right to left, or from left to right, the pronunciation is the same. This typified the Bi-Une, or Male Female. *And it shall be in that day, saith Ieue, thou shalt call me Iyshai* [אִישָׁה, my Spouse], *and thou shalt not call me any more Boli* [בְּעֵלִי, the Rulers]. Hosea. ii. 16. [See Part II., p. 39, 50.] This alludes to the days when the Hebrews, should, as was expected, abandon their idolatrous devotion to the Queen of Heaven, whom they worshipped as Aleim, AO, or the Bi-Une, under the plural name of *Baalim* בְּעֵלִים: a superstition which led them into the greatest evils, and which was justly regarded by the Supreme Father as rebellion against himself. It is melancholy to think how this Dualism, or Worship of Two, still exists, and that through the greater part of what is called Christendom, the mother of the Ninth Messenger, who is atheistically called the Mother of God, receives more homage and devotion than

the Almighty Lord and Sire of all things. But so it has been almost from the first. Witness the old Diasian festival at Athens, which was instituted in honour of Di [God], and Asi and Isi, the Holy Spirit. It was celebrated at the close of the Month of Flowers. So Adessa was Adi-Issa, or Issa the Beautiful, the Divine: and Julian the Emperor tells us that this place was *sacred to the Sun*, that is, to God, under a solar symbol. Iasion, or Jah-son, the child of Zeus and Electra (Life and Brightness), and who was beloved by Ceres, the Holy Spirit, and Iasia Virgo, the name given to Io by Valerius Flaccus (iv. 353), are cognates of this word, to which also Iasus, Ioshua, Aziz, Jesus, and Hesus are related. The Greek Arkles, or Hercules, is Yercal, עֶרְקֵל, the Sinewy; Aziz, in the Syrian, עֲזִיז, has the same meaning. Therefore Aziz and Hercules convey the idea of the same power. Herodotus says that this last is originally Egyptian. In the ancient Gothic and Scandinavian, says Payne Knight, Io and Gio signified the Earth, as Isi and Isa signified *Ice* or *Water* in its primordial state, and both were equally titles of the Goddess who represented the productive and nutritive power of the Earth—that is, the Holy Spirit. The primeval root *ish*, *ash*, and *asa*, when joined with others, as in the fabled Ish-Aiah, usually indicates a sacred mystery: it is the Sacred Ash-Tree, Ydrasil. Vesta, the Chaldee אֶשְׁתָּא, *Eshta*, or Fire, is but another form of those primitive mystical roots. Ashash, in the same dialect, has the meaning of *brooding over a nest*. This connects the word with the Dove-Spirit that brooded over the waters. Ash is always mystic in Hebrew. See Part II., page 183.

2. Isis or Issa, according to Diodorus Siculus, means the Ancient. Τὴν δε Ἰσιν μεθερμηνευομενον, ειναι Παλαιον.

She was so called because she is celebrated as the Second Existence in this the most ancient Book in the world, and also to distinguish her from God, who is eternal. For the same reason also, and to distinguish her, again, from the Supreme, He is called in a subsequent place the Ancient of Days. So He was called Ζωή, or Life, and the Holy Spirit, Φως, or Light. The earliest people of whom we possess any authentic record were the Asi, who gave its name to Asia, and this Asi was the Isa of the Apocalypse after whom they took their distinguishing title.

3. The Japanese have some record of this Apocalyptic name. With them God is called Isa-Nagi (Isa, the Serpent), and the Holy Spirit Issa-Nami, or Issa the Beloved. The temple of Isa is called Dai-Singu, or the Temple of the Great God. It contains no image, but a vast *Mirror*, which, they say, is a symbol of the Omniscient [OMnIS], who beholds all things at one view as in a glass. This temple is attended by a religious order, who call themselves Angels, or Messengers, in commemoration of the Apocalyptic visions. This symbol of the Mirror of the Universe conveys, in the most grand, striking, and beautiful manner, the idea which the Egyptians sometimes symbolized under the type of a Hare—likening the All-Seeing One of Eternity to that very humble animal which was supposed, even in sleep, to have its eyes open, and so to mirror all around it. It was this symbolism which made the Egyptian-taught Amosis forbid his followers to use this creature as food.

4. The universal diffusion of the Apocalyptic names and symbols all over the earth, forcibly reminds us of the words of D'Hancarville. It is a truth most interesting, he says, to know that at the bottom *every religion was essentially the same*: this demonstrates that at first

there was but One Religion, out of which all the others grew, though they were changed according to the tempers of various peoples. This it is which renders so curious the symbols, which, having belonged originally to the First Religion, diffused among all peoples, shew to us their origin, and mutually explain themselves by a comparison of one with the others. And in another place, the same profound student of antiquity says: If it be matter of astonishment to find all the monies which the Greeks used in successive ages presenting the very same features as those which prevailed among the Hindus, Tartars, Chinese, and Japanese, it is perhaps even still more surprising to find even yet among the paintings and sculptures of these peoples, the same religious symbols, the same religious ideas, which flourished for the most part among the most ancient inhabitants of Asia, Europe, and Africa. These monuments of peoples the most widely removed from each other, seem to us to have been preserved, as if providentially, for the purpose of supplying that which history has failed in, namely, proof of *one common origin of all the peoples who had used them.*

5. Among the Red Race, or Atlanteans, we see the Holy Spirit personified more often than God himself; the Incas worshipping Her as the Rainbow, and the Moon, the sister and spouse of the Sun, and the Universal Mother, to whom they bowed in vast pavilions, which they always erected for Her near the Temples of the Sun. She was in these represented on an immense silver disc, with the face of a most beautiful Virgin: and in her gentleness and maternal love they more often sought for mercy in their days of trouble, than in the inexorable justice of the Supreme Father.

6. No woman's name, says Vallancey, is more common in Ireland among the old natives than that which was Dido's proper Punic or Phœnician name, according to Solinus and others; I mean El-Issa, a word which, according to the genius of their language, the old Irish have contracted into Elis. *Collectanea*, ii. 72. But this is not properly a woman's name; it is God and the Holy Spirit, El and Issa, as Biune. The Holy Spirit's name also is found in *Ashtoreth*, Queen of Heaven, to whom the Hebrews offered cakes, libations, and incense. See Part II., pages 87, 119, 147, 260, and *ante* 143. She is still commemorated in Easter, and when it is said that Jesus was crucified on Friday (Frigga's day, or the day of Venus), and was raised up on Easter Sunday, it means that he was inseparably connected with the Holy Spirit, who was both Frigga, Phrea, Rhea, and Easter; and also the Greek A-Ισα, or Fate. So she was adored in Europe as Venus Urania, or Heavenly Beauty rising from the Waters; the same Virgin, with the shell and sistrum, or a silver mirror (like that in the Japanese temple) in her hand, and a wreath of roses on her head, and golden sandals on her feet, typifies this Celestial Essence. *Signum et hujus Veneris, says Macrobius, est Cypri barbaturum corpore, sed veste muliebri, cum sceptro ac staturâ viri: et putant eandem marem ac feminam esse. Lib. iii.* The *vestis muliebris* conveyed the same idea as the Rainbow round the Throne; the same as that which their King and Queen of Heaven, Urotalt and Urania, did to the Arabs, Osiris and Isis to the Egyptians, Brahm and Saraswathy to the Hindus, Atys and Cybele to the Phrygians, Endymion and Diana to the Greeks, Adonis and Venus to the Hetruscans, and Odin and Freja to the

Northern nations. And we have already seen that in the four-lettered Hebrew name, יהוה, Ihoh, or Ihvh, as in AO and Aleim, the same idea was presented. Rabbi Moyses says that the word conveys the idea of active and Passive Generation. See Part II., page 83. The most ancient name of God, according to the learned D'Hancarville, was Tao. This is Chinese, and is the sacred T or Tau prefixed to the Apocalyptic name of the Bi-Une AO. Tau like the +, which is a quadruple Tau, means Light. It means therefore God, and the Holy Spirit, the firstborn Light of the Supreme Fire. See Part II., pp. 67, 68, 95, 547. See also for the symbolic AO, pp. 202, 203.

7. The sacred Egyptian hierogram , afterwards called Hialpha, was an A, a T, and a Δ combined, and was a symbol of Bi-Une AO; the first letter standing for God, the second being the sign of consecration, the third the triangular or conical type of the Holy Spirit,—the virgin or maternal breast. When a figure is seen holding this emblem, it indicates knowledge of this secret doctrine, which was communicated only to the Titans [see *ante*, page 39] or the Initiated in the Higher Mysteries. To the common people it merely meant a *hand plough*, of which the earliest among the Boodhoos was said to be the inventor: and hence it was used as a type of a sceptre, or royal power, being held in the hands of *the rulers of the earth*, the shepherds of the people. But Hialpha, or Sacred A, was also the sign of Agathodaimon: God, as well as the Messenger, the Sacred A, or First of the Apocalypse. The Brahminical name for God is OM, or AOM, or AOUM, which alludes to this name: the final M being used rather as an intonation than as a component

part of the word. It is sometimes spelled AUM, but the true sound is as above: and, indeed, its correct mode of writing, according to Clarke, is \aa . *Travels* v. 344. See Part I., p. 10. The Hebrew *iao* is but a form of it, as is the Chinese *Ho-hi*, *Ieue*, *Ivhi*, *Ihv*, etc., which are admitted by the Jews to be falsely pronounced; their nearest word to it is perhaps *Iho*. The idea was conveyed also in $I + I$. This was a peculiarly sacred symbol. It represents the double Tau, the Source of Light, and the Cross, which, as I have shewn [Part II., page 68] is Light itself: it is supported on each side by the Pillars, *Iach-in* and *Boaz*, or God, who is *Om-Id*, $\text{\textcircled{E}}$, the pillar, the Balic or Phallic Power. The papal Church has borrowed this symbol which it converts into the letter H (also a double Tau), and it is commonly seen in front of their altars, thus, *IHS*, a most ancient emblem, which they say are the initials for *Jesus Hominum Salvator*; but which really represent *I* God, the Pillar; *H* the most sacred sanctuary, or Ark of Light and Beauty; *H* a T and a Level \perp ; and *S*, the Spirit, *Sophia*, or Wisdom; the volute symbol of Waters, and, the spiral Serpent, indicative of the everlasting; probably also the Saviour symbol. *I.H.S.* represents also, *Issa*, the *Shekinah*; the intermediate *H* symbolizing the latter word, the Ark of the Covenant, the *Argha* of the Heavens. And to this also the Masonic emblem, , or triple Tau alludes, though that body has  no idea of the secret. And the same mystery is contained in \oplus , so commonly seen in ancient coins; formed into windows in our Petro-Paulite churches, like the  or ancient ling [Part II., 202], and the sculptured triune, mystical Δ , which so many of them bear. \oplus is the Druidical silver

wheel, Arianrod, sometimes represented as a St. Andrew's cross in a circle, when it is an emblem of Aleim or Bi-Une AO. The double triangle \star called by the Rabbis the Shield of David and the Seal of Solomon, conveys exactly the same idea: it is A and \triangle in union. Part II., 202. It occultly symbolized the Naros, being the sign of a *Star of the first magnitude, having six points*. On many ancient sculptured stones still found in Scotland, God and the Holy Spirit are typified thus  two circles conjoined; the same device, like the double triangle, represents the union of the Sun and Moon, the Male and Female in the Naronic cycle. All these were Eleusinian signs, which only the Initiated knew.

8. In the Holy Spirit Temple at Elephanta this Bi-Une Deity (see *ante*, page 48; also in the Index, *sub voce*, Male-Female) is represented with four arms (the four races of mortals); with one hand he leans on the head of a young Bull, in another he holds the Serpent of Eternity; the symbol also of the Messenger as he is represented in olden mystic paintings, emerging out of the sacred Ark. In a third hand he holds a cymbal, typical of music; the music of truth, which the Nine, the Messianic Muses, play; in the fourth hand he holds the scourge of thongs, a Cabiric emblem. His figure is two-fold, male-female, with the flat breast and narrow lion-like hip of a man, and the swelling bosom and rounded hip of the woman, which made Niebuhr mistake it for an Amazon! On the head is the royal mitre, or pontifical crown. Beside him is a lesser figure, also mitred, and bearing a trident, cruciform, and surmounted with a triangle or Delta. Over this is suspended an Elephant's head, typical of Wisdom.

Between them is a lesser figure, symbolical of the lapsed or fallen race of mortals whom the Messenger seeks, that he may raise them to their native spheres. This bas-relief is of the most distant antiquity. It is engraved in D'Hancarville, vol. i., plate x. The symbol which in this carving represents lapsed man explains why we find the Messianic Bacchus so often accompanied by a satyr. This represents mankind in their degraded semi-animal condition, to whom the Divine Messenger is sent: this satyr, however, sometimes represents a Brahmin priest. Of the wide prevalence of this symbol (see Part II., p. 404) our own island has a curious memorial. The frieze of the outside cornice of St. Wenefred's Well in North Wales is ornamented with the figures of apes, and is thus proved to be of Indian workmanship, although it is attributed by the ignorant to the days of Margaret, mother of Henry VII.

9. Whether, says Faber, she be the Shanscreeet Devi, or Iva (Ivh), or the White Goddess, or Ila, or Anna Purna, or Sita, or Isi, she is equally Maya, or the Great Mother. As Isi, she is manifestly, according to the just remark of Sir W. Jones, the Isis of the Egyptians. Nor is she proved to be the same by the mere identity of names: the whole of her character minutely agrees with that of Isis; and the Brahmins themselves acknowledge that the mythology of Egypt is but a transcript of their own. *But Isis, like Isa, is at the same time unanimously determined by the ancient theologians to be one with Ceres, Proserpine, Minerva, Venus, Diana, Juno, Rhea, Cybele, Jana, Atargatis, Semiramis, Vesta, Pandora, Io, Bellona, Hecate, Rhamnusia, Latona, the Phœnician Astarte, the Lydian and Armenian Anais, and the Babylonian Mylitta:*

these, again, are said to be mutually the same with each. Pag. *Idol.* iii. 4. So the splendid symbols of the Sun and Moon, which were primeval representatives of God and the Holy Spirit, were sometimes male, sometimes female, to denote the universal *oneness*. Of their Sun and Moon, says Sharon Turner, speaking of our own Anglo-Saxon ancestors, we can only state that their Sun was a *female* deity, and their Moon was of the *male* sex; and in a note he adds: The same peculiarity of genders obtained in the ancient Northern language. *Edda Sæmundi*, p. 14. It is curious that, in the passage of an Arabian poet cited by Pococke, in not. ad carmen Tograi., p. 13, we meet with a female Sun and masculine Moon. The distich is—

Nec nomen femininum Soli dedecus,
Nec masculinum Lunæ gloria.

Hist. of the Anglo-Saxons, iv. 17. See the hieroglyph of the Sun and Moon, the Great Father and the Great Mother, *ante*, p. 289.

10. In the Rev. J. P. Steheln's *Rabbinical Literature*, a curious frontispiece appears, which would seem to open a glimpse into the mystery of the Apocalypse, as revealed in this work. The Holy Spirit is seen sitting in the form of a beautiful Female on the Clouds. Above her head shines the Sun with resplendent light, and he pours his rays all around and over her: a glittering fire proceeds out of her forehead; and on her breast is the Egyptian symbol of God, a bright eye surrounded by solar flame. This eye also signified the Messenger. See Apocalypse, Section 28. In her right hand is a roll of manuscript, and in her left the sacred Egyptian Sistrum, with an inscription, *Hinc Jubar*, hence is Glory, and the letters A and Ω inscribed in the centre. A mighty Angel (the

Twelfth Messenger) is *drawing aside her Veil*. Around her are the Eagle, Bull, Lion, and Unicorn, emblems of the Sun, while a vast Whale symbolizes the Spirit of the Waters. Mingled with these, in luminous clouds of glory, is a human head. Far below are four Rabbins, with their sacred books and implements of writing: they appear about an altar, on whose side is graven a mountain and a cock—Meru and the Sun. If Steheln were a Jew rabbi of the most profound lore, or a Mason of the highest degree, he could not have more clearly explained some of the mysteries of theology and Eleusis, or more significantly hinted at some of the recondite lore which I have made manifest in this Book of God. Note that the Sistrum symbolizes perfect virginity. Inman's *Ancient Faiths*, pp. 108, 159.

11. Montfaucon, in his Supplement, Part I., plate 9, gives a curious plate of the Holy Spirit in the form of a beautiful Woman, enthroned on a mountain, with a radiant crown of the solar splendour, and the starry spheres enveloping her head, her hair flowing in long ringlets; between her legs she holds the Universe, on which she is milking from her breasts, while an ineffable sweetness appears in her features. Beside her is the Incarnation, in the form of a Winged Youth, with a bow, or symbol of language, a quiver, the symbol of conquest, and an olive branch, the emblem of peace. On his head appears the sun in full orb'd splendour, indicating his solar origin. Montfaucon calls this antique, Ceres and Cupid; but Cupid was a name for the Messiah, who brings the message of love to man: hence called Man-Eros; and Ceres, as we know, was the Holy Spirit.

SECTION II.

The splendid symbol of the Messiah of God, whose light was to shine forth in Heavenly Messengers.

IN this section we have a further reference to the Anointed One, who is the Messiah, and who announces himself, with the consciousness of one who has a command, to the Seven Churches. *Behold*, it says, *he* (that is, the accredited Messenger, through whose golden mouth God himself speaks the Law) *cometh with the Clouds, and every eye shall see him:* and the sacred Message is introduced, as it were, by the Supreme himself, in the solemn words, I am AO. It was given on a day—a portion of time, not necessarily four-and-twenty hours (see Part I., p. 171)—specially set apart by the Father for the purpose of this Holy Apocalypse, like the night Al Kadr, when the Prophet's own soul and spirit were absorbed, as it were, into the Spirit of God, and he became a speaking Branch of the Celestial Tree. Part II., page 453. His attention is first aroused by the sound of a trumpet, in commemoration of which the ancient priests opened their religious ceremonies by a trumpet; as the Muezzins summon the Faithful to prayer by a loud cry from the minaret; as the ceremony of Mass begins with ringing of bells. This trumpet was, in later times, made of silver, but in the primal days it was first a Ram's horn, and after that a Bull's, to indicate that it was the Voice of God (symbolized by the Ram and Bull) which called the Faithful to devotion. Again, he hears a Voice proclaiming itself to be that of AO, one of the most ancient and mysterious of the Divine Names. A remarkable uncertainty, says Nimrod, prevails upon the orthography and meaning of

a word, IOA, IVH, HO-HI, IEUE, IAH, IAO, upon which, as it has nevertheless been pretended, all true religion hangs. It has been explained to signify *the two times* and *pure existence, intemporality* or *eternity, ego fui, ego sum, ego sum venturus*: having been compared with that explanation of God's name, *I am he who am*, or rather, *I will be he who will be*; and with the word *ahih, I will be*. ii. 488. See Part II., page 587. The reader of my former Volumes must now be well acquainted with the mysteries of this Name; I need not, therefore, allude further to them. In the Irish language, *Idho*, pronounced *Io*, or the vowel *I*, means the Yew tree: but this was *IEUE*, the Tree of a thousand years. Nor is it without a certain significance that ancient medals bear the inscription, *I.O.MAX.*, substituting *I*. for *J*. *Idao*, or God and *Ao*, is the name of a Red Indian province. See Part I., page 426. So also is *Iowa*. The word itself, like *Shiloh*, came originally from China, where it was called *I, Hi, Wi*, that is, *I*, the Visible-Invisible, or God visible in his works, invisible in person; *Hi*, the Silent Mysterious, meaning the Holy Spirit; *Wi*, visible, yet intangible Spirits. And these, as they comprehend all Existences, necessarily comprehend Male and Female, as shewn, Part II., page 83. One of the mystic names for the First Messenger among the priests of *Zaratusht* was *Yima*, the Fair, son of *Viv-Aun-AO*, or *AO*, the Living Sun. This Being they called *Yezd-Aun*, which is a singular noun, signifying *Adorable Sun*, or *God*; it is also plural, thus occultly hinting at the *Bi-Une*. See Part I., page 95. The constant recurrence of this word *AO* in *all* primeval creeds, or in their fragmentary

remains, demonstrates that it has been taken from the Apocalypse, and by the same process of reasoning proves that the Apocalypse is a primeval book. There is hardly an ancient root-word connected with religion in the South Sea group of islands, in the Pacific Ocean, in the Mexican, or the vast South American continent, in the Zend, or in the language of Africa, that does not contain that most significant and sacred of all dissyllables, ao or oa, Al-Oa; and it is to be found as well in the Chinese T-AO and the Apocalyptic T-AU, as in the Hebrew Ho-Hi and I-O, which is only an anagram of the original. See Part I., pp. 190, 247; Part II., pp. 88, 118, 426. To such Jews as Ioan it was a word unknown. See Part I., page 219. Note, as a fact most remarkable, that the symbolic ω , or Omega reversed, which I have mentioned in Part II., page 84, is to be seen on the Nemroud pillars in the British Museum, which are not far from being 6,000 years old. The Voice which called on Adam was either that of God himself or the Holy Spirit. Tacitus relates that the Germans had a Queen called Veleda: this was a sacred name, and was Bel-Ada, God and the Beautiful, combined in one, and Aleim, or Bi Une. *Hist.* iv. 61. He mentions an incident soon after, which shows the sacred seclusion in which this Sibyl Queen, like the Alma of the Apocalypse, and the Lama (an anagram), her representative, are concealed. Ambassadors, he says, were sent with presents to Civilis and Veleda: the deputies, however, were not admitted to the presence of Veleda, or to accost her. Persons were not allowed to see her, to increase the awe of her. She resided on the summit of a lofty tower: a relation chosen for the

purpose was employed to convey the questions and responses, like a Messenger between man and a Deity. *ibid.* 65. This throws some light on what the Hebrews meant, when, to their most sacred oracles, they gave the name of *Bth kl*, בַּת קוֹל, or Daughter of the Voice; that is the response given by Her, who was in reality only a Voice, invisible to all eyes but the Divine Master's. The mystic blending of the Two, in AO, is occultly hinted at by Lucian, who makes Cupid say that he is always afraid to come near Minerva (the Holy Spirit), she looks so like a Man. In the Jew tracts we read: *Moses spake, and God answered him by a Voice.* EXOD. xix. 19. *If thou turn to the Lord thy God, and shalt be obedient to his Voice, He will not forsake thee.* DEUT. iv. 30. *And behold the Lord passed by, and a great and strong Wind rent the mountains, and brake in pieces the rocks before the Lord: but the Lord was not in the Whirlwind; and after the Wind an Earthquake: but the Lord was not in the Earthquake; and after the Earthquake a Fire, but the Lord was not in the Fire; and after the Fire a still small Voice.* 1 KINGS xix. 11. These have evident allusion to the Invisible Holy Spirit, the Voice or Word of God: they are quite distinct from any reference to God himself as speaker. The fantasies of the Rabbis, and of some of the English divines on this subject, are not worth mention. It was partly in commemoration of these mysteries that all religions have had, from the earliest ages, the choir of Vestal Virgins, who lived in holy seclusion, guarded the Holy Flame, and sang divine hymns.

2. The Prophet is then commanded to commit to writing what he should behold and hear, and to reveal it

to the Seven Churches, thence to be distributed, as we know it was, over the whole earth. He then beholds Seven Golden Lamp-bearers, which were types not only of the Seven supernal Worlds, of the Seven Spirits of those Worlds, but also of the very Churches to which he was bidden to write: and which were thenceforth to diffuse the heavenly light of the Apocalypse among mankind. In the midst of this dazzling blaze of lustre he sees the figure of a Man, which was a type of the Twelve Messiahs of God. Hence arose the old and mysterious tradition, which has so puzzled all the critics, that the Divine could never conquer the earth-born except by the aid of a Man. Pausanias saw at Damascus a statue which went by the name of Pylilampes (Lamp of Fire); he mistook it for that of a Man, but it was in reality only a symbolic statue, having reference to this section, and was representative of the Twelve. The unity of purpose which characterises all the Messiahs, and which is here symbolized by the figure of *one* Man, is alluded to by Haken Ben Haschem, a celebrated Arabian doctor, who declares that the *Ray of Light* which God gave to Adam has been transmitted successively to all the Prophets who followed him. This is what the figure of One Man seen in the centre of the Lights signifies. See Part I., page 321. Note also that gold signifies purity and incorruptibility; for gold cannot be destroyed. It is, like Truth, a permanent and indissoluble splendour: hence its frequent mention in the symbolic language. Biblical commentators pretend that the Jewish seven-branched candlestick is here alluded to; but how could a man stand in the middle of

a candlestick? The description of this symbol of the Incarnations at once impresses us with awe. He is clothed in a flowing robe, like Juna Matrona, or a Priest of God. This flowing robe was called Bassara, and was that in which the Creative Father Pri-Apis, as well as the Pontiff Messenger Bacchus, was usually represented in ancient sculpture. Hence also the latter was called Bassareus. Orph. *Hymn* 44. Himerius tells us that Abaris wore a flowing robe and a zone of gold around his loins. *Photius* 1135. Ποδηρης, says Daubuz, is a long tunic, which the priests wore, as it is described by Josephus, (*Antiq. Ind.* iii. 8,) where he calls it ποδηρης χιτων, as well for the ordinary as the High Priest; and saith further, it was commonly called μεθειρ, which might be an affected word for that particular garment of the priests. *Revelation* 91. But is not *metheir* so called from Mihr, or Mithras, Persian names for the Holy Spirit and the Messenger? And as she was said in the Apocalypse to be *clothed with the Sun*—a radiant image more beautiful than any in Homer—so the Menu is said to be clothed with her; that is, in her rainbow vestment of light, peace, beauty. In the colossal statue of Bacchus (the Messenger) of which Lord Elgin plundered Athens, and which is now in the British Museum, we see this long robe veiling even the feet, while the girdle confines the tunic and panther's skin; thus realising the description which we find in the Orphic verse—

And bind the belt of gold around the spotted skin.

The symbolic Messenger also wears the golden girdle of kings and pontiffs, which was a sash that went over the neck, like a tippet, and was crossed on the breast—the

cross being a sacred emblem—and then went round the waist three or four times, from whence it fell to the feet. It bore the symbol of the Serpent and the Circle, as may be seen in ancient frescoes. The Tyrian medals struck in honour of Demetrius, the second king of Syria, represent Demeter Astarte, or the Holy Spirit, dressed as here described, in a long robe to the feet, and with a staff headed like a cross. *Vaillant. Hist. of the Kings of Syria*, 272, 273. The Egyptian Messiah, Sar-Apis, is always represented as enveloped in drapery like this, reaching to the feet; and Orpheus, the sacred hierophant of Greece, who was an Apocalyptic high pontiff, wears a robe of the same nature. In the tomb discovered by Belzoni in the Valley of *Biban-el-Melook* (at Thebes) the first four of the groups are attired in loose flowing spotted robes, open before, fastened with a string round the waist and elegantly knotted at the neck, over the breast. The robes show *the thigh*, which is tattooed in all of them with *the sign of the cross*, and the legs with a crown; *the cross* is also tattooed on their arms. The spotted robe is an allusion to the Panther's skin, or the starry-studded Universe, the enveloping mantle of God. The *cross on the thigh* alludes to the Apocalypse, section 33. In the Assyrian sculptures, the royal and priestly robes are thickly spangled with rosettes. This indicates clothed in the Holy Spirit, mantled in the light of the starry heaven; the rosettes being symbols of both the one and the other. I quote here from a most learned work by Dr. Inman, entitled *Ancient Faiths embodied in Ancient Names*. In the 13th verse, he writes, of the first chapter of the Apocalypse the author depicts the Son of Man as having the paps of a woman; the words in the original

being εζωσμενον προς τοις μαστοις, the last being the same word as is used in the passage, Blessed is the womb that bare thee, and the *paps* which thou hast sucked. The corresponding word used for the small male breasts would have been μαζοις. It seems very curious at first sight that the idea of androgynism should ever have attached itself to Jesus Christ; still that it has done so no one acquainted with the old Italian paintings can doubt (page 31). See Part II., p. 148. Whenever says Wilford, the deity condescends to be born of woman, *the person is one, but there are two natures*. As. Res. vi., 479. Is it possible that the pretended Ioan could have known anything of this? It was one of the deepest secrets of theology, wrapped in threefold darkness from the profane. The profoundly learned Welsh mystic Taliesin calls the Incarnation “the person of two origins,” or two natures. See Part I., pp. 189, 284; Part II., pp. 23, 29, 36.

3. This Son of Man whom the First Messenger now beholds, is the impersonation of religious wisdom, whereof wool is an oriental emblem; hence the English wool-sack, or “seat of wisdom;” and priestly fillets were always made of fine wool. So the Ynca of Peru wore on his head a fillet of fine wool, which covered the forehead from temple to temple, and was of a bright red, to indicate a fiery or heavenly nature: and also probably that he was a Commander of sacred soldiers. The word no doubt is derived from the primitive radical צפִים *Tsophim*, which signifies Watchmen, that is Astronomers, which is the same as the Persian Sufi. These Watchmen or Watchers as they are called in the Prophecy of Enoch, possessed all knowledge, and hence the Greek Σοφοι, or

Wise Men. Upon these primitives it is right that the mere English reader should know that they nearly always consist of three radical letters; and that this remark applies to so-called Hebrew words especially, which are in fact offshoots of the first language. See Part II., p. 295. He should understand also that vowels are commonly changed upon the slightest occasion in the eastern languages, whose substance and roots lie in their consonants. The eyes of this Splendour are bright, sharp, and piercing, as if every thing were clear as light before them; as if they could penetrate the thoughts of man; and the purity and stedfastness of his steps and actions are symbolized by his feet of finest brass. Any one who has looked upon the dazzling and almost insupportable brilliancy of this metal in a state of fusion, can form an idea of the effulgent image in the text. Beautiful feet as shewn in Part I., page 108, were always symbols of the Messiah. His voice signifies that it should be preached in various languages—*the voice of many waters*—the word waters being used mystically, as in the Hebrew verse; *And behold the Glory of God [that is a Messenger] from the East, and his Voice was as the sound of many waters, and the earth was brightened with his splendour.* Ez. xliiii. 2. In his right hand are seven star-splendours, which are alluded to by Job (xxxviii. 7.) *When the Morning Stars [the Messengers] sang together [established an uniform religion] and all the Sons of God [the true believers] shouted for joy.* His sword is two-edged, one of truth, one of conquest, such as the Incarnations, Messianic and Cabiric, use when it becomes necessary. This is the fiery living sword, which is said to be *baptised in heaven* (Is. xxxiv. 5, the sword temporal of Amosis,

Ahmed, and Chengiz-Khan—the sword spiritual of Thoth, Lao-Tseu, and Jesus. Like the sun, he dispels all darkness; as the Hebrew poet says, *he shall be as the Light of the Morning when the Sun ariseth, even as a Morning without Clouds*. He shines also like the Sun, because he is its Incarnation. He declares himself to be *the first and the last*, that is the ever-renewed Incarnation who is immortal, though in mortal form. Mystically also this alludes to God, the Universe, and every part of the Universe, of which the Messenger is so remarkable a portion, perpetually living, dying, changing, and renewing. *I am he who lives and dies* is curiously illustrated by that strange phrase applied by Orpheus to the Holy Spirit in his 28th Hymn, Ζωὴ καὶ θανάτου μῶννη, *I only am Life and Death*. And in the same hymn he says, φέρεις γὰρ ἀεὶ καὶ παντα φονευσῆς, *thou producest and destroyest all things*. See Part II., page 315. It is difficult to suppose that such remarkable similitudes as exist between the Apocalypse and *all* the primeval mythologies could have occurred to an ignorant Jew like the Paulite Ioan; such a coincidence, indeed, would be a greater miracle than any that his Master is supposed to have ever performed. Founded on this section may have been in part the ancient idea that Isis cured all diseases, and could raise from death to life. *Diod. Sic. i. 2*. This divine symbolic Man in the Vision holds the keys of Death and the Invisible, Hades, the unseen world, the world of living spirits; the world that immediately receives the souls of all who die on the various earths; Hell, or Death, being the world of the utterly lost. This Man, therefore holds the keys of both, because they who live as he ordains, shall live; they who do not

shall die. These keys are always an emblem of the Messiah. Pomey, in his *Mythology*, speaking of Janus the Incarnation, tells us that he was called *claviger*, or Key-bearer, and *holds a key in his hand, because he is as it were the Door through which the prayers of mankind have access to the gods.*

4. This ænigmatic key, which plays so remarkable a part in all the most ancient theology (see Part II., pp. 66, 551: see also *Luke xi. 52*, where Jesus alludes to the Jew lawyers as having concealed the Apocalyptic *truths* from *all*: and *Matt. xvi. 19*, where the Ninth Messenger delivers either the Apocalypse itself, or the secret of God, to the legendary Peter, under the same significant symbol), I find curiously concealed, while it is yet revealed in the heart of Africa. In the ancient city called Heleni (a mystic name), in the depths of African Ethiopia, in the centre of a large square or court before the Church of St. Helen [the Holy Spirit], are *three* spires in a pyramidal form made of granite and covered with hieroglyphics. Among these figures I observed *on every face a lock cut* (that is, twelve locks), which is something extraordinary, *as the Ethiopians do not employ locks, nor so much as know the use of them.* PONCET'S *Journey to Abyssinia*. These locks symbolize the Twelve Apocalyptic Messengers, who are as locks that keep mystic secrets, yet who hear the keys of Heaven: and it was in accordance with ancient custom by such a device as this to manifest while they kept hidden their many religious mysteries. So in the Palace of Alhambra we read that the great vestibule, or porch of the gate, is formed by an immense Arabian arch of the horse-shoe form (an Archa), which springs to half the height of the tower. On the *key-stone* of

this arch is engraven a gigantic *hand*. Within the vestibule on the key-stone of the portal is sculptured in like manner a gigantic *key*. *Tales of the Alhambra*. The horse-shoe is the Crescent or Ark of the Covenant, and the Hand and Key indicate, like the old African emblems, the divine hand mentioned in the Apocalypse, section 3, and the heavenly key of the forty-third section. No one, I think, can doubt that the old Manx name for the legislative assembly, the *House of Keys*, bears mystical reference to the Claviger and Key-bearer of classical belief, which is founded on the appearance of the Twelfth Messenger in the section just mentioned. See for the derivation of Alhambra, Part I, page 188. The Twelve are commemorated in the southern or right-handed gallery of the Great Temple at Elora, where their statues stand: similar figures are in the northern gallery. Twelve pillars, Omids or Messias, are common in the Hindu temples. *Wonders of Elora*, pp. 146, 149. The colossal *hand* of granite now in the British Museum, and which was brought from the site of ancient Memphis, is a relique of this most ancient Apocalyptic idea. The Crux Ansata is the Key. It is worthy of note that ancient mirrors were of this form: and a Mirror, as we have already seen, was a symbol of the Holy Spirit: probably also of God, in whom the Universe is mirrored. The Messenger, therefore, with the Crux Ansata in his hand, means one, who not only holds the sacred  or Tau, and the Divine Key, but one who carries the Mirror, or Book of God, in which alone is seen the true Image of the Supreme. The key of Hades, the Invisible, alludes also to the key of the Apocalypse, which we know was kept invisible from all the earth except a chosen few. But the symbolic

Messenger carries the key to it, and by none of the heaven-descended Messengers has this key been ever made public until now, when the Cycle is completed. Each one of course conveyed his mystic knowledge to his immediate followers, as I do to the world. Note, that when Hell is signified in the Apocalypse, it is called the Abyss; and of this, *the fallen star* seen in section 35, holds the key for satanic purposes, while the Twelfth Messenger receives it only for those that are benign. Yet the key which each holds is one and the same—the key of intellect, the key of power. One uses it for evil; the other only for good. The Splendour in the Vision then commands the Prophet to write what he is seeing (see Part I., page 243), and it is explained to him, preparatory to his doing so, that much of what is revealed is symbolical; the Seven Stars being Messengers to the Asiatic Churches, and the Seven Lamp-bearers being these very Churches.

5. These Seven Lamps, or Lamp-bearers, are commemorated in India in the worship of Siv. De la Croze tells us that on ordinary occasions *one lamp* is kept constantly burning before the phallic representative of God, but that when the Brahmins perform their solemn religious ceremonies, and make their offerings, which usually consist of flowers, *Seven Lamps* are lighted. It should be stated here, in answer to what our missionaries say relative to the impure nature of this symbol, that those who dedicate themselves to the Ling throughout the East swear to observe inviolable chastity. Vallancey, *Collectanea*, vi. 188. See Part II., page 640. Note, that the ancient offering of flowers indicated two things: 1. We offer you in sacrifice the most perfect and beautiful

of all that the Earth produces; 2. We do so in commemoration of the Menu, the Flower of Issa. The Japanese God, who is imaged with a Dog's head, is mounted on a horse with seven heads, which symbolize the Seven sun-bright Spirits round the throne, mentioned in this section: he wears a robe Spangled with the most precious jewels, typical of the Rainbow and the starry firmament; and in his hand is a Ring of Gold, which he presses to his mouth, as if He infused life into it, while he indicated solemn silence and secrecy. This ring symbolized the Holy Spirit AO [Part I., page 190], the Universe [Part II., page 473], and the Apocalyptic Book [Part II., page 470], all three being the everlasting sources and recipients of life celestial. Montfaucon mentions two images, which he calls images of Mithras; the reader may judge whether they are not founded on the text of this Apocalypse. They were dug up at Rome before the end of the 16th century. Montfaucon has published an engraving of each. Pl. 96, i. vii. The first was found in a vineyard of Horatius Muti. It was a statue of white marble [white stone], a little less than four feet in height, and was hidden in a vaulted chamber or little Temple. Round about the statue was placed *a circle of lamps* made of baked earth, and that side of them *which gave the light* was turned towards the Idol. It had the body of a Man and the head of a Lion. His feet stand upon a Globe, out of which comes a Serpent that turns about his body several times like that of the Indian Krishna or Adam in his Messianic ecstasy [see Part II., page 455], and puts his head in his mouth as if to inspire him with holy eloquence. The Image holds its hands upon its breasts, and in each hand there is a key—that is, the key of life, the key of

interpretation, and the key of the invisible—the key which the Twelfth Messenger bears in his hand: and which is made manifest in these Apocalyptic Volumes. He has four wings like the Cherubim, two of which are extended towards heaven, and the other two towards the earth. The other figure of Mithras was upon a bas relief. It has, like the former, the body of a Man and the head of a Lion; from the girdle downwards he wears a mantle very loose about him: he stretches out his arms and holds a torch (knowledge and truth) in each hand. He has, like the other, four wings; two of which are raised to heaven, and the other two are inclined to earth. A Serpent comes out from between his wings, and arches itself over his head exactly like the cobra capella, overcanopying the head of the Divine, in Hindu sculpture, or the Snake that enveloped Adam. On the right side of the bas relief is a flaming altar; the altar of the Apocalypse, section 20. Out of the Idol's mouth comes *a tongue of fire*, which flies and waves over the altar. I need not remind my reader that the Lion is the emblem of God and his Messiah, and that the Serpent symbolizes Eternity, the Holy Spirit, and the Sun. In the same place Montfaucon discloses that, in his Abbey, they had a Mithraic image or Abraxas of a man with six wings. Is not this the Man of the Naros and the six-winged Creature of the Apocalypse? I know not why the Abbè did not publish it.

SECTION III.

The Initiation of the Prophet.

1. The Prophet is now shown a semblance of the Apocalypse itself, which he is commanded to eat, so that the Book

becomes a portion of his being. Parchment was used in the very earliest ages as a permanent record of events: it contained, however, only the heads and landmarks as it were; the memory being the depository of the great body of the narrative. In after days, when the powers of memory were less cultivated, it became the custom to carve the letters on stone. Layard discovered in a room at Kouyun-jik what appeared to be the archives of the Assyrian empire, ranged in successive tablets of terra cotta; the writings being quite perfect. They were piled in huge heaps from the floor to the ceiling. Plates or tablets of lead and copper were also used. Job speaks of a book formed of tablets of lead. *Who will grant me that my words may be written? Who will grant me that they may be marked down in a book with an iron pen, and in a plate of lead, or else be graven with an instrument in flint stone?* xix. 23, 24. Vast numbers of inscriptions graven upon slabs of silicious basalt have in recent times been dug up near the ruins of Nemroud. The works of Hesiod were engraved on lead, and laid up in the temple of the Muses near Bœotia. This mode of writing on sheets of metal, lead, brass, or copper, with an iron pen, succeeded to the more difficult mode of delineating on brick and marble. They were less perishable in their nature, and it will be recollected that to the plates of brass and copper, of late years dug up in India, but of far inferior antiquity to the terra cotta work just mentioned, we are indebted for nearly all the authentic documents we possess of the most ancient history of that country. It is well known to the classical student that, in after ages, both Greeks and Romans for this purpose made

use of tables of metal or ivory overlaid with wax (*tabellæ ceratæ*), upon which they wrote, or rather engraved, their sentiments with a stylus of the same materials. The Karens of Burmah believe that they formerly had a *book of skin*; yet they have no idea whatever of books of skin, never having even seen parchment. Tradition, ascending backward to the very beginning of their æra, says that this book was made of skin, and this is all they know upon the subject. An old couplet, however, states—

The written book, the court book of skin,
The book was lost before dark.

Does this lost book allude to the Apocalypse? I think it may clearly be said to do so; “lost before dark” means that it had disappeared even before the Atlantean deluge—probably by some other convulsion of nature, or by some priestly artifice. See Part II., p. 615. Note, the symbolical way of describing this Book; by saying that it was honey for sweetness: a figure which probably originated the phrase of “honey-tongued” to describe an orator.

SECTION IV.

Vision of the Four Living Creatures.

1. The first unveiling of the Grand and Beautiful now takes place. Many writers have maintained that the varied and wondrous sights that were immediately disclosed, were not in heaven at all, but were only in the imagination of the Writer, who uses them as symbols of what he intended to predict; but this is not so. The

Ancients, the Living Creatures, the Lamb, and all the others, were actually seen, and pictured in heaven: being set there by God as essential actors in the sublime Vision-drama which was to follow. The eyes of the Messenger are now directed towards the North, because it was the birth-place of mankind and also of Adam himself. The first apparition of the Divine, therefore, is appropriately made manifest from this quarter. When the Brahmins pray they turn first to the East, because it is the seat of the Sun, or God's throne: and to the North, *because it was the birth-place of mankind*. But they never turn to the South or to the West. It is an established truth, says Granville Penn (*Orient. Coll.* ii. 66), that while Europe and Africa, and a part of the west of Asia, look to the East for their origin, the inhabitants of the Eastern parts of Asia look towards *the North* for the source of their progression. See Part I., page 271. I am able, says Maurice, *Hist. of Hindostan*, i. 208, upon the high authority of Mr. Hastings, to assert that an *immemorial tradition* prevails at Benares that the sciences originally came from a region situated in forty degrees of *northern* latitude. This, in fact, is the latitude of Samarcand, the metropolis of Tartary; and by this circumstance the position of Mr. Bailly would seem to be confirmed. In this region the Prophet beholds the Boodhist *Agnipuri*, or blaze of pure golden fiery light following a whirlwind, which typifies Chaos; in which fiery light celestial objects are made manifest to those whom God uplifts in spirit to his spheres. The gods, when they appear, says Iamblichus, *diffuse a light of so subtle a nature, that the corporeal eyes are not able to bear it*; but are affected in the same manner as fishes

when they are drawn out of turbid and thick water into attenuated and diaphanous air. For men who behold a Divine Fire, as soon as they perceive it, are scarcely able to breathe, and their spirit becomes enclosed in the Fire. *De Mysteriis*, p. 50. This Fire proceeds out of a Cloud, which we know was a symbol of the Holy Spirit. She is the central Flame or Light of the Universe and All. The Agni-Puri here mentioned is a mystic word, and being a compound of many radicals, it conveys several meanings, which the student, who has passed through the former volumes, will immediately apprehend. It is a pre-eminent feature in the creed of the Buddhists. On such passages as these we may observe how strongly the traditional notion of a miraculous light or fire, being the token of a divine presence, prevailed among the Greeks in the time of Homer, who, after relating (*Odyss.* xix. 34) that the goddess Minerva attended on Ulysses with her golden lamp, or altar torch, and afforded him a refulgent light, makes Telemachus cry out to his father in rapture—

What miracle thus dazzles with surprise!
 Distinct in rows the radiant columns rise,
 The walls, where'er my wandering sight I turn,
 And roofs amid a blaze of glory burn:
 Some visitant of pure ethereal race,
 With his bright presence deigns the dome to grace.

To commemorate this the ancients had always lamps or fire burning in their most holy Temples. Plutarch takes notice that, in the temple of Am-On, there was *a light continually burning*. The like was observable in other temples of the Egyptians. Pausanias mentions the lamp

of Minerva Polias (the Hebrew Boli, or Baalim, *ante* p. 282) at Athens, which never went out: the same custom was kept up in most of the Prutaneia. The Chaldeans and Persians had sacred hearths on which they preserved a perpetual fire. In the temple of Apollo Carneus, at Cyrene, the fire upon the altar was never suffered to be extinguished. A like account is given by Saïd Ebn Batrick of the sacred fire which was preserved in the great temple at Aderbain in Armenia. The Nubian Geographer mentions a nation in India called Caimachitæ, who had large Puratheia, and maintained a perpetual fire. According to the Levitical Law, a constant fire was to be kept up upon the altar of God. *The fire shall be ever burning—it shall never go out.* LEV. vi. 13. This custom, it will be seen, is inseparably related to the Boodhist Agni-Puri. Boodhism is Gnosticisim, or Intelligence, from a Greek word which means knowledge: apart from the interpolations and corruptions which the priests throughout a long series of years have introduced into it, it may be regarded as a most divine system of theology, such as Jesus taught on his descent from the Mount. By many Christian writers, the name of Gnostic is used as a term of reproach or contempt, as if sacred learning were so regarded by them: and, indeed, they do all they can to make it contemptible by their foolish theological systems. Archbishop Newcome calls it “the deep things of Satan.” Buddhism, says Hodgson, *proclaimed the equality of all men and women in the sight of God*; it denounced the impious pretensions of the most mischievous priesthood the world ever saw, and it inculcated *a pure system of practical morality.* (*Illustrations of the Religion of the Buddhists.*) This was no doubt a very

wicked doctrine, and this is probably the reason why our Bishops and Archbishops always decry Gnosticism or Buddhism as something extremely odious. Boodhism, says Sir James Malcolm, is probably at this time, and has been for many centuries, *the most prevalent form of worship upon earth*. Half the population of China, Lao, Cochin China, and Ceylon: all Cambaja, Siam, Burmah, Thibet, Tartary, and Loochoo, and a great part of Japan, and most of the other islands of the Southern Seas are of this faith. Can we believe that, if it were “of Satan,” God would so permit it? In this halo of splendours the Incarnations are seen, symbolically, just as they are sculptured at Nemroud and Persepolis; these images being common emblems of the Messiahs, set up in public more than 2,000 years before Ezekiel lived (if he ever lived at all), though they are ignorantly supposed to have been suggested by the visions which pass under his name, and which are, in truth, only transcripts from this Apocalypse. Traces of these types may be seen in almost all the gigantic ruins of the most ancient past; centuries and centuries before Moses was born, or the Hebrews existed as a separate people. Note, that they who imagine that Ezekiel was the first who described these Cherubim should refer to *Exodus xxv. 18*, which professes to narrate what was done hundreds of years before Ezekiel; and in which it is commanded, *And thou shalt make two Cherubim of gold: of beaten work shalt thou make them at the two ends of the covering mercy seat. And make thou one Cherub on the one end, and one Cherub on the other end; of the covering mercy seat shall ye make the Cherubim, on the two ends thereof. And the Cherubim shalt stretch forth their wings on high, &c., &c.* Yet we

find not, says Faber, that either Moses or the workmen had the least occasion to make any inquiries after what model they were to be fashioned; from which he draws the natural inference that *the Cherubim were first displayed in the very infancy of the world.* Pag. *Idol.* i. 106. Sir W. Drummond says of them: With respect to the Cherubim, I have little doubt that *similar images existed in the Egyptian temples;* and I think it may have been to such an image that Apuleius alludes when, in describing the Egyptian pomp [see Part II., page 312], he says, *gerebat alius gremio suo, summi sui Numinis venerandum effigiem, non pecoris, non avis, non feræ, ac ne hominis quidem ipsius consimilem, sed solerti repertu ipsâ etiam novitate reverendam.* It is pretty plain that Apuleius did not know [would not reveal] what to make of this image; but it is equally plain that he here indicates all the figures represented in the images of the Cherubim. *Ædip. Judaicus,* 147. There can be no rational doubt that they were part of the Mysteries. Each of these Living Beings has four faces, as in the Indian Brahma, who is often a symbol of an Incarnation, and who is represented in a nimbus of golden light, with a Book in one hand [this Apocalypse], and looking to the four quarters of the earth, for whose teaching he is sent. The ancient Scandinavians also represent Thor (their symbolic name for the Cabir Incarnation) as a Man with an Eagle on his head, and a Bull, with the face of a Lion on his breast; thus combining these four creatures into one, as in the text: another significant proof of the original unity of all the great ancient forms of religion. *The face of a Man* denotes intelligence; of a Lion, intrepid courage; of a young Bull, patience, strength, and perseverance in

labour; and of an Eagle, great penetration, sublime insight into heavenly things, and readiness to rise up towards all that is great and elevated. In the same spirit we find that the black Sphynx of Egypt was a Man-Lion, to signify, says Clemens of Alexandria, that the Deity, or his representative, the Messiah, ought to be both loved and feared: to be loved as benign and propitious to the pure, but to be feared as inexorably just to the impious. He was black, because the first people were so, and because he was a mysterious being—an Amoun, or Amen—involved in darkness. When the Bull afterwards became an emblem of the Sun, a Woman sitting on it typified the Holy Spirit of God: a Man on a bull or a lion was a type of the Incarnation.

2. The Bull here mentioned became one of the Zodiacal emblems. Upwards of 4,500 years have passed since the Sun at the vernal equinox entered the zodiacal sign Taurus: and under that sign (the Bull) God, or the Sun, was thenceforward adored by those who did not know the true origin of the veneration paid to the symbol—namely, its mention in the Apocalypse. But they were not at first taught to worship the animal itself, but only the Being of which he was made the emblem; that followed after. Nevertheless, Bulls and Cows became sacred objects: and the Bull Apis was in time considered to be the living emblem of the Divine Being, as our bull priest the Pope is of Jesus Christ. This Apis is Pri-Apis, or Father Apis, which the Greeks changed into Priapus; for Apis, according to D'Hancarville, means the Father. *lib. i., cap. 3, page 310.* See Part II., page 349. The horn of the Bull became a religious emblem; for the power of this animal is in his horns. A single horn thus

was the sign of phallic power and productiveness; both horns in their front aspect presented the likeness of a lunette or crescent, and this became the sign of the female principle; but when it was added either to the figure of a woman, or to any symbol which indicated woman, it reverted to its primal meaning of the Bull, the Sun, and God; and was designed to represent the mystic union of the Male and Female Principle of the Universe, from which all things were divinely generated, and given into being. To signify this union, Homer always calls Juno *ox-eyed*, sacred Herè; and I am rather surprised that a scholar like Lord Derby should have translated the word “stag-eyed” in his version of the Iliad. On the Greek coins the Cow is most commonly represented suckling a Calf or young Bull, who is the mystic god Epaphus, fabled by the Greeks to have been the son of Zeus and Io: in reality, the Messenger Incarnate. The Bull’s head, says Bryant, was esteemed a princely hieroglyphic; wherefore it is said by Sanchoniathon of Astarte, “the goddess placed the head of a Bull upon her own head as a royal emblem.” And this was not only described with a lunette, but, like Io of the Greeks, with the real head of a Bull or Cow. *Ancient Mythol.* iii. 314. Thor, says Plutarch, means an Ox, a solar symbol. Hence Taurus, the Scandinavian Thor, and Ar-thor, the Cymric secret name for the Messenger of the Naros. The Bull and the Lion, says D’Hancarville, became symbols in Hindostan and Persia *in ages anterior to all history*: that is, in the ages of the Apocalyptic vision. The pillar-capitals of the Palace of Chil-Minar are in the form of the head, breast, and bent forelegs of a Bull, united at the back to a corresponding bust of a Cow.

This symbolized the Bi-Une. The first of the two, was the Urus, or wild Bull, the most powerful creature known in the North, where it was too cold for the elephant to live or propagate, and which was consequently employed by the primitive people as a symbol of the Mighty One of Heaven. The Arabs called him Urot-al. The name is still preserved in the great Ural mountains. Ur-Al is Fire-God. The Greeks sometimes made their Taurine Bacchus a Bull, with a human face, to express both sexes and twin-born, which they signified by the initial Δ of the epithet Διουσης, placed under him. Over him they frequently put the radiated asterisk, which represents the Sun, to show the Deity, whose attribute he was intended to express. Hence we may perceive the reason why the Germans, who, according to Caesar, worshipped the Sun (*De. B. G.* vi), carried a brazen Bull as the image of their god, when they invaded the Roman dominions in the time of Marius; and the Jews, when they made unto themselves an image of the God who was to conduct them through the desert, and cast out the ungodly from before them, made it in the shape of a young Bull or Calf. *Exod.* xxxii. Here I may observe that it must not be taken for certain that the Sacred Bull was ever called Mnevis by the Egyptians. It may have been a mistake of the Greeks, who could never write, and apparently could never speak or comprehend the Egyptian language. There is no doubt that they were told of a sacred bull at **𐤀𐤃-𐤇-𐤐𐤅𐤂𐤍**, which may be put into Greek Characters, *M̄a-v-oūeiv*, and which signifies *locus luminis*, or *locus solis*, the place of the Sun; the place which they themselves called Heliopolis. The word *ma* signifies a place; *n* is here the sign of the

genitive case; and *ouein* signifies light, splendour, the sun. This etymology has at least the merit of being founded on the rules of the Coptic language. Woide says, *cum voce* **Ⲙⲁ** (*ma*) *locus, plurimæ voces coalescunt: et post* **Ⲙⲁ**, *solet* **Ⲙ** *vel* **Ⲭ** *nota genitivi aut gerundi poni.* It would seem then that the Greeks, hearing the city called Manouein, confounded this name with that of the Sacred Bull which is adored there; and in trying to Hellenise it they at last wrought it into Mnevis, only keeping something like the original in the accusative case $\mu\nu\epsilon\upsilon\acute{\iota}\nu$. The Sacred Bull was Manu, the Messiah.

3. In the great Temple at Miao, called the Bull Temple, the idol, or sacred Steer (God), is made of massy gold, with a great hump on his back, and a golden collar about his neck, embossed with precious stones, like a rainbow, butting his horns against an Egg (that is developing its mysterious powers), whereon he stands with his forefeet, his hindmost resting on stone and earth mixed together; under which and the egg appears much *water*, kept in a hollow stone, which hath for its basis a square altar, and whose foot is engraven with Japanese characters. *Atl. Japan.* p. 274. Strange stories, says the *Embassy to the Emperor of Japan* (p. 275) do the Bonzies relate to the Japanese concerning this Ox; namely, that the World, before the creation, was enclosed in a great Egg, the shell of which consisted of brass; within this Egg the world floated over the Waters, till, at last the *Moon*, by her piercing light, drew up some of the bottom thereof: which afterwards growing together became earth and stone, on which the Egg lay fast: and the Ox finding it, butted so vehemently against the brass shell, that, breaking it, the World came forth: but the

Ox, *blowing very much*, being heated with such hard labour, his *breath* entered into a calabash, which grew to be a man. This calabash the Bonzies call Pou, and the first man Pourang, because he owes his original to a calabash. Euripides alluding to the Holy Spirit under the name of Ocean, calls her “bull-headed.” This butting bull is generally used in old medals and gems, as an emblem, accompanying that of the Messenger. D’Hancarville gives one, which contains the figure of a Bull, bounding along a battlemented wall or trilithon (like that at Stonehenge) and butting with his horns; that is in his full prime and vigour; the other side represents a winged warrior, armed with a spear, and mounted on a fiery white horse, in an attitude not unlike that of St. George attacking the Dragon, or the grand vision of the Eleventh Messenger, *post*, section 33. The Bull symbolises God; the Warrior his Cabir. There is extant a medal of Syracuse, in which the Mundane Egg is represented broken in two, with the head of a beautiful woman, crowned with horns (“clothed with the sun”) and on the reverse a Bull butting, in the same attitude as the Japanese Bull, between two dolphins which are in this place symbolical of the Waters under the firmament, and the waters which were above the firmament. *Gen.* 1-7. Over the Bull is N. K., which the medallists say signifies *Nyctelius* (Night-Sun), the vision which Apuleius beheld. Part II., page 317; *Ναρος Κοσμου*, the Naros of the World, which the bull-like, sun-born Messenger indicates: and the *Ναρος Κυριου*, or the Messiah. It has a third mystic meaning, which cannot yet be revealed.

4. The superstition of the Celtic peoples, says D’Han-

carville, in all that related to the Egg, called *anguinum*, by their Druids, had relation, no doubt, to the mystical worship of that creature [the Serpent], which was supposed to have emanated the Mundane Egg. Nothing, he adds, is more astonishing than to find these two emblems (the Bull and the Serpent) revered equally in the islands of the Eastern ocean, over the whole northern continent, and even on the shores of the farthest west. So, in the Egyptian mythology, Cneph [God], the Serpent of Eternity, is represented with the Mundane Egg in his mouth, *breathing on it*, and giving it, as it were the breath of life. This was the god which, under the figure of a Saraph or Serpent, with the head of a hawk, the Phœnicians called Agatho-Daimon. *Bryant*. Jesus indicated his Egyptian knowledge, in *breathing*, in the manner of Cneph on his disciples. *John xx. 22*. See Part II., p. 271, 427. And therefore, says Daubuz, because the Winds are like Spirits, the approach of the Holy Spirit was signified by a strong blast of Wind; upon which a learned man hath well observed: *Cum enim Spiritus Sanctus invisibilis persona sit, aliquo sensibili signo ejus adventus significari, debuit. Quam ad rem aptius nihil fuit vento. Nulla enim sensibilis res est similior Spiritui*. (Revelation, page 75.) So in the Peruvian Mythology we read of the Mighty Enchantress. Since you are so determined, replied the beauteous Laron, I must now communicate to you a valuable accomplishment; upon which she embraced me, *and gently breathing on my lips, made me capable of exercising all her power, &c., &c.* In the Egyptian temples Cneph was sometimes imaged as a king of men, with a girdle about his waist (see APOCALYPSE, sections 2 and 22), and a sceptre or

rod in his hand. (See APOCALYPSE, section 50.) This was the rod which, according to the Greek dramatist, another symbolic Menu carried, as we read: Hermes Kullanios called out the Souls of the men that wooed; and he held with his hands *the rod of gold*, beautiful, with which he soothes men's eyes whenever he pleases, and raises again those who sleep. Virgil alludes to it. *Æneis* iv. 242. Note that this word Cneph enters into the composition of the Greek word Νεφέλη; (Nephelè), or Cloud, which in the Apocalypse represents the Holy Spirit, the נַחַח, *nh* (Spirit), פֶּה, *phi*, mouth, אֵל, *Al* of God: his Voice. Those who worshipped the Holy Spirit only under this aspect were called Nephilim.

5. This symbolism of the Bull, altered into that of the Goat, gave rise to the Mendesian worship, mentioned Part I., page 354, which was expressly forbidden in Leviticus. *And they shall no more offer their sacrifices unto the Goats, with which they committed fornication.* xvii. 7. The word translated *devils* in our common version is *Lasherim*, לַשְׁעִירִים; that is, hairy goats—creatures with which the Jews, male and female, made it an article of their religion to consort; in the same way as they blasphemously pretended that their forefather Adam had done. Part II., page 694. This was part of the Aaronic “play,” mentioned Part II., page 497. Note, that the Hebrews manufactured, in place of Shadai the Almighty Ones, another plural, which they called Shedim, שְׁדִים, which we render, and I suppose they, meant as a name for *Devils*. See Ps. cvi. 37, where it is so translated.

6. It is interesting to observe how the Vision in this section is still commemorated in the most ancient hieroglyphic writing, many thousand years older than the

vulgar date of the Apocalypse, where a supreme governor is figured by *a man with four wings*, and his princes or lieutenants by a man with two; and when the wings are “opened out,” or outspread, it is a mark of action. And it became a tenet of the Indian religion, and was thence borrowed by Pythagoras, that *the Soul was winged*: wherefore they added wings to their symbolical images of creatures, to signify that they must not be regarded as mere animals, but as beings divine in their nature. Note also that the course of the Incarnations is “straightforward,” and their limbs have no joints, because they do not walk, but glide through the air. Dr. Adam Clarke refers to some Egyptian images, Isis, Osiris, Anubis, &c., in his possession where the legs were not separated, nor was there any bend at the knees, so that, if there were any motion at all, it must have been by gliding, not progressive walking. This god-like gait is alluded to in Homer, Il. iii. verse 71, where Neptune, having assumed the form of Calchas to encourage the Greeks, vanishes like a swift-winged hawk. The fiery nature of these Splendours is again shewn, and the lamps are mentioned as being inseparable from their presence and that of the Holy Spirit of God. Callimachus, says Pausanias, made for the statue of the goddess Minerva a *lamp of gold*, which, when filled with oil, burns day and night for the space of a year. This burning lamp was dedicated to her as the Goddess of Wisdom, for, as Truth is Light itself, and has a most intimate alliance with Wisdom, it is impossible that any corporeal substance can more aptly symbolize with Wisdom than sensible Light. Hence Asclapius Trallianus beautifully derives the etymon of σοφία, wisdom, from το σαφες, the *perspicuous and clear*. What, then, he says, is *Wisdom*? We

reply that it is a certain *clearness*, as being that which renders all things perspicuous. But from whence was this word clearness denominated? We reply, from light: from whence also Aristotle calls all such things as are apparent, *luminous and pure*. Since, therefore, the *clear* is accustomed to lead into light and knowledge things concealed in the darkness of ignorance, on this account it is thus denominated. Observe that these lamps of fire, sacred to the Goddess, commemorated the Seven Lamps of Fire which are in this Apocalypse, as well as the rapidly-whirling lamps which surrounded the Living Splendours. The wicks were *ever-burning*, and were made of that species of stone which we shall find mentioned afterwards in another part of this Divine Revelation. It was the stone Carystios which mystically alluded to the word Eucharist and to Chr and Christos the Anointed—one of the ever-burning *lamps before the throne*. And the use of lamps as a sacred appendage to all temples and all religious ceremonies of the ancients, so far back as we can trace them into dark antiquity, was founded on this symbolism of the Apocalypse.

7. In the text, as will be seen, I have called those Creatures, Living Ones and Splendours indiscriminately departing from the literal meaning for the sake of euphony. Their own splendour of light, however, was not the sole glory in which they moved, but a star-canopy of the most lustrous magnificence was over their heads. As before, we again find that the wings of these sacred Beings are compared to *the voices of many waters*, meaning that their doctrines should be spread over the whole earth, and be like waters diffused equally. They and their teachings, are for *all* mankind without distinction;

a principle in accordance with God's policy, while any other would be the reverse.

8. To these Beings, the mysterious emblems of the Messengers, and to the Messengers themselves, allusion is made in the *Epistle to the Hebrews*, where we find them called *Æones*, which covertly alludes to their descent from Aion, the Sun, and AO, and also, perhaps, to Oan or Oannes, the first who ever came on earth that saw them. I suppose I need not add that the writer of this Epistle is unknown—it is not Paul. Πιστει νοουμεν κατηρτισθαι τους αιωνας ρηματι Θεου, εις το μη εκ φαινομενων τα βλεπομενα γεγονεναι:—*by faith we understand that the Æones were framed by the Word of God [the Holy Spirit] in order that things which are seen might be generated from such as do not appear*—that is, the visible Messiah from the Invisible Spirit. Yet, however high and splendid the Incarnations may be in their nature, in their lower parts they are animal still. Thus sylvan Pan, in Shanscreeet Padma-Pani, who is sometimes the symbol of God (the All), and sometimes, when he plays on his pipe or sings a new song, is a figure of the Incarnations, is represented, when an emblem of the latter, as goat-footed. The sylvan type indicates that he is “shepherd of the people,” “the good shepherd,” and the bishop's pastoral crook was used in Egypt from the earliest ages. A harp or flute was the ancient hieroglyph of a legislator. This Padma-Pani contains in its first half the roots of the name Adim and Ahmed, which from the first were sacred names; and the second half alludes as well to the Phani, or Faces [of God], which I have before alluded to, and which may well be a name for the Messengers. The Chorus in the *Ajax* of Sophocles address Pan by the title

Αλίπλαγκτος, Ali, the Wanderer, or because he was worshipped on the shores of the sea, Water being reckoned the best and most prolific of the subordinate elements. Hence the Ocean is said by Homer to be *the source of all things* (*Il.* ξ. 246 and φ. 196) and hence a use of water in baptism; for the soul, supposed by many of the primitive Christians to be naturally mortal, was then supposed to become immortal. This tradition is the origin of the beautiful story of Undine getting an immortal soul in baptismal water. In a gem in the Museum of Charles Towneley the head of the Greek Pan is joined to that of a Ram, on the body of a Cock, over whose head is the asterisk of the sun, and below it the head of an Aquatic Fowl, attached to the same body. The Cock is the symbol of the Sun, and the Aquatic Fowl is the emblem of Water: so that this composition, apparently so whimsical, represents the Universe between the two great prolific elements, the one the Active, and the other the Passive Cause of all things, or God and the Sacred Spirit. I believe, says Payne Knight, that *the Brahm of the Indians is the same as the Pan of the Greeks*: that is, the Creative Spirit of the Deity transfused through matter, and acting in the four elements represented by four heads. The Indians, indeed, admit of a fifth element, as the Greeks did likewise; but this is never classed with the rest, being of an ethereal and more exalted nature, and belonging peculiarly to the Deity. *Some call it Heaven, some Light, and some Æther*, says Plutarch. The Hindus now call it Occus, by which they seem to mean pure ethereal Light or Fire. But Och is a radical which means Water also. Phanes, or Hanes, may be compounded of Ph'-Ain-Es, *the solar fountain of fire*.

The author of the Etymologicon Magnum accordingly informs us that the proper name of Pan was Phan. Παν, Φαν, τις ων. He was the same as the Latin Vaunus, the Welsh Van, and the Irish Fen, the Sun. Welcker says that Pan was the Arcadian form of Φαων, Φαν, the Shining One. This Pan was, as I have said, sometimes a symbol of the Messenger. In his upper part (his spirit-nature) he resembles a man, or something divine: in his lower part he is an animal. So the Messenger is not all divine, nor yet all earthly: his horns are the rays of the Sun and Moon, in whose conjunction (the Naros) he is born: the redness of his face is the splendour of celestial fire; the spotted skin in which he is attired is an image of the Pan-Thr and the starry firmament; his pipe of seven reeds signifies the Seven Spirits before the Throne, and is a figure also of the planets and of the heavenly music which Pythagoras declared they make in their revolution, though the ears of men dulled by carnal passions hear it not. He is surrounded by beautiful Nymphs (virgin spirits) like the Chrishna of India, to whom he plays his dulcet strains. Pan, like Apollo and Hermes, was called Kyllenius, which is an anagram, as is also the word Κλειν in the text. See Section 43.

9. Each one of these Living Splendours has *one wheel upon the earth*; this means one part of the Incarnation, namely, the Revelation which he preaches and the Creed which he founds, both of which are upon the earth. They are likened to a wheel, because a circle is the emblem of the perfect, which the revealed gospel and the church ought to be: and because also the gospel is given to all who are on the sphere of earth. In Chinese paintings these divine teachers are represented as *walking upon*

wheels, the wheels themselves encompassed in fire. But, however apparently different the Incarnations may be, they are in essence one and the same: one and the same sacred truth is preached by all: they come to establish and to renew one and the same divine religion. Thus Jesus said, *I am not come to destroy, but to renew*: a mystical allusion to his former appearance as the Cabir Amosis. In after ages, when nearly all the pagan rites and ceremonies were based on the figures in this Apocalypse, these wheels, like the Druidic Arianrod [Part II., pp. 225, 319, 566, 588], were carried in the mystic processions, as we are told by Epiphanius (p. 1092), and they appear on the medals of Phliasus, Kyrene, Luceria, Vetulonia, &c. The wheels within wheels symbolized the true motion of the world and the solar system; the Sun being placed in the centre, and attracting the planets: a doctrine known in the most remote times, but wholly forgotten or lost, and only revived and proved to be true within a comparatively modern period: a doctrine, I may add, looked upon with ridicule and contempt when the language of the text is supposed to have been used; thus furnishing an incontrovertible proof of its far-removed antiquity. In the Hebrew Bible the word which is translated “wheels” is called גלגל, *gilgil*, that is, “revolving heavens.” God is called, in the Orphic litanies, *the Chain which connects all things together* (Hymn xlvi.), as being the Principle of attraction, and Deliverer (λυσιος), as giving liberty to the innate powers of nature, and thus fertilising matter. These epithets not only express the theological, but also the physical system of the Orphic school; *according to which, the Sun being placed in the centre of the Universe, with the planets*

moving round, was, by his attractive force, the cause of all union and harmony in the whole: and by the emanation of his beams, the cause of all motion and activity in the parts. This system is alluded to by Homer in the allegory of the Golden Chain, by which Jupiter *suspends all things*, though there is every reason to believe, says Payne Knight, that the Poet himself [Homer] was ignorant of its meaning, and only related it as he had heard it. But Orpheus undoubtedly knew the true solar system, and it was communicated to Pythagoras and such as were initiated into the Greater Mysteries. These wheels are to be seen on the oldest monuments.

The centre circle represents the Sun. Pococke  mentions a stone of vast antiquity, which he saw in Egypt, in which these *wheels within wheels* would seem to be indicated. On another side of the stone, he says, is a very extraordinary sculpture, which has been painted, and from which I conclude that it was a Temple dedicated to the Sun. Within some ornaments there are *four circles*; in the *inner circle* is a figure probably representing the Sun: the spaces between the two next are divided *into twelve parts*: in the first, twelve birds (winged Messengers) are cut in like seals: in the next, twelve figures defaced—that, I conjectured, might be the signs of the Zodiac. The outer one (circle), not divided, has in it figures of men, if I mistake not, the same number. In each angle, between the outer circle and the square ornaments that are round it, is a figure which may possibly represent the four seasons. A *ring* extends along one side of it from a sort of *globe*, marked out in lines, which probably had another *wing* extending in the same manner, it may be over such another sculpture. These

stones, and some others of a Temple near, are so large that they cannot move them; nor do they use stones in building, but they break in pieces those fine morsels of antiquity, adorned with hieroglyphics, and make lime of them!! *Travels in Egypt*. He also saw, as it seems to me, a type of one of those Winged Splendours carved in an Egyptian temple. In the great room, he says, there is a statue of a Man with a sceptre in his hand (a Messenger, or the Apocalypse), and on the ceiling is a large figure of a Man painted at top, with a particular sort of sceptre also in his hand, and *wings hanging down lower than the feet, and covering the whole body*. At the entrance on each side are four men cut into the stone, above the natural size, having heads of hawks and other animals (*i.e.*, Priests of the Sun). *Travels in Egypt*.

10. Besides the knowledge of the true solar system, says Maurice in his Preface to *Indian Antiquities*, which Pythagoras most probably learned in India, there is every reason to think that they were acquainted with spherical trigonometry, and that something very much like the Newtonian system of attraction and gravitation was known among them. Indeed, Sir W. Jones seems to confirm this, when he informs us that the works of Yavan Acharya are said to include a System of the Universe *founded on the principle of attraction, and the central position of the sun*: which, I think, it is far more likely that Pythagoras learned of this philosopher in Indian than that this Bramin learned of Pythagoras in Greece; for to have gone thither he must have renounced the self-sufficient character of that haughty tribe, and have violated a leading precept of the religion and policy of Brahma. This very early knowledge of the great fundamental

principles of astronomy seems to be incontestably proved by a passage which immediately follows in the third discourse of Sir William Jones, that the names of the planets and zodiacal stars which the Arabs borrowed from the Greeks, *are found in the oldest Indian records*. Plutarch, in his Life of Numa, says: Numa is further said to have built the Temple of Vesta in a round or circular form, as a cover or guard for the Everlasting Fire; representing by that particular structure, not the figure of the earth, supposing the earth to be the same as Vesta, *but the system of the whole Universe*, in which, according to the doctrine of the Pythagoreans, the Fire occupies the Centre. That Fire they call Hestia, or the Monad; and they think that the earth is neither immoveable nor stationed in the middle of the system, *but that it is carried by a circular motion round the Central Fire*: moreover, that it is far from being the most important or principal part of the cosmical system. It is reported that Plato in his advanced age entertained the same notions concerning the earth, and that he did not think it to be where it was commonly supposed to be fixed, but that the Centre or principal place belonged to some other and superior object. So far Plutarch. But is not this the Copernican system? See Part I., pp. 131—133. From this Central Fire, mentioned in the text, it was that the Egyptians, as we read in Plutarch, symbolized Osiris, or God, by a heart placed in the midst of a flaming Censer. *Isis and Osiris*, 10. Aristotle, in his second book *De Cælo*, thus writes: It remains for us now to speak concerning the earth where it is placed, whether it be moveable or fixed, and what is its form. In respect of its situation, all do not hold the same opinion,

for most persons, that is to say, all those who maintain that the whole heavens move round, are of the belief that it is placed in the centre. But those Italians, who are called Pythagoreans, are of an opposite persuasion; they affirm that PYR (the Sun) is in the centre, and that the earth being itself one of the illuminated bodies, and revolving round that centre, produces day and night. *Cap.* 13. The ancient doctrine of the Indian and Italian schools, appears in this distinct summary of the system, long afterwards illustrated by Copernicus and Newton, but here transmitted mechanically by a so-called philosopher who knew nothing of its meaning. There is every reason, says Maurice, from the Shanscrit doctrine of the seven superior Bobuns, or purifying spheres, through which the Bramins supposed the transmigrating soul to pass, and from *the circular dance* in which, according to Lucian in his Treatise *De Saltatione*, they worshipped the orb of the sun, to believe they had in the most early periods discovered that the earth in form was spherical, and that the planets revolved round the sun. *Indian Antiquities*, i. 46. Note that the Pyr-Amids were Sun-Columns, or Pillars; the Pyrrhic dance illustrated the motion of the planets around the Sun, and we find the secret of the system here clearly alluded to. I do not, indeed, know that anything in the Apocalypse itself can afford a more satisfactory proof of its antiquity. It may be said that it is interpolated here from an earlier writer—but who can believe that a mere Jew priest knew the true science of astronomy?—a science which his people always despised.

11. I have already intimated the antiquity of the orrery as proof of ancient astronomical knowledge. Part

I., pp. 123—186. As supplementary to the facts there mentioned, may be noted the vast astronomical instrument used formerly at Rome, to which one of the largest obelisks served only for a gnomon. *Pliny, lib. xxxvi, c. 9, 10.* Claudian describes the orrery constructed by Archimedes, in the well-known lines beginning, *Jupiter in parvo cum cerneret æthera vitro.* There is an orrery described by Flaccus, which served as a lustre in the temples of Phœbus, and which was supported by a colossal statue of Atlas. The planets and constellations were represented on it in all their proper courses to enlighten the dome. *Argon., v. 416.* Note, that the Ashre mentioned in Part I., were not orreries only, but in their circular shape symbolized Arianrod and the Mystic Oval. Hence the adoration paid to them.

12. Plato, in relating the vision of Erus, the Pamphylian, has a singular passage which would indicate that *he* had heard or read of the description in the text, though he evidently does not wholly understand to what it alludes. He also added, writes he, that every one arising thence after they had been seven days in the meadow [that is, passed through the Seven Bobuns] was required to depart on the eighth day, and arrive at another place on the fourth day after, whence they perceived from above, through the whole heaven and earth, a LIGHT extended as a Pillar, *most resembling the Rainbow*, but more splendid and pure, at which they arrived in one day's journey, and thence they perceived through the middle of the Light from Heaven the extremities of its zones extended; as this Light was the belt of heaven, like transverse beams of ships keeping the whole circumference united: that from the extremities

the Distaff of Necessity is extended by which all the revolutions were turned round, whose spindle and point were both of adamant, but its whirl commingled both with this and other things, and that the nature of the whirl was of such a kind as to its figure as is any one we see here. But you must conceive it from what he said, to be of such a kind as this: *as if in some great hollow whirl carved throughout, there was such another, but lesser within it, adapted to it like casks fitted one within another, and in the same manner a third and fourth and four others, for that the whirls were eight in all, as circles one within another, having their lips appearing upwards, and forming round the spindle one united convexity of one whirl: that the spindle was driven through the middle of the eighth, and that the first and inmost whirl had the widest circumference in the lip; that the sixth had the second wide, and that of the fourth the third wide, and the fourth that of the eighth, and the fifth that of the seventh, the sixth that of the fifth, and the seventh that of the third, and the eighth that of the second.* Likewise that the circle of the longest is variegated, that of the seventh is the highest, and that of the eighth has its colour from the shining of the seventh: those of the second and fifth resemble each other, but are more yellow than the rest, But the third is bright white, the fourth reddish, the second in whiteness surpasses the sixth, and the Distaff must turn round in a circle with the whole that it carries; and, while the whole is turning round, the seven inner circles are gently turned round in a contrary motion to the whole; again, that of these, the eighth moves the swiftest, and next to it, and equal to one another, the seventh, the sixth, and the fifth, and that the third went

in a motion, which, as appeared to them, completed its circle in the same way as the fourth, &c. *Republic*, x. 14. Plato, it will be seen, is designedly mysterious in all this; but that he means the same as the Prophet in the Apocalypse, the mysterious Arianrod, is almost self-evident; and I think it can hardly be doubted that he wrote the above passage with the copy of the Apocalypse itself before him on his desk, though he may not have wholly comprehended it. Note, that Clement, of Alexandria, says, that this Erus of Plato was really Zaratusht. It has often occurred to me that those most curious Chinese toys which consist of a series of ivory spheres one within the other, had reference to this astronomic secret, and we know that their formation or invention dates as far back as the beginning of Chinese art and science.

SECTION V.

The Prophet is uplifted into the Glory of God.

1. The Prophet is now borne into a new scene, and he beholds a firmament of stars arching aloft into a vast transparent dome which represents the Heaven, the peculiar residence of the Lord of the Universe, and where He has established the throne of his empire. A Human Being is beheld. Under this apparition the Spirit of God, considered as seeing all things and directing all, is properly represented. This resemblance was seated on a Throne to show that Providence governs all things, and that, without moving from its place. The pure oriental sapphire, says Dr. Clarke, is one of the most beautiful and resplendent blues that can be conceived. I have sometimes seen the heavens assume this illustrious hue. The whole

celestial arch was seen in the Vision, bearing this deep sapphire colour, and the passing glimpse of the God-like Spirit was in the centre of it, like a diamond of resplendent light from the loins upwards, while beneath, it was a blaze of dazzling fire. This was the first faint glimpse which the Prophet got of the Holy Throne, or Lotus-seat of God, in order to prepare him for the more full revelation of Divine Majesty which was immediately after presented to him. This Glory of God, the Virgin Spirit of the Heavens is by the Rabbins called שכינה, *Shechinah*, as denoting God's chosen habitation; a sacred Rose and Flower of Light, brighter than a million suns, immaculate, inaccessible, vast, fiery with magnificence, and surrounding God as if with a million veils. This symbolic Rose is as common a hierogram throughout the vast temples and palaces of the ancient East as it is in the immense ruins of Central America. See Part I., p. 179—466. Hence Apuleius, in eating the Rose, was transformed from a beast into a Man. This means, by participation with the Holy Spirit, the Rose of God, the animal nature is laid aside. It is a mythos on which eucharists are based: Simplicius calls Atargatis, or Derceto, the Syrian Holy Spirit, *the receptacle* of the gods: alluding to her as the Sheckinah, and the Great Matrix of all Beings. In substance She is like diamond with a thousand colours, swifter than the thought, brighter than the sun. In Japan the Holy Spirit, in allusion to this Sheckinah symbol, is called Dai-Beth, or God's House. The gateway of the chief temple is guarded by giants [Cherubic Essences] with several arms. She herself is seated on a dais: her head touches the roof of the temple, which is of vast height. Her locks are black; she is encircled on all sides

with gilded rays, on which are placed a great number of images representing other divine beings of an inferior order [Archangels]. *Before her is a profusion of lighted lamps.* The temple seems supported not on pillars, but on trees in their natural foliage, which gives it a romantic and beautiful appearance: but the frame-work of the building is a brilliant scarlet, varnished so as to resemble fire: *for this Divine Being is supposed, like God, to be enthroned in brightest flame.* She is gilded finely to represent her purity, and wears a crown; and, in the centre of her forehead, is a brilliant star [a Messiah emanating]. The left hand forms a cavity to which the right hand points—a mystic emblem. The reader will do well to note here how admirably the images of the diamond, the fire, and the rainbow, all blended about the Apparition, of whose sex or character no hint is given, seem as it were, to indicate the dazzling and transcendent purity of the Virgin Spirit, who is rather assumed than said to have been apparent, and to have uplifted Oan into the Presence. The picture represented is probably the most radiant ever drawn by human hand. Compare with it the most famous passages in Homer, and how poor and tame they appear. To commemorate the incident at the close of the section, *a single lock of hair* was thenceforth worn by the priests, and a single lock appears on the ancient statues of Horus. Payne Knight, notwithstanding his profound learning, confesses himself unable to account for this: Juvenal contemptuously called a priest so shorn, *lusca sacerdos*: but he did not know the secret meaning, or the hidden allusion to this incident which it conveyed. It is another and startling proof of the antiquity of the Apocalypse. The Brahmin priests

still wear this lock of hair in commemoration of the First Messenger, and this very incident, and call it *shica*. Thus, amid this whirlwind of sounds, a great rushing, the Glory of the Lord was perceived by Oan; the Living Splendours floating beneath and amid the starry blue, dazzling the eye with the sun-illuminated crystal brightness which belongs to pure spirits, their wheels emitting flashes of light, and above all, and over them, an Apparition blending in itself the magnificence and glory of diamond and fire; many-coloured also like the Rainbow in the day—amid all these grand and celestial manifestations the mere human nature of the Prophet was overpowered: he fell upon his face entranced, awe-stricken, terrified by the surrounding glories, flames, and splendours; and, while a Divine Voice sounded in his ears, he was immediately lifted by a lock of his head into the more serene and calm purity of the Heaven itself, where the Apocalyptic Drama really began; all that went before having been little other than a Prologue to prepare the mind for unexampled wonders. Note, that this Voice proceeded from the Throne, and the occupant of the Throne dimly seen amid eye-dazzling meteors appeared only as a Voice, a Bel-Ada, an Apparition; not a real living Essence. The Prophet's nature had not yet been sufficiently purified to see the Divine itself, wherefore it became revealed, as it were, only in phantom appearance. See Part II., p. 599. See also, *ante*, p. 296. Valida in Turkey, is the title of the Sultan's mother.

SECTION VI.

Heaven opens. The Throne and the Twenty-Four Ancients.

THE Prophet having been now fully prepared, is raised higher

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than before, and having previously beheld only a transitory glimpse of the Celestial, he is now elevated into the very Presence itself. Observe the clear distinction which he draws between the vision or dream of God himself, who was not actually made manifest to him until long after, and his present view of the Glory of God—that is, the Holy Spirit of the Heavens symbolized by the Rainbow. It was under this type that the Peruvians also venerated the Great Universal Mother; and the badge of their Ynca, or Pontiff-King was a Rainbow and two Serpents; symbols of the Great Mother, of the Serpent of Eternity, and of the Serpent of Life—the three divinely blended into One. So we are told that the Mexicans painted the visage of their Supreme Deity, Tetz-auhteotl, with three lines of azure blue across it; which denoted the Triune All, and the Rainbow, the inseparable part of the Divine. It is interesting to find traces among even the rudest peoples of this primeval veneration for *the Rainbow-Spirit round the Throne, in sight like unto an emerald*. The Divinity adored at Manta, the ancient metropolis of Peru, was this Holy Essence under the symbol of a jewel to which the Apocalyptic Messenger likened Her in Heaven. It was an Emerald, says Bouguer, of the size of an ostrich egg, to which they had consecrated a temple, and attached a college of priests to have charge of its worship. Every emerald of an ordinary bigness partook of a small portion of its divinity (that is, was an Emanation) was reputed her daughter, and was often brought from a great distance to be deposited in the same place, that it might have the same homage rendered to it as to the Goddess-Mother. This last was lost on the arrival of the Spaniards. *Voyage to Peru*, Part I. Daubuz remarks on this part of

the Apocalypse: The Rainbow doth not consist wholly of *one colour*, as the Emerald, but of many, as everybody may see. I have seen one that had about *twelve* distinct stripes of colours, without being divided, as the primary and secondary Rainbows are; but this was extraordinary, The very mention of the Emerald, and its appearance, sight, or colour, is enough to make us think that we must not apply the signification of each of the colours of the natural Rainbow, which would certainly be contrary to the intent of this *symbolical one*. See Part II., pp. 339—353. It is not improbable, says Faber, that the Sema-Rama of the Assyrians, when complete, exhibited the appearance of a Woman bearing on her head a *Dove* surrounded by the *Rainbow*—at least, I think it abundantly clear that *the Peacock was consecrated to the Queen of the gods*, because in its gaudy plumage it exhibits the various tints of the Rainbow. *Pag. Idol.* iii. 38. In the colossal figure of God, sculptured in the Elephanta Cave, there is a Rainbow-like canopy over his head, and this canopy is surmounted by the Dove or Holy Spirit. In the Persian carving at Nakschi Rustam, God is represented seated on the Rainbow: he has the Wings of a Dove. See Part II., page 353. The Prophet does not say whether the One who sat upon the Throne was another Being than her who is symbolized by the Rainbow: he rather intimates a mystic blending of the Two. He hurries us onwards breathless by the sublimity of his imagery. Before, he had seen only an Apparition: he now saw the Throne and the Spirit herself. The same glowing image of the diamond and fire-like sard are repeated: both display an incomparable splendour; for the first is a gem of many colours, white, purple, sea-green, fire-like, and the sard

is of flame-red brilliancy; both together denote the most powerful and flashing lustre, while the celestial halo proceeding from the Holy Spirit likened to one of the most lovely objects that the world possesses, is said to enwrap the Throne with rainbow rays. The actual Rainbow which seems to join heaven and earth together as in marriage, is a most divine symbol of the influence exercised over man by the Immaculate Spirit of the Most High, a symbol of that sun-bright peace, serenity, and beauty which shine divinely when the cloud has passed, and the voice of the tempest is hushed. All ancient mythology, I may here add, alludes to this Sitter on the Throne, or beside the Throne. Demosthenes, in his first Oration against Aristogiton, has the following passage: Let us reverence inexorable and venerable Justice, who, Orpheus our instructor in the *Most Holy Teletai* says, *is seated by the Throne of God*, and inspects all the affairs of men. Here Demosthenes calls the Mysteries most holy, and I think we may conclude that he alluded to the Hymn to Justice, which is among the Orphic hymns and to these very lines: Ὅμμα Δικῆς μελπῶ, κ. τ. λ. I sing the all-seeing eye of splendid Justice, who sits besides the sacred throne of God the King, beholding from the heavens the life of men divided into many peoples. Aristides in his Oration to Athena, says, Πίνδαρος δ' αὖ φησὶ δεξιὰν κατὰ χεῖρα τοῦ Πατρὸς αὐτὴν καθεζομένην, τὰς ἐντολὰς τοῖς θεοῖς ἀποδέχεσθαι ἀγγέλου μὲν γάρ ἐστι μείζων ἤδε, καὶ τῶν ἀγγέλων ἄλλοις ἄλλα ἐπιτάττει, πρώτη παρὰ τοῦ πατρὸς παραλαμβανούσα. Pindar declares that She sits on the right of the Father, and that she *receives their mandates for the divine ones: for she is more mighty than the Messenger, and she gives her commands to all others of the Messengers,*

having first received them from the Father. That the frequent mention of the Holy Spirit in the Apocalypse led to Dualism, or worship of the Two, the Male and Female cannot, I think, now be doubted, and it was the real reason why in the Prophecy of Enoch, and in the writings of the other heavenly Messengers, all allusions to this Great Power are covert, brief, and indefinite. See Part II., page 395.

2. We have just seen, on the authority of Faber, that the Peacock was sacred to the Holy Spirit, because of its likeness in colour to the Rainbow. For the same reason the Scarabæus [Part II., page 438] and the Salmon [Part II., page 458] were consecrated to her, and each became a symbol of a Messiah, and a regenerated Soul. I have already shown that the Peacock signified the Messenger [Part II., pp. 547, 549]; and, according to the oriental notion it indicated that the monarch for the time being was an Incarnation of the Sun and Moon, or a Child of God and the Holy Spirit. In the Asiatic Researches there is an image of God seated on the Elephant, the left foot concealing the holy imprint on the thigh; a mighty Tree (the Holy Spirit) springs like Minerva from his head: in the branches are four Peacocks, being the four Messengers, Adam, Enoch, Fo-Hi, Brigoo, more immediately connected with India. The symbolism of Wisdom by this Tree is alluded to in *Proverbs* iii. 18, *Wisdom is a Tree of Lives to them that lay hold on her*, where the words are עץ חיים, *hayim aoz* (see Part I. page 189), whence, says Parkhurst, the Greek Οζος, a Branch, that is a Messenger. See Part II., page 152. Hence the symbolic Branchus, mentioned *ante*, page 82. In Pigafetta's *Voyage round the World* we read of the

Emperor of China. This monarch never shows himself to anyone; and whenever desirous of seeing any of his subjects, he causes himself to be *carried on a Peacock*, made with much ingenuity and richly ornamented, accompanied by *six* women [symbols of the Naros] dressed entirely like himself, so that one cannot be distinguished from the other. He then places himself in the yellow image of a Serpent, called Naga, superbly decorated, which has a glass window in its breast, through which the King sees what he pleases without being seen himself. This symbolizes a quality of God, which is supposed to be inherent in the Emperor.

3. The Prophet next beholds the Ancients,—these are the Twenty-four Preachers of God who had preceded Oan and who are therefore called Ancients: they are the Twenty-four Boodhoos of the theology of Hindostan. To these one of the Hindu Sacred Books (the Bhakta Mala) thus alludes: *Hari* (the Sacred Spirit) *in preceding ages assumed twenty-four principal shapes*. As. Res. xvi., 27. The Twenty-four Jain Apostles convey the same allusion. By the Chinese they are called Tien Hoang, who divided the earth into three parts by rivers and mountains. They gathered men into societies, gave them fixed boundaries, and assigned them dwellings. They found out all the arts; they are celebrated as having addressed the sons of men in these words:

Come, let us build a beautiful temple to God,
 Let us leave the customs of our forefathers,
They paid homage to gods of stone and earth,
 Let us raise our hearts to the Eternal,
 He is the Father: he is the Ruler,
 The One, the Preserver, the Ever-Existent.

They were called the Sages, a word which is a cognate of Saca, or Wisdom; and this is the Irish Sagan, a Priest, the Scandinavian Saga, the Hebrew *sgn*, שגן, a noble or great man, Rex *Sacrificulus* in Rome. Note also that Saca read backwards, is Acas, which in the Shanscrit, is Ethereal Flame. From Saga comes our English word Sage and the French Sagesse, or Sagacity, wisdom. Sach, in Coptic, means Fire. The high priest of the Red Men was called Sachem: our Saxon ancestors assumed their name from this root. I have already shewn that these Ancients, or Boodhoos, were the first great Teachers of Truth, and that they preceded the First Messenger. I have stated their epochs as being each a hundred years, but I selected a round number for the express purpose of shewing that their career was of undeterminate length. I do not believe, however, that it extended much beyond 3,000 years. The thrones of these Boodhoos are the *menu phalange*, or magical chairs of agate (chairs of Mah Nuh), on which the Boodhoos are seated in the heavens, and which the Orientals call *the gem-thrones of Celestial Spirits*. The robes of glittering white and golden diadems which these ancients wore, were afterwards copied in the Mysteries. After these the Prophet sees Seven Spirits of God. These Seven are the Seven Rishis of the Hindu, the Seven Amschaspands of the Persian theology. In the Hebrew tradition they are, 1. Uri-El, the Fire of God; 2. Gabri-El, the Cabir or Strength of God, also the mouth-piece of the Royal Sun; 3. Abdi-El, the Servant of God; 4. Micha-El, the Likeness of God; 5. Amari-El, the Joy of God; 6. Araki-El, the Marshal of God; 7. Rami-El, the Archer of God. These seven Splendid Beings are often represented in old gems and medals,

under the type of stars surrounding the bust of Diana as the Holy Spirit. See Montfaucon, lib. iii, pl. 46, where she is represented crowned with the Sun, surrounded by the Rishis, and with a thunderbolt at each side. They are the Seven great Spirit Gods of the Japanese, *Kaempfer Japan*, i. 97. They must not be confounded with the Seven Stars seen in section 2. The seven altars so frequently mentioned in Hebrew sculptures were erected in honour of these Seven Spirits. The Biblical Commentators do not know what to do with these Seven Spirits, so they are forced to say that they designate the Divine Spirit, the third person of the blessed Trinity, in respect of *his* seven-fold influences, than which nothing can be more strained. In the same spirit the twenty-four are explained by the orthodox as representing the twelve Jewish patriarchs, the wickedest of men, and the twelve apostles; so that John is supposed to have seen *himself*, and Judas, or Matthias (who became an apostle by a cast of lots or a throw of dice) among them!! But so it ever must be when a self-contradictory fable, like false Judaism and Petro-Paulism is to be bolstered up. We find that the believers who put their faith in a so-called prophet, who makes God say, *I delight not in the blood of bullocks, or of lambs, or he goats* (Is. i., 11) religiously maintain that He delighted in the blood of his own son, and sent him to the earth that he might be pitilessly slaughtered. But when they add that he was himself this Son, and that the Son was the Father and the Father was the Son; and that it was to appease the Father (Son) that the Son (Father) was put to death, we know not where we are. So the speech, *The Lord said unto my lord, sit thou at right*

hand (Ps. cx. 1), as commonly interpreted, is nonsense, for the Lord could not say to himself, *sit at my right-hand*, etc. The psalm refers simply to David, who was the lord of the psalm writer; it is like one of Virgil's blasphemous praises of Augustus.

4. Before these happy beings flows a sea of hyaline, calm, transparent, and lucent, a fit emblem of the peaceful heaven where their lot is cast. See Part II., p. 85. This resplendent sea of glass was, as it were, a pavement before the royal seat; hence the pavements of palaces and elegant mansions in the east are constructed with expensive and splendid materials. Here the idea is that the pavements or floors are all of precious and diaphanous stones, appearing to him who should walk upon them pellucid, like the waters of the ocean, or as if the myriad-flashing diamond could be liquified. In the Koran, Belkiz, the Tsabæan queen, who is said to visit Solomon, is represented as supposing the pavement on which she walks in the audience hall to be a *sea*. The idea is thoroughly oriental, and is not to be met with in a single Jewish writer. Philostratus, in his *Life of Apollonius*, gives an account of an apartment in the palace of modern Babylon, which would seem to have been framed and furnished after the text of the Apocalypse. The ceiling was arched in the form of the heavens, and *covered with sapphire*, which is a stone of an azure colour, resembling the sky. Under this canopy were suspended the images of their reputed deities, wrought in gold, and shedding a light, as if from heaven. Here it is where the King sits in judgment. Four images in gold (like those Zoa seen in section 4) hung from the roof, which appeared in the act of denouncing vengeance

on the King if he did wrong, and at the same time admonishing him not to exalt himself above what is mortal. The Magi, whose business it is to wait in his apartment, had these figures made, which they call the *Tongues of the Gods*. From this significant name or description we may take it they were well acquainted with the Apocalypse.

5. In the midst of this Throne, Four Living Splendours like the Babylonian Iyinges just mentioned, filled with eyes were seen. It may be doubted whether they were not the Four whom Oan beheld at first, and who ascended to heaven with him, changing their appearances, and assuming six in place of four wings. In all initiations and mysteries, says Proclus (and we now know that the Mysteries were connected with the Apocalypse), the divine exhibit themselves under *many forms*, and with a frequent change of shape, sometimes as a radiant light (a lamp or star), without any definite figure, sometimes in a human form, and sometimes in that of some other creature. *Polit. of Plat.* p. 380. Does not this seem as if it were actually designed for the Four Living Creatures in the text. Drummond says, We are told by John that round about the Throne of God there were Four Beasts full of eyes before and behind;—that these Beasts were like a Lion, a Calf, a Man, and an Eagle, and that these Four Beasts had each *six wings*. Now it is plain enough that these are no other than the Cherubim described by Ezekiel. These are properly said to be round the Throne of God; for to the suns and worlds of a thousand systems, from equinox to equinox, and from solstice to solstice, the Deity, whose domicile is the Universe and whose throne is the Heavens, is always pre-

sent. To him all created nature is typified as chanting forth praise, and the celestial hosts are figuratively represented as hailing the Creator. *Ædipus Judaicus*. These Beings are full of eyes, to indicate their watchfulness, and knowledge, and vigilant care of all things. So Argus was said to have a hundred eyes. Argus means son of the Argha, or Ark, the mystical name of the Holy Spirit. The four heads have been already explained. The six wings are the Naros of six hundred years. Six, says Taylor, the Platonist, *is a perfect number*, being equal to the sum of all its parts, which are 3, 2, and 1, the first of these being the half, the second the third, and the last the sixth part of 6. And, besides these, it has no other parts. These beings are in the midst of the Throne, and are said to support it, because they support on earth, by their teaching and by their churches, the Throne, that is, the dominion and the Law of God. The Naros (6) and the Messengers (12) were symbolized on the throne of Solomon (1 *Kings* x. 18, 19), evidently after the model here indicated. “*The King made a great throne of ivory, and overlaid it with the best gold: the throne had six steps, and the top of the throne was round behind, and there were stays on either side on the place of the seat, and two lions stood beside the stays: and twelve lions stood on the one side and on the other upon the six steps.*” This throne of lions was clearly Indian. In the Shanscrit a throne is called Singhasen, which is composed of *Sing*, a lion, and *asen*, a seat, thus furnishing another proof of the Hindu origin of the Hebrew race. The plan of the Temple of Solomon was borrowed from the Indo-Orient. In his progress through India, Lt.-Colonel Fitzclarence came to the immense Temple of Keylas [Paradise, *i.e.*, the Holy

Spirit], and from the description which he has given of it, it was undoubtedly constructed on the very same plan, which Lightfoot has proved to have been the plan of the Temple at Jerusalem. The Temple at Keylas has been deserted for ages: its origin is unknown even to the natives. It is only known to have existed from the most remote antiquity, and to have once been the object of great veneration through the whole of India. Its extent and grandeur prove it to have been like the Seven Churches, Elephanta, and Elora, a national work. It is plain also, from a comparison of *Exod.* xxvi. 1, 31, 1 *Kings* vi. 29, 32, and 2 *Chron.* iii. 14, with *Ezek.* xli. 18, 19, 20, that the artificial cherubs on the curtains and veil of the Tabernacle, and on the walls, doors, and veil of the Temple, were Hindu Men-lions, and had only two faces. Note the presence of the palm-trees and *open flowers*, or water-lilies, with these. So the Jewish high priest wore a thin plate of gold, containing the name of God, on his forehead, just as the Brahmins at the present day wear a distinctive emblem of the particular Deity whom they most affect. Grotius remarks that it was a common custom for every heathen god to have a peculiar society or fraternity belonging to him; and the way of admitting any into these fraternities was, first, by giving some hieroglyphic mark in their hands or forehead, which was accounted sacred to that particular god, as that of our ivy-leaf to Bacchus: secondly, by *sealing them* with the letters of that god: and, thirdly, with that number which the Greek letters of their name did make up: for the numeral cyphers of the Greeks were the letters of the alphabet; thus the Greek letters of the Sun did make

up 608: therefore his fraternity were marked with XH. But Grotius forgot to add that this custom was based on the Apocalypse, section 22. In Egypt, Horus was the symbol of the Sun at the summer solstice and of the Messiah, and *lions* were placed under the throne of this god: ὑπο τὸν θρόνον τοῦ Ὁρου, says Horapollo, λέοντας ὑποτιθοῦσι. Under the throne of Horus they place lions. Note that God, Orus and Eros, are sometimes the same: each figured as a boy, because of ever-renewed youth. He is habited in a sort of network, composed of globules of light intersecting each other every way: tessellated, or panther-like.

6. Adair says: The Indian Americans have certain supposed cherubimical figures in their Synhedria, and through a strong religious principle, dance there perhaps every winters night, always in a bowing posture, and frequently sing Halelu-Yah, Yo-He-Wah. I have seen in several of the Indian Synhedria two white painted Eagles carved out of poplar wood, with their wings stretched out, and raised five feet off the ground, standing at the corners close to their red and white imperial seats: and on the inner side of each of the deep-notched pieces of wood, where the Eagles stand, the Indians frequently paint with a chalky clay the figure of a Man with Buffalo horns, and that of a *Panther* with the same colour; from which, I conjecture, especially connected with their other rites and customs, that the former emblem was designed to describe the divine attributes, as that bird excels the rest of the feathered kind in various superior qualities, and that the latter symbol is a contraction of the cherubimical figures, the Man, the Bull, and the Lion. And this opinion is corroborated

by an established custom, both religious and martial, among them, which obliges them to paint these sacred emblems anew at the first fruit-offering, or *the annual expiation of sins*. Every one of their war-leaders must also make three successful wolfish campaigns with their reputed Holy Ark before he is admitted to wear a pair of young buffalo's horns on his forehead, or to sing the triumphal war song and to dance with the same animal's tail sticking up behind him while he sings Yo-He-Wah. *American Indians*, p. 36. The Chevalier de Tonti confirms Adair, and says that in one of the temples dedicated to the Sun in Louisiana, a closet is made in the wall which they call the Tabernacle of the God. Two *eagles* with extended wings hang in it, *and look towards the Sun*. And in Picart's Religious Ceremonies, there is a plate representing a temple containing *three* Chemims or Zemins of the Indians of Hispaniola—a name whose radical may be found in the שמיים, *Shmim*, of the East, which means Heavenly Energies, and which the Indians designate Celestial Messengers. The chief of these Zemins have five heads; those of a Lion, an Eagle, a Stag, a Dog, and a Serpent; in front of his body another eagle also projects; the whole symbolize *six ages*, or the Naros. The two others have horns; both are human figures, but one has the head and claws of an Eagle. So the Griffin combined the two forms of the Lion and Eagle—each a mighty king in its own family: the one of beasts, the other of birds. It was intended, therefore, as *a symbol of the most perfect power, strength, and sagacity*: and was a more simple mode of representing what was typified by the four-fold figure in the text. The Griffin also symbolized the Sun.

7. Faber deduces from the veneration universally associated with these symbols of the Fire-Bull, or Male Creator Spirit, the Lion and Eagle, the common origin of every religious creed. If the various systems of Paganism, he says, had originated *independently* of each other, one nation would have venerated the Sun under one hieroglyphic; another nation under another; and a third under none at all: but it is impossible to conceive such a lucky chance *as would lead them all*, not merely to worship the Sun and Moon, but to worship them with exactly the same notions, and *under exactly the same hieroglyphics*. This universal agreement in matters arbitrary proves a common origin. *Pag. Idol.*, i. 403. But is it not evident here that *the common origin* is to be found in the Apocalypse? What possible meaning can the hieroglyphics of the Bull, the Lion, and the Eagle, have in the Apocalypse, if that work be the composition of a Jew-Christian? None whatever. They would be most absurd anachronisms—perfect deformities. They have been Pagan symbols from the earliest period, and it is ludicrous to say that the Apostle John would adopt them (1).

8. In this vision, says Payne Knight, God is described as descending upon the combined forms of the Eagle, the Bull, and the Lion, *the emblems of the Ethereal Spirit*, the Creative and Destructive Powers, which were all united in the True God, though hypothetically divided in the Syrian Trinity. Man was compounded with them, as representing the real image of God. The cherubim in the ark of the covenant, between which God dwelt (*Exod. xxv. 22*), were also compounded of the same forms, so that the idea of them must have been present to

Ezekiel's mind, *previous to the apparition which furnished him with the description!* Even those on the ark of the covenant, though made at the express command of God, do not appear to have been original, *for a figure exactly answering to the description of them appears among those curious ruins existing at Chilminar, in Persia,* which have been supposed to be those of the palace of Persepolis, burnt by Alexander. * * * See Part I., p. 307. But the Persians had no inclosed temples or statues, which they held in such abhorrence that they tried every means possible to destroy those of the Egyptians, thinking it unworthy of the majesty of the Deity to have his all-pervading Presence limited to the boundary of an edifice, or likened to an image of stone or metal. Yet among the ruins at Chilminar we not only find many statues which are evidently of ideal beings; but also that remarkable emblem of the Deity [the ling] which distinguishes almost all the Egyptian temples now extant. The portals are also of the same form as those at Thebes and Philæ [Part I., p. 127] and, except the hieroglyphics which distinguish the latter, are finished and ornamented nearly in the same manner. Unless, therefore, we suppose the Persians to have been so inconsistent as to erect temples in direct contradiction to the first principles of their own religion, and decorate them with symbols and images which they held to be impious and abominable, *we cannot suppose them to be the authors of these buildings.* Neither can we suppose the Parthians, or later Persians, to have been the builders of them; for both the style and workmanship in the figures and the forms of the letters in the inscriptions denote a much higher antiquity. Their venerable antiquity, says Heeren, and majestic propor-

tions do not more command our reverence than the mystery which involves their construction awakens the curiosity of the most unobservant spectator. *Pillars which belong to no known order of architecture; inscriptions in an alphabet which continues an enigma; fabulous animals which stand as guards at the entrance; the multiplicity of allegorical figures which decorate the walls: all conspire to carry us back to ages of the most remote antiquity, over which the traditions of the East shed a doubtful and wandering light.* All these facts, coupled with what has proceeded, reduce it almost to certainty that these Cherubim belong to the very earliest ages, and were undoubtedly first spoken of and described in this Apocalypse of Adam. Payne Knight is perfectly correct in supposing that these hieroglyphics existed in the pre-historic periods of Persia; but he is not right in supposing Chilminar to have been other than a royal palace. It was not a Temple: it was a royal residence, and as such it contained images and representations of religious things, though not for the purposes of idolatry. I have pointed out in Part I., page 305, how this kingly palace came to be destroyed; and to this I refer the reader. But the very antiquity insisted upon by Payne Knight, establishes the remote authorship of the Apocalypse; the symbols which still exist amid those mighty ruins convey evident allusion to the Revelation of Adîm. Part I., page 483.

9. The Prophet, wrapt in divine ecstasy, hearkens to the unceasing music which these Living Ones make. These celestial melodies, called by the ancients *the music of the spheres*, which are inspired by the Supreme, were beautifully mythologized by them under the fable of Pan (the All) playing upon a harp or flute, and being ena-

moured of the nymph Echo [the Holy Spirit, Mirror of the Beautiful], as if God did, by a kind of silent melody make all the parts of the Universe dance in measure and proportion; Himself being, as it were in the meantime, delighted and ravished with the re-echoing of His own transcendent harmony. Juno, as the Holy Spirit, was sometimes called Caprotina, because imaged as being crowned with the horns and mantled in the skin of a goat. But this goat was Pan, or God, the Generative Power—and the meaning of the allegory is thus manifest; namely, that she was clothed with the Sun and incorporated with God. Three times Oan hears them repeat the word “Holy.” There is a mystic meaning in this, which the reader can now perceive, and we find it preserved by the most ancient people. The melody is universal—it is not restricted in any particular. It breathes a pantheistic spirit of the most sublime grandeur. It is true indeed that this divine universality of God, or Pantheism, is regarded by the orthodox as criminal in the extreme; yet the description of it which the Rev. Mr. Pearson gives in his prize essay of the Evangelical Alliance, seems to confess that it is far more sublime than the creed of the thirty-nine articles. The atheist, he says, denies the primal truth that God is: the pantheist, on the other hand, admits it. It is in fact with him the sum and substance of all truth, or rather *the one great truth in the universe*. The atheist sees God nowhere, the pantheist sees him everywhere. The one looks upon a world wondrously fair and sublime, every department of which is bright with intelligence, and resolves the whole into mere mechanical forces, and thrusts out by a denial of his being, the all-pervading energy of Nature’s God. *The*

other sees God really shining in the sun, moon, and stars, living in the flowers and the grass of the field, hears him speaking in the winds and waters, in the songs of the inhabitants of the grove, and in the deep emotions of the human soul. The atheist looks up to the bright heavens, and around on the variegated earth, and coolly says, There is nature, but no God. The pantheist points to all the glorious forms of earth and sky, and exclaims, with something like enthusiasm, There is God. The Divine Being is with him indeed the only real existence. Page 39. All this is surely more grand and true than looking for the Eternal Infinite in a stable, or seeing him eat broiled fish with Simon Peter, and sending hordes of devils into hogs. *Luke xxiv. 41, John xxi. 9—10.*

10. Four troops of ministering angels, says an old writer, praise the holy blessed God; the first is Michael at the right hand; the next is Gabriel at the left; the third is Uriel before; the fourth is Raphael behind him. The Shekinah of the Holy Blessed God is in the midst, and he himself sits upon a high Throne, hanging in the air, and his magnificence is as amber in the midst of fire. On his head is placed a crown and a diadem, with the incommunicable name inscribed on the front of it. His eyes go throughout the whole earth, a part of them is fire and a part of them hail. At his right hand stands Life, and at his left hand Death; and he has a fiery sceptre in his hand. Before is the Veil spread; the Veil which is between the Temple and the Holy of Holies; and Seven Angels minister before Him within that Veil; the Veil and his footstool are like fire and lightning, and under the Throne of Glory there is a shining like fire and sapphire; and about his throne are

Justice and Judgment. The places of the Throne are the seven Clouds of Glory, and the chariot wheels and the Cherub and the Living Creatures which give glory before his face. The Throne is in similitude like sapphire, and at the four feet of it are four Living Creatures, each of which has four faces and four wings. When God speaks from the East, then it is from between the two Cherubim with the face of a Man; when he speaks from the South, then it is from between the two Cherubim with the face of a Lion; when from the West, then it is from between the two Cherubim with the face of an Ox; and when from the North, then it is from between the two Cherubim with the face of an Eagle. And the Living Creatures stand before the Throne of Glory; and they stand in fear, in trembling, in horror, and in great agitation; and from this agitation a stream of fire flows before them. Of the two Seraphim, one stands at the right hand of the Holy Blessed God, and one stands at the left, and each has six wings; with two they cover their face, *lest they should see the Shekinah*; with two they cover their feet, lest they should find out the footstool of the Shekinah; and with two they fly, and sanctify the Great Name. And they answer each other, saying, HOLY, HOLY, HOLY, LORD GOD OF HOSTS: THE WHOLE EARTH IS FULL OF HIS GLORY. And the Living Creatures stand near his Glory, yet they do not know the place of his Glory; but wheresoever his Glory is, they cry out and say: Blessed be the Glory of the Lord in His place.

11. In the *Ajaib-al-Mukhlukat*, or Wonders of Creation, by Kazvini, a tradition is mentioned evidently primeval, and which is founded on this part of the Apocalypse.

Of the Angels that minister to the Eternal, it says, four are constantly employed in interceding for mankind and all created existences; the first has the form of a Man, the second that of a Bull, the third that of a Lion, and the fourth that of an Eagle. Another Angel presides over the motions of the spheres and stars, the elements, the animal, vegetable, and mineral world, and over all things below the moon's orbit. His strength, excellence, and size are incomparable, and he possesses power to arrest and stay the revolution of the unwise. As no one can believe that the followers of Mohammed borrowed their traditions either from the Jews or Johannites, we may be well warranted in assigning to the most early ages the original of these images.

12. I have already [Part II., page 173] mentioned the three orders of divine natures, viz., the Archangels, Daimons, and Heroes, These are they of whom Herodotus speaks as the three orders of the divinities; Pan (God) presiding over the first, or Archangelic; Hercules (the Cabir) over the second; Dionysius (the Messiah of peace) over the third. But here Herodotus was mistaken, for the Cabiric were undoubtedly the third order; yielding precedence to the Messianic messengers of the Olive. Pococke, who has a passing reference to these matters in his Travels, admits that *deities with different names all mean the same object of worship*, which is a truth that may now be considered as demonstrated. He adds that these gods came down upon the earth, and sometimes took on them the form of Sacred Beasts (Ζῶα, or Living Creatures, like those seen in the Apocalypse), sometimes of men, so were worshipped in the shape of the several creatures whose forms they assumed. The latter clause

is incorrect, as I have already shewn Part II., p. 395. It was to prevent idolatry, not to establish it, that the Egyptians, and indeed the primeval men generally, gave symbolic representations of those qualities which they thought were more peculiarly the attributes of the divine natures whom they imaged. And I have shewn, I think, already that the oldest ancients adored, first, the Θεοι μεγάλοι, or Great Gods (God and the Holy Spirit); next, the Διοσκουροι, or Children of God; third, the Καβειροι, or Cabirs. See Gruter, p. 319. These Three Cabiri were known in ancient Britain as the Three Heralds, of whom the first was Greidiawl, or the Ardent; the second was Gwair Gwrhydvwyr, or the Renovator of great energy; the third was Trystan, or the Proclaimer.

SECTION VII.

The Book of Heaven opened by the Lamb.

1. The Prophet now beholds a Book written within and without, that is, having a two-fold meaning, one for the esoteric, or those within, the other for the exoteric, or great body of mankind. This is the Book of God, consisting of Twelve Chapters, whereof this Apocalypse is the first. They are the Twelve golden ancilia of Numa [Ma-Nu] that fell from heaven. The Arabs call them *Coteb Sumavi*, or the *Heavenly Book*, and reckon the Koran one of them; but say, and not without reason, that those in the possession of Jews and Christians have been altered and corrupted in material points. To commemorate this, in the Mysteries, the mystæ were admitted after the morning sacrifice to see the *Secret*

Ritual, which was wrapped up in symbolical figures of animals, in such a manner that the writing was concealed from vulgar eyes. See Part I., p. 310. This Sibylline Oracle, or Mystical Ritual, was kept in the petroma, or stone case, which, after the exhibition, was again safely lodged in the sanctuary. The symbolical figures of animals were, of course, the highly-coloured symbols of this Apocalypse, which was thus communicated to the Initiated. This part is sometimes interpreted as if the book were written before and behind, or on the foreside and the back; *but there could be no reason why a heavenly volume should be so written*, nor was it usual in ancient rolls, which were commonly written only on one side, though sometimes in later ages, from the abundance of matter, and the want of foresight in the transcriber, who did not make sufficient allowance for the quantity of his manuscript, they were written on both. These latter were called by the Greeks *οπισθογραφα βιβλια* (*Lucian, Vit. Auct. 9*), books written on the back or outer side, and from them by the Romans *libri opistographi* (*Pliny, Ep. iii. 5*), or as Juvenal, Sat. i. 6, *Scripti in tergo*, books written on the back. This Book is sealed with Seven Seals. These Seals were commemorated in Greece, and gave their name to a Sacred Cavern, Sphragidion, in which the Kithæronides (the Children of Purity) delivered prophecies. *Pausanias, Bæotics*. Upon this section was founded the idea of a Book of Fate, kept by the Destinies. The Prophet, after this, sees Michael stand up, and hears him make proclamation—an incident which the Jews have commemorated in their religious ceremonies by calling the minister of the synagogue who officiated in offering up the public prayers *Sheliach-Zibbor*, the An-

gel of the Congregation. I desire here that this may be noted throughout the whole Apocalypse: God himself is not introduced as visibly active or speaking, but all is done by Messengers, or by the Virgin Spirit of God. This conception is far more sublime than if God were perpetually made an actor, as he is by the Hebrews, even in the most small and paltry matters. See Part I., pp. 443, 444. But though the proclamation is made, there is no immediate answer. None but the voluntary Messenger of God is worthy to open the Book. At length comes forth the Lion of the tribe of Id or Jid, from which we have the Hindu Idavratta and the Scaldic Ida. See Part I., 154. Jid means Unicus or Unigenitus. It is a title of Buddha, or Wisdom, the Spirit of God. In the Hebrew it is *yodh*, or *jod* (י), the sign of the Divine Name. So Nahid is a primitive Persian name for Venus; it is compounded of *Nh*, Anima, and *Id*, or Jid, God; and so it means the Spirit of God. This Lion of Jid is instantly beheld under the form of a young Lamb, the very opposite of the Lion, as the Divine Mother herself is sometimes symbolized by the Serpent, and as often by the Dove. But as this figure which appeared was a symbolic one, it was necessary that it should present the two characteristic features of the Messenger, whom it represented. Hence we have blended the Lion and the Lamb: the one signifying the Cabiric Messenger, the other denoting the Messianic or Minerval. This typology is very beautiful. See Part I., page 256. The Messianic symbol Dionysus is fabled to have changed himself into a Lamb and a Lion. See Part II., pp. 657, 658. In the *Tabula Isiaca* we find the figure of an animal compounded of the Goat (God) and Lamb (the

Messenger), with a mystic badge on the right shoulder, indicative of the Female or Holy Spirit nature. This is one of the most curious symbols we possess of the Unity which Jesus so constantly preached. This lion-like lamb symbolizes likewise the force and energy, with gentleness combined, which belong to each one of the Twelve. When you saw it as a lion, it had the aspect of a lamb: when you looked on it as a lamb, it had the majesty of a lion. It is one of the most ancient symbols of the Messiah. The Egyptians carved a lion at the foot of Horus-Apollo: a lion also stood beneath the image of the Sun in the Mithraic monuments of Persia. Hercules, who is a type of the Incarnation, is always represented with a lion's skin. So the Hebrew champions were styled אַרְאִלִּים, *Aralim*, lions of God; and *Areli* is the Light or Vision of God. *Gen.* xlvi. 16. So the Mahommedan Arabs and Persians in like manner call their military heroes lions of Alla. So Horus, or Orus, one of the Egyptian names for the Incarnation, opposed the Giant Rhœcus in the form of a lion. The reader can judge whether this Rhœcus is the Red Dragon. Porphyry tells us that the Priests of Mihr (commonly called Mithras) were surnamed *Lions*. So the Greeks had a festival called *Leontica*, in which the celebrants washed their hands in pure honey (the fruit of bees), to symbolize their desire to be pure from all things hurtful. One of the most celebrated symbols among the Persians, says Sir W. Drummond, was a Bee (*Apis*) entering the mouth of a Lion. This has a double meaning. 1. The Bee (God) entering the mouth, and inspiring the tongue of the Lion [the Messenger]. 2. A reverse of the symbols; the Bee, or Messenger, absorbed into the Sun, or God, who is typified

by the Lion—Saturn devouring his Son. So in the basement of Zeus's throne at Elis, which was called *Thranion*, or the support of the feet, there were golden lions. *Paus.* And we are told by Pausanias that Arri-phon (the Voice of a Lion) invented the Lernæan Mysteries, an allusion, probably, to Enoch or one of his priests. The Nara-Sinha Avatar of Hindostan is but the appearance of the Lion of the Naros, the Cabiric Messenger, on which the priests have invented a wild fable. See Part II., p. 471. So, in the theology of Burmah, there is a kind of lion which has a human head, but a lion's body. See Part I., p. 625. This kind is never seen but when a god [a Messenger] appears on earth. *As. Res.* vi. 237. See *post*, p. 364. The inhabitants of the Celestial Empire, called China, the Land of Lions, and under this name it figures as Ari-El, the Lion of God. And as the Incarnation was a Lion, so his mother was a Lioness; wherefore Cybele, Juno, Parvatti, (the Dove), Atargatis, Diana, all of them representative names for the Holy Spirit, are represented in ancient sculpture as sitting on, or accompanied, or drawn by lions. This Lamb-lion, in commemoration of whom white lambs were offered to the Sons of God (see Part II., pp. 168, 651) is immediately recognized by all in heaven as the true unsealer of the Divine Book; the One who shall open it; the divine key-bearer who shall unlock to man its sublime science. See Part I., p. 256. This power over the Seal possessed by the symbol of the Incarnation is alluded to by Orpheus in his hymn to Apollo [the Messenger]. Οὐνεκα παντος ἔχεις κόσμου σφραγίδα τυπωτήν. *Because thou hast the Seal which impresses all the world.* What seal is this but the seal of that Book (the Apocalypse) whose

influence over the destinies of man has been permanent since its revelation to the First Messenger? Connected with these seals, and in commemoration of them, may be mentioned this most curious fact, that in ancient Egypt, the most usual impression on *seals* and rings was the Scarabæus, or insigne of the Apocalyptic Messenger, the Seal-Opener. See D'Athanasî's *Researches and Discoveries in Upper Egypt*, 8vo, London, 1836. See Part II., p. 428. This is one of those innumerable incidents which perpetually crop up: which, if it stood alone, would be of the most material significance and proof; but which, taken in conjunction with so many hundred others to which I have directed attention, must bring conviction to the most sceptical, that this Book is the oldest writing in the world, and has influenced the mythologies of all peoples. And, if time permitted, or it were at all necessary, I feel positive that there is hardly a marked feature in the whole Apocalypse that might not be similarly illustrated by the antiquities and customs of all ancient nations a myriad and a myriad fold. There is a peculiar eastern beauty in this allusion to the seal. The Book is in reality the composition (heaven-inspired) of the Incarnation: it is, therefore, *his* book, and is sealed with *his* seal. Dr. Shaw, in his travels, tells us that all the letters and decrees of the Arab Sheikhs are stamped with their proper rings, seals, or signets (1 *Kings* xxi. 8; *Esth.* iii. 12; *Dan.* vi. 17, 18), which are usually of silver or cornelian with their respective names engraved upon them on one side, and the name of their kingdom or principality or else some sentence of the Korân on the other. See *Isaiah* xxix. 11, as to the sealing of a Volume like this. As the Messenger, therefore, is the lawful owner

of the Book, who but he is worthy to unseal it? And, as he has voluntarily descended from his heavenly home, and left the choirs of Archangelic Spirits, to take upon himself the diffusion of truth among mortals, and to subject himself for the time being to all the wretched necessities and humiliations of mortality, he is hailed by the seraphic host as a Martyr, whose sublime self-sacrifice renders him for the moment almost divine, and whose advocacy of religion amid discouragement and hostility is likened to the shedding of his own blood; for religion is the very life-blood of the blessed spirits. It is no wonder, therefore, that heroism of this august nature should be typified by the Lion. The magnificent statue of Rhœa, the Holy Spirit, which was erected in Babylon by Semi-Ramis, weighed a thousand talents of pure gold; it was seated on a golden throne, *with lions at the feet*, and at each side were Serpents of silver, which symbolized the Seraphim of this Apocalypse. On the famous stateres of Cyzicum the Great Mother was represented on one side and a *lion* on the other; this represented primarily God: secondly, the Cabir. Before the temple of Diana Eucleia, or the Renowned, the Mother of the Periclyte, says Pausanias, there is a lion of stone, which they say was dedicated by Hercules. *Bæotics* xvii. See Part II., p. 147. This symbolic name of Hercules came into Greece from India: it is Heri-Klo, the Saviour, 600. In the Gnostic theology, there is a vision of a *lion in Heaven with a human face; but this is not seen (as in the Burman theosophy) but when a god (an Incarnation or Messiah) is born*. The horns of this Lamb indicate royal power. In the Shanscreeet, from which the Saxon is derived, Lama and Lamb are synonymous. It was a title frequently

applied by Jesus to himself. This word Lamb is explainable in this wise: עילם, *Oylam*; עלם, *Olam*, like Amoun, means hidden time, or hidden in time—that is, the Lama, the Lamb of God, who is hidden until the Naros arrives, and the proper moment of his Epiphany is come. Lama means also in the Shanscreeet Agni, the Pure, which the Latins changed into Agnus, the Immaculate Lamb, and the Greeks, either without knowing what it meant, or more likely to deceive the common people, translated it Αρνειον, which is the origin of our Lamb of God. But this is AR (a lion), NEI (new), and ON (the Sun); and, therefore, it denotes a new Lion of the Sun, or a new Epiphany. From the Latin Agnus, I suppose, Agnes, the Chaste, is derived. Note, that the Buddhist name for the Incarnation is AL-LAMA, meaning the Lama of God. See also Part I., page 299. Lam-beth, the archiepiscopal seat, really means the Lama's House—so high was the pretension of the pontiffs who first gave it a name. L'Hama is the Pontifex Maximus and Lord Paramount of the Earth. See in the Index Hama. *Rahhel*, רחל, an ewe, means also Rah (Ray, Emanation, Sun); AL or El (God); in other words the Holy Spirit, the sun-like Ray, or Beam of Light, from the Eternal. But the incarnation or Messiah of this celestial ewe would be a Lamb—hence the word in the text. See *ante*, p. 215. *Ram*, רם, the High, was a primitive name for God, and Ram, Lamb, and Lama, are all primitive words. The Lamb mentioned in the text was not any one of the Twelve Messengers, but only a sacred symbol of the entire Twelve. The pregnant black ewe which, from the most early times was sacrificed in solemn silence to the Queen of Heaven, was in commem-

oration of this, for the Lamb is the offspring of the Ewe, and the black meant the mysterious veil of night and darkness, in which She, as the original medium of all things, was enveloped. It is the same symbol as the Black Virgin and Child. The Philistines, who were Egyptians by descent, raised a temple to this Lamb, as we are told in 1 Sam. vii. 11, where it is called Beth car, בֵּית כָּר, the *Temple of the Lamb*: it also means the Temple of the Sun. In allusion to this type, there was a place appropriated in the Temples of Greece which was called Σηκος, or the Sheepfold, in which the image of the God was usually erected. In the primitive Phœnician O signified a lamb or sheep; whence the Cymric O-en, the Cornish and Armorick, O-an, and the Irish U-an, corruptly for O-an, a lamb: the name subsequently given to the First Messenger, or Lamb of God, Oannes. The lamb's wool worn by academic Bachelors on their hoods, is a symbol of a new birth. So the salmon-coloured shot-silk linings and facings to their robes, which our English judges wear, allude to the fish symbol mentioned in Part II., p. 541, and to the coat of many colours, Part II., pp. 550, 684. In the Irish language *lambh* (pronounced *lauv*, a cognate of Hindu Aum), is a word having three significations: a *hand*, a *young sheep*, and a *cross*. In the Tartar language, of which the Irish is a dialect, it still retains this latter import, as appears from the following:—Ce qu'il y a de remarquable c'est que le Grand Prêtre des Tartares port le nom de *Láma* qui en langue Tartare signifie *la croix*: et des Bogdoï qui conquirent la Chine en 1644, et qui sont soumis au *Dalai Lama*, dans les choses de la religion, ont toujours des *croix* sur eux, qu'ils appellent aussi *lamas*.

Voyage de la Chine, par Avril iii, 194. After this Lamb the primeval men named the *agnus castus*, a shrub famous among them as a specific for the preservation of chastity pure and inviolable, and upon the leaves of which the Athenian matrons prostrated themselves during the feasts of Ceres: the primitive Virgin of Heaven.

3. In this stage of the representation, says Hurd, the spectacle presented for our contemplation is that of the whole array of the heavenly assembly, The Throne, the Sovereign upon the Throne, or rather one representing that sovereign: for the Apostle appears expressly to avoid speaking of the Deity as himself seen. The Rainbow above, the Seven Lamps, and the Sea of Hyaline, are all before the Throne; while the Twenty-four Ancients round about the Throne, and the four Living Creatures in the midst are singing *the new song*. An outer circle of myriads and myriads of Angels are offering their tribute of adoration to the Lamb, and all in heaven and earth and under the earth, and in the sea are ascribing praise to the Sitter on the Throne, and to the Lamb: to which ascription the four Living Creatures respond their Amen, while the twenty-four Ancients also responsively prostrate themselves in the act of devotion. Such is the appearance (wonderful as it is) which may be said to be presented by the *background* of the picture—a representation of the operation of elements of truth existing from all eternity. In the foreground in front of this assembly, and in the midst of these hallelujahs of every living thing, the Lamb (the Champion) is seen, possessed of the Book, and about to open the seals thereof. The process of this opening, with

the several exhibitions consequent to the breaking of each seal, constitutes the remaining action of this Mystic Drama: interrupted occasionally by the introduction of a chorus in the Voice of some friendly interpreter attending the Apostle, the only privileged mortal permitted to enjoy the spectacle: thus privileged, however, as we find from his own testimony, for the sake of those for whose edification he is directed to commit to writing an account of the extraordinary scenes passing before his eyes. But the Apostle is not to be considered the only witness taking an interest in the representation. The immense assemblage just now described constitutes itself an innumerable multitude of spectators. A portion of the heavenly host are sometimes represented as taking part in the scenes exhibited; but whether actually engaged or not, the whole multitude, with the Ancients and the Living Creatures, must be supposed to be anticipating the several developments with eager expectation, and to be contemplating the scenes presented with the most intense interest.

4. The picture presented, adds the same writer, is analogous to that of the opening of the court of a monarch upon some extraordinary occasion: such as that perhaps of unfolding the views of the Sovereign with regard to an object of great importance. The monarch is seen upon the throne, the different functionaries occupy their respective places. The whole arrangement of the monarch's administration is represented; but the declaration of his intentions is something for which the assembly is in anxious expectation. Just at this moment, when all is prepared for the intended announcement, the Apostle is admitted as a privileged spectator, having an interest,

perhaps, more than he is aware of in the matters about to be made known: but at the same time having only an indistinct or vague idea of their nature and character. As such a spectator he records what he sees with precision and fidelity: not, as something which he fully understands, but as something which in due time will explain itself. Occasionally, the friend by whom he obtains admittance to this extraordinary representation, and who is supposed to be ever at his side, gives him a few words of explanation: but this explanation itself is part of the Vision, and like other parts requires interpretation; and this by the same uniform rule, as if a stranger were introduced into the court of some foreign prince by some privileged officer, as a highly favoured individual, to witness an important transaction about to take place in reference to the government of the prince's own subjects. The language of the court is the language of the country, and the language of the friend attending the stranger is the language of the country also. The explanations of this attendant, therefore, as well as that which is said in the assembly, are in the same foreign language, and are to be translated by the same rules. *Hyponoia*, pp. 23, 24. The whole scene, he continues, reminds us of some of the splendid tournaments formerly given by sovereigns as spectacles to their subjects, and to the representatives of other nations. On these occasions it was customary for a single Champion to defy the assembled multitude to produce an antagonist worthy or capable of competing with him in a trial of strength. The challenge was given by a herald proclaiming with a loud voice: the whole multitude were in a state of eager anticipation until the

opponent made his appearance. We may easily imagine the disappointment of the assembly if, after repeated proclamations of the herald no competitor presented himself. See Part I., p. 63. Note, that the Great Council here described is that commemorated in the Greek churches. See Part II., 248.

5. The appearance of this Champion-Lamb, as may be supposed, causes the greatest joy in heaven. The Four Splendours, the Twenty-four Ancients fall before him and chaunt a new song. In this phrase of *a new song*, doubtless, originated the mythos of certain olden theologies, that when Zeus had expelled Saturn—that is, when the new Messenger had overthrown the corrupted religion of his predecessor, Apollo, mantled in a purple robe, and covered with laurel, sang to his harp a new song amid the Celestials, and celebrated the glorious victory. But this hymn of praise was felt to be insufficient for so mighty a self-sacrifice. Every creature in the Universe arose, and joined in the triumphal thanksgiving. Every creature in the universe, that is every life, everything that has life, joins in chorus; a doctrine co-eval with the first ages, but wholly unknown to the narrow-minded sects of Paulite or Jewish Christians, by one of whom this very doctrine is commonly supposed to have been put forth in the text. This is the pure Indian belief. The Hindu, says Colebrooke, worships or recognises as God the Being who is manifest in the Sun, Him who is apparent in Lightning, in the Ethereal Elements, in Air, in Fire, in Water, in *a Mirror*, in the Regions of Space, in Shade, and in the Soul itself. In this place note also that the very spirits of the Twelve Messengers that were to come are, by a magnificent

figure, described as actually present in this sublime scene; and with a majestic boldness that seems as it were the direct inspiration of God himself, the Prophet adds to the Twelve the myriad spirits of those *who were yet unborn upon earth*, but who were destined to be their followers, and whose souls joined, as it were by anticipation, in this hymn of praise. This is the pantheistic creed, which all the orthodox rank with atheism, simply because it says that Jesus was not the Infinite One. We meet with pantheism, says one of its arch opponents, the Rev. Mr. Pearson, in the speculative philosophy of the ancient world. It has been the faith of millions in India from a remote antiquity down to the present day. This was substantially the doctrine of the Eleatics. Zeno, says this gentleman, the most distinguished philosopher of this school, maintained that there was but One real Existence in the Universe—a very wicked belief truly! And he further defines it thus: The finite is an emanation or portion of the Infinite. *The Universe is comprehended in God. Men's souls are divine. Every man is an incarnation of Deity. All existences are in God and God is in all existences.* If a man were commissioned to define a Creed which should be as grand, universal and divine as God himself, he would probably define it thus; yet this reverend gentleman sees in it nothing but positive abomination. He appears to have the same notion of Light that a mole has, namely, to be incapable of seeing or understanding it. Note the boundless universality with which this song embraces all existences, even to those in the sea. This does not mean simply fishes, but the intelligent inhabitants of the many water-spheres who are of the nature of man, and like him manifest the

various powers of God. To an inhabitant of a fire-sphere man himself must appear to be a sort of fish; for he really lives on and in water, the surrounding air being nothing more than water highly rarified, and if he ascended into purer air, he would be suffocated, exactly as a fish is when he is on the land. All the spheres in the Universe are filled with life, that is, life personal. The opponents of Pantheism say that it leads to Atheism, because it denies a future personality or individuality. It does no such thing. Men on earth, angels in heaven, archangels in the upper spheres, have all a distinct personality, just as the thousand blossoms on a tree have, but they are still parts of the tree. This is true Pantheism; but the priests, as usual, misrepresent it, and falsely say it means annihilation after death. See Part II., page 185. The celestial song contained in this embodies likewise the conception of what the Messenger of God should be. The whole Universe united to chant it, because the Revelation was for all; countless millions of every species of life joined in the adoring hymn. The learned Origen was a pantheist, and preached the transmigration of the soul, and that the stars were filled with life, which makes Photius say of his essays, that they are full of impiety and too absurd, *Biblio* 10. So the followers of the Eighth Messenger declare that all things, animate or inanimate, the Mountains, Rocks, Seas, Rivers, Trees, Plants, Herbs, etc., perpetually serve and worship God after their manner. See Part II. 251. In Psalm cxlviii., this sublime chorus is alluded to in language that as clearly proves Pantheism as it is possible for language to do. *Praise ye the Lord; praise ye the Lord from the heavens: praise Him in the high places.*

*Praise ye him all his angels; praise ye him all his hosts. Praise ye Him, sun and moon: praise Him all ye stars of light. Praise Him, ye heavens of heavens: and ye, O waters that be above the heavens. Let them praise the Lord: for He commanded and they were formed. He hath established them for ages of ages: he hath made a decree which shall not change. Praise the Lord from the earth, ye dragons and all deeps: Fire and hail, snow and vapours: stormy wind fulfilling his words: mountains and all hills, fruitful trees and all cedars: beasts and all cattle; creeping things and flying fowl; kings of the earth and all peoples: princes and all judges of the earth; young men and maidens; old men and children, let them praise the name of the Lord, for his name alone is excellent, his glory is above the earth and heaven. This glorious Psalm, which is Hindu not Jewish, might well convince the opponents of pantheism, or the universality of God, and those who ridicule his identity as a Father with all his creatures, if indeed they were open to conviction. All creation is here sublimely imaged as in a state of profound devotion, waiting for the grand developments that are to follow the unsealing of the Mystic Volume of the Most High. The whole is near akin to the impassioned language in which Apuleius invokes Queen Isis, the Holy Spirit. *The archangels reverence thee, and those in the realms beneath attentively observe thy nod. Thou rollest the heavens round the steady poles. Thou dost illuminate the sun, thou governest the world, and treadest on the dark realms of Tartarus (the terrestrial). The stars more responsive to thy command, the divine ones rejoice in thy divinity: the hours and seasons return of thy appoint-**

ment, and the elements reverence thy decrees. See Part II., page 319.

6. An Indian Purana thus describes the Epiphany of the lotus-eyed, the Messenger, the protector of the earth: On the day of his birth, it says, the quarters of the horizon were irradiate with joy, as if moonlight was diffused on the world. The virtuous experienced new delight, the strong winds were hushed, and the rivers glided tranquilly. The seas, with their own melodious murmurings, made the music, whilst the Spirits and the Nymphs of Heavens danced and sang; the gods walking the sky, showered down flowers upon the earth, and the holy fires glowed with a mild and gentle flame. At midnight, when the supporter of all was about to be born, the clouds emitted low pleasing sounds, and poured down rain in flowers. *Vishnu purana*, 502. See Part II., page 177. See also Virgil's Fourth Eclogue and Ovid's description of the Golden Age.

7. The new birth in the Naronic Cycle was called by the Druids Rhuvawn Bevyr, or the Splendour of the Sun, born again; and the Apocalypse, or new Revelation of the Messenger, was denominated Cadeiriath Saidi, or the language of the Chair of the Omnipotent Ones. If we compare the ideas just cited as those prevalent in India and the Roman Empire, with those which represent the joy of Nature at the birth of Buddha, and observe the analogies between both and the prophetic parts (as they are called) of the Old Testament, we shall see their identity. No one assuredly will suppose that they are copied from each other—all come from one original source, the Apocalypse. The ten thousand sakwalas, we

are told, trembled at once; there was in each a præternatural light, so that they were all equally illuminated at the same moment. The blind from their birth received the power to see; the deaf heard the joyful noise; the dumb burst forth into songs; the lame danced; the crooked became straight; those in confinement were released from their bonds;* the fires of all the hills were extinguished, so that they became as cool as water, and the bodies of all therein were as pillars of ice; the diseases of the sick were cured; all beings forgot their enmity to each other; the earth opened, and fountains of water sprang up in various places; the flight of the birds was arrested as they passed through the air; the stream of the rivers was stopped, as if to look at Boodhesat [the Wisdom-Messenger of Purity]; the waves of the sea became placid, and its water sweet; the whole surface of the ocean was covered with flowers; the buds upon the land and the water became fully expanded; every creeper and tree was covered with flowers from the root to the top; the rocks abounded with the seven species of water lilies; even beams of dry wood put forth lotus flowers, so that the earth resembled one extensive garden; the sky was covered as with a floral canopy, and flowers were showered from the heavens. *Hardy's Manual of Budhism*, page 143. It was in commemoration of this that the ancient Indian festivals of Iao and Huli, and the Saturnalia, which the Seventh Menu copied (see *ante*, page 75), were invented. The Persians have still a memorial of it in the Naurutz, or Naros holiday, in allusion to which also, though in a way that to the uninitiated never

* See Isaiah xl.4; xlii. 16, 18; xlv. 2; xxxv. 5, 6; xxix. 18; Luke iii. 5.

could be manifest, the boat of glass, or crystal crescent, under which the Druids symbolized the Holy Spirit in their mystic rites, represented the Moon *when six days old*. *Davies' Mythology*, 277.

8. The reader has of course noted the concluding image contained in this section, in which the promised Messiah is called the Flower of Issa. In this phrase perhaps, originated the symbolism of the Messenger, by a Lily or Lotus, the flower Nerio, a Branch, an Apple blossom, a Rose, etc.; and hence Orpheus, who was well acquainted with the Apocalypse, calls Bacchus ἱερὸν ἄνθος , the Sacred Flower. *Hymn*. See Part II., pages 106, 152. In strange allusion to this the Druids called the Holy Spirit *a Woman composed of flowers*: as if her main design was to bring forth the Messiah Flowers. See *Davies' Mythology*, page 263. The reverend author admits that she was the Genius of the Rainbow. Hence in all their sacred rites, flowers were introduced, as they always have been in the east; and the choristers who sang the sacred hymns, were called *Beirdd a blodeu*, or Singers with flowers. *Davies' Mythology*, 278. They called the Holy Spirit a Tree of pure gold, *Pren Puraur*—a name afterwards given by them to the Apocalypse; they also called it *Awen*, or Inspiration.

SECTION VIII.

The Holy Spirit of God and the Red Dragon.

1. Now for the first time the Prophet sees the most splendid of all spectacles—the Virgin Spirit of God—in the Hebrew, עַלְמָה , *Almah*, that is Virgin, one who has

never been even seen by a man. See Part I., page 96, Part II., 537, 551, 556, 614. She it is who sends forth the Incarnation at the appointed time: she is clothed with the sun; the Sun and Moon being types of the male and female principle, which has formed a distinctive mark of every religion. To each chapter of the Koran is prefixed her name ALM: these letters also signify AL, God, and M, the initial of the Prophet of God, which when final is likewise the numeral 600. Mohammed alluded to his descent in these words: "The sun never riseth until it hath saluted me." In curious conformity with this name *Almah* was the legend of *Bona Dea* at Rome, a title of Ceres, and so famous for her chastity, that she never went out of the women's apartments, her name was never heard in public, *nor did she ever see, or was she ever seen by a man*: for which reason no man was allowed to enter her temple. Her sacrifices were performed only by matrons, and no man was ever permitted to enter her temple; it was death to any who should be present. Priapus, the Genitor God, was called *Bonus Deus*. It was the ancient opinion, says the learned Inman, that so long as a woman remained a Virgin, she was not only fit to be, but really was a dwelling-place for the Holy Spirit. *Ancient Faiths*, p. 365. On this the order of Vestals and Nuns was founded. The tower on the head of Cybele, as the Holy Spirit, indicates her impregnable chastity: also the four-sided City of God, in Section 66. Connected with this also was the old Arab worship of the four-sided stone, Bra-Chthan, in which the creative Br is read. Note that the Apollonic tripod on which the priestess sat when she was inspired to deliver oracles, was called ὄλμος, Holmos; the word also meant

mystically a cup. See Part I., page 96, Note 3. So the Cauldron of Ceridwen was said to have been warmed by the breath of Nine Virgins—the Nine Messiahs. In the primal ages all sacred hymns were supposed to have been inspired by them. In the Irish Ailam and Ailim means *to nurse*. The Greeks knew not the word Alma. This word means Al, the Preserver, and Ma, Mother: it might thus mean Aleim, or AO, as well as the Preserving Mother, Venus, the Holy Spirit. I think in this case no one can doubt that the עלמא, *olma*, of the Phœnicians and the עלמה, *olme*, of the Hebrews, which both mean Virgin, were the same as the Latin Alma, and that Aleim was a cognate. The Om or Aum of India is evidently the Omh of the Irish Druids, which means *He who is*. It is a very curious circumstance that in almost all etymologies, when probed to the bottom, the Celtic language is found along with the Hebrew, and that so many Hebrew radicals are found in Shanscreeet. But these radicals are in fact primitive words. I have already shewn that she was called Hel-En; and Ptolemy Hephæstion says that this was Echo, that is, the Divine Voice of the Deity, whose laws and counsels she repeated. See *ante*, page 296. So the Elm Tree (*Ulmus* in Latin, *Ailm* in Irish, a cognate of Alm, Alma, Umma, Aleim, and Aum, and from which *Alumnus*, a Nurse, comes) was anciently like the Oak, Ash Tree, Vine, and Fig, a symbol of the Holy Spirit. Note that the fruit of the Fig Tree resembles in shape the virgin womb, which was probably the origin of the symbolism. See Part II., p. 616. In the Hebrew, לעלמא, *le olma*, or *alma*, means the Everlasting; and *Alma Mater* not only means the Beautiful, but also the Virgin Mother. The moon beneath

her feet is typical. The moon assumes a boat-like or crescent shape; hence the symbol of the Yona, יוֹנָה (the *Dove*), the *Magna Mater*, &c. She is called in India, *Padma*, or heavenly lily. By the Hindus the Incarnation is called *Surya-ban*, or Child of the Sun, and sometimes *Chandra-ban*, or Child of the Moon, because, when the Sun and Moon conjoin in the *Naros*, the Messiah is conceived and sent: because also, like the Sun, he dispels the five-fold ignorance which in their theology wraps the unbelieving—1, obscurity; 2, illusion; 3, extreme illusion; 4, deep gloom; 5, utter darkness. In these five phases the whole of the Petro-Paulite world may be said to be now enveloped. The Christian tribes are, in fact, more entirely ignorant of the real nature of God than those who are in dense paganism: each may truly say to each, *Princeps vester est Satanas!*

2. גן. *Gn* in Hebrew means a *chaste woman*, as well as a *garden*.* Compare Song of Solomon, iv. 12. *A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed*; upon which Ginsburg's note is as follows. The trees of Lebanon, he says, referred to at the end of the last verse suggested this beautiful metaphor of a Garden under which the shepherd describes the unsullied purity and chastity of the Shulamite. Gardens in the East were generally hedged or walled in, to prevent the intrusion of strangers. *Is. v. 5; Joseph De Bell. Jud. vii.* From this arose the epithet of closed garden, for a virtuous woman shut up against every attempt to

* The κηπος, or *hortus muliebris*, was the Female Principle herself, under a very natural symbol: in the Tower, on the other hand, *Arboris antiquæ Numen venerare Ithyphalli*, the appropriate guardian of the κηπος. *Nimrod* i. 128.

alienate her affection. The contrary figure is used in viii. 9: there, accessibility is described as a door, *i.e.*, open to seduction. A “sealed fountain” is another metaphor to express the same idea. The scarcity of water in arid countries renders fountains very valuable. To secure them against the encroachments of strangers, the proprietors formerly fastened their fountains with some ligament, and the impression of a seal upon clay, which would quickly harden in the sun, that would soon dissolve wax. This mode of rendering pits safe is found in Dan. vi. 18; Matt. xxvii. 66. A fountain sealed in this manner indicated that it was private property. Hence its metaphorical use to represent chastity as an inaccessible fountain. *Inman, Ancient Faiths, &c.*, 52. See Part I., pp. 270, 325. Hence the peculiar fitness with which, in ancient mythology, the Holy Spirit has ever been likened to a Garden and a Fountain of pure waters; hence also one of the names for the Apocalypse was Waters of Awen, or Inspiration. The phrase “my sister,” used in the Canticle, must not mislead: for the Holy Spirit, the firstborn Daughter of God, is the sister of all the spirit essences that subsequently emanate from Him. The same idea prevailed with the Druids. See Part II., p. 111.

3. The primal emanation of this Holy Spirit is thus grandly described by one of the Hindu sacred writers, in words that well might make an European blush for the mean and miserable conceptions to which he is accustomed. I take it from the Skanda Puran. Skanda thus replied to Agastya: Of depth mysterious is the question which thou hast now asked; but I will explain to thee the subject in the same manner as Shiva formerly com-

municated it to Parvatti, the Mother of the Universe. At the time when all things then, said Shiva, moveable and immoveable were annihilated, a universal darkness reigned; and neither sun, nor moon, nor stars, nor planets existed; nor day, nor night, nor ether, fire, air, water, and earth. Nature remained unanimated, and the heaven was devoid of radiance; and sight, hearing, smell, taste, and touch were become powerless. In the midst of this darkness, impenetrable to a needle's point, Brahm, the Sole Existing Essence, Immaterial, Indescribable, Infinite, Imperishable, reposed. That Being, not subject to action or passion, exempt from qualities, without beginning and end, omnipotent, omnipresent, becoming apprehensive, said *Brahm* is; and, displeased with his solitariness, a wish for duality arising in his mind, He, though devoid of form, in sport, imagined a Form; and instantly *was produced from his own essence One possessed of all divinity*; the Universal Form, the Universal Cause, the Universal object of sacrifice and adoration; Immaculate and Resplendent in beauty; and then Brahm became again invisible. *That form, O my beloved! am I*, whom sages name the *lord* of priority and posteriority; Pradhan, Prakriti, Maya, the most excellent possessor of the three qualities, the universal *mother*, and the cause of all mutations.

4. The Greek mythos of the first Woman, meaning the Holy Spirit, evidently flows from the same source as this Indian puran. Prometheus, says Higgins, formed the First Woman, for the formation of whom he stole *fire from heaven*, &c., &c. The word Prometheus is the Shanscreeet word Pramatha, or Pramathas, which comes from Pra Mat-he-isa, which, coalescing according to the

rules of Shanscreeet Grammar, form Pramathesa. Now, Pra is the Siamese Bra, creator or former; Matha is Mati, in the Bali language, mother; desa is Isa, or Iscah, or Isis—the whole meaning Maker of Mother Isis. It is no small confirmation of what I have said, that Prometheus, the name of the *Greek* God, is *Shanscreeet*, as is also Deucalion, his son [that is his priest]. Sir S. Romilly mentions an odd citation of Diderot, who quotes Bacon as having said: *Causa finalis est Virgo, Deo sacrata, quæ [qui] nihil parit*. Was this Virgin the Holy Spirit? Is not the *quæ* a misprint for *qui*?

5. On the forehead of this Mighty Spirit are seen symbols of the Twelve Messengers: appropriately placed there, as their birth-place is in holy Wisdom, and the works of Wisdom they do. These are the Ten Indian Avatars—two of whom having appeared twice, the Seventh and the Ninth, who were one, and the Eleventh and Twelfth, who also were one, the double six is thus made complete. In Captain Cook's Second Voyage we find an account of an aboriginal temple in Easter Island, in which we find traces of these Twelve Messengers. On the east side, he says, near the sea, they met with *three* platforms of stone work, or rather the ruins of them. On each had stood *four* of those large statues, but they were all fallen down from two of them, and also one from the third; all, except one, were broken by the fall, or in some measure defaced. Mr. Wales measured this one, and found it to be fifteen feet in length, and six feet broad over the shoulders. Each statue had on its head *a large cylindric stone of a red colour* [a tongue of fire] wrought perfectly round. The one they measured, which was not by far the largest, was fifty-two inches high and sixty-six

in diameter. In another place, he adds: This side of the island was full of those gigantic statues before mentioned; some placed in groups on platforms of masonry: others single, fixed only in the earth, and that not deep, and these latter are in general much larger than the others. Having measured one which had fallen down, they found it very near twenty-seven feet long and upwards of eight feet over the breast or shoulders; and yet this appeared considerably short of the size of one they saw standing: its shade, a little past two o'clock, being sufficient to shelter all the party, consisting of near thirty persons from the rays of the sun. In each of the four corners of the Isiac Table was a Rose of Twelve petals—the Holy Spirit with her Twelve Incarnations. See the print of it in Montfaucon. Note that the cylindric or phallic stone mentioned above may convey the same idea as the modius or measure on the head of the Egyptian statues which also indicates productiveness: for it was in a vessel of this kind that corn was formerly measured: it is *cup* shaped, signifying that it contains the *waters* of the universe, and it also shows the receptacle in the *ship* into which the *mast* fitted.

6. The First Messenger now sees Evil personified as the Dragon, which is always ready to destroy the Incarnation. The fiery red colour indicates the blood which in his ferocity he spills: his head and horns his immense power, the dragon-form his destructive nature. This symbol is susceptible also of an interpretation deeply subtle and philosophic, according to the oriental theosophy, which puts to the blush the modern vulgar notion of a devil. This dragon is Typhon, or Maha-Deva, which is *Time* in its destroying capacity, for time weakens the

force of the Beautiful; corrupts Truth and Wisdom, and is, therefore, in its nature an evil. This Time was symbolized sometimes by the obelisk and column which mark by their declining shadow his progress through desolation, and by their phallic form and decorations signify his everlasting regeneration. It will be seen that both interpretations are really one and the same. This Dragon declares war against the Holy Spirit, who calm and beautiful as the Moon on a troubled night shines still serenely amid the warfare. It is curious to note how, among the peoples of the most remote antiquity, the tradition of this remarkable mythos still remains. Whenever they see *an eclipse of the Moon* they believe it is occasioned by the approach of a Dragon seeking to devour her, and they raise the most hideous noises to frighten him away. Than this there is probably no more wide-spread or primitive superstition in the world—it could only have arisen from some remarkable religious truth which was generally promulgated though its meaning was concealed. Taken in connection with the numerous other facts which I have narrated, it must convince the most sceptical of the antiquity and genuineness of the Apocalypse.

7. From this Dragon, says Vallancey, depicted on the ancient celestial globes certainly arose the poetic fiction (what poetic fiction? I never heard of any) of a contest of the Moon and Dragon in time of an eclipse. But how the same idea of an eclipse prevailed with the Chinese, the Japanese; the savages of North America, and the inhabitants of Peru; for all attribute an eclipse to a contest of the Moon with a Dragon, let others account for, I cannot. *Collectanea*, vii. 64. And it cannot be accounted for, except by reference to the most ancient book in the

world—the Apocalypse—in which it is first found as above. This combat with the Serpent that cast water out of his mouth like a flood, was commemorated in the mythos of Hercules in conflict with the Hydra. It has also suggested the numerous ancient gems of Cadmus [the Messenger] warring with the Dragon. The episode was beautifully represented in the Mysteries, and it gave birth to the fable of Medea (Metis, Wisdom) flying with her son in a chariot drawn by seraphims or Winged Serpents. This Medea is said to have been the daughter of Neæra (the Naros). See, *ante*, 135. Md in Medea, Midas, Medusa, Mohammed, and other cognates, always conveys a sacred allusion.

8. We find the same idea everywhere. When an eclipse occurs in the Nicobar islands the people beat all their gangs with the utmost violence, and hurl their spears into the air to frighten away the demon who is devouring the celestial body. No superstitious notion seems to be so widely prevalent as this. The Burman tradition which gives to this Red Dragon a human form, is in accordance with those of other empires. They symbolize him as the planet Rahu, which gives no light—that is, he is a lapsed or fallen Spirit no longer clothed with heavenly brightness—and on this account he is not visible to mankind. His height is 48,000 pizana. When this monstrous and foul planet, who is a Nât, is inflamed with envy at the brightness of the Moon, he descends into her path, and draws, or rather takes, her into his mouth; but he is soon obliged to disgorge her again. In this manner they explain an eclipse, making the duration of the eclipse depend on the time that Rahu retains the planet in his month. In addition to this they relate a legend which has evident

reference to the attack made by this Spirit of Evil against the First Messenger, and against all his successors. It is said that the King of the Dragons saw the first Divine Being that appeared on this earth, and that he will also see the last; or, in other words, that his life will be equal to that of the earth of mortals. It is also said of this King of the Dragons that he always sleeps at the foot of those mountains from whence the river Casse springs, and *that he only awakes on the appearance of a new Celestial*. That is, when any being has arrived at such a degree of merit as to deserve to be declared a god, he eats rice which has been boiled in a golden goblet: he then, in order to give a proof of his divinity, throws the goblet into the river Casse. The goblet swims up against the stream till it arrives at the place where the King of the Dragons sleeps. There it strikes against the rock, and makes a noise until the king awakes. *As. Res. vi. 205*. Wild as all this is, it presents the blurred features of a primeval tradition, yet one that is founded on that imperfect glimpse of the Apocalyptic teachings which the priests have always given.

9. The ancient Chinese tradition is evidently the offspring of this section. In the time of Tienhoang, it says, the son of Puoncu, a celestial Spirit passing about in all directions, gradually introduced civilization and softened the native ferocity of man. This was the more easily affected since the Great Dragon which disturbed the whole world by confounding together heaven and earth had been slain. For, after his destruction, matters were arranged each according to its proper rank and dignity. *Martin, Hist. Sin. i. 16*. In Beekman's *Voyage to Borneo* (London, 1718) we read as follows: We sat

very merry till about eight at night, when preparing to go to bed we heard on a sudden a most terrible outcry, mixed with squealing, hallowing, whooping, firing of guns, ringing and clattering of gangs or brass pans, that we were greatly startled, imagining nothing less but that the city was surprised by the rebels. I ran immediately to the door where I found my old fat landlord roaring and whooping like a man raving mad. This increased my astonishment, and the noise was so great that I could neither be heard nor get an answer to know what the matter was. At last I cried as loud as I possibly could to the old man to know the reason of this sad confusion and outcry, who, in a great fright, pointed up to the heavens, and said, *Leat joo Shatan dea Macon Boolon*—which signifies, “Look here! see the Devil is eating up the Moon.” I was very glad to hear there was no other cause of their fright but their own ignorance. It was only a great eclipse of the Moon. See Part I., p. 246.

10. In the Northern Mythology we have the same mythos, evidently borrowed from the Apocalypse:—

Eastward sat the crone
 In the Iron wood,
 And there brought forth
 Fenrir's offspring.
 One worse than all,
The Moon's devourer
In a Demon's guise.
 Filled shall he be
 With the fated lives:
 The god's abode
 With the red blood shall stain.

Then shall the summer's
 Sun be darkened,
 All weather turned to storm.

Voluspa. Str. 32, 33.

11. Note, also, how another glimpse of the Past reveals a part of the Apocalypse. Thus, in the Dionysiac festival, which was but a part of the Eleusinean Mysteries, the first great spectacle presented was the onslaught on Bacchus by the Giants, and his miraculous escape, which was simply the flight of the Holy Spirit here described, with her child, and the attack made on both by the Scarlet Dragon. To mark their hatred of this Red Dragon the Egyptians sacrificed to Osiris red-haired men, whom they believed to be animated by a portion of his spirit and malignity. The custom is said to have been introduced by Busiris, who lived more than 1,000 years before the foundation of Rome. Manrique witnessed at Arracan a splendid religious ceremonial of the Spirit Paragri (Michael) eleven palms high, and made of solid silver, trampling under foot a bronze Serpent covered with green scales. Here is a plain allusion to the Apocalypse: but nobody can suppose that they had the fabricated copy. Note, that Judas was, by tradition, red-haired—a red dragon. In Dampier's Account of the Philippines a banner is mentioned resembling this Mexican device. About ten o'clock, he says, the Sultan came aboard in a very neat prow built after the Mindanao fashion. There was a large white silk flag at the head of the mast, edged round with a deep red for about two or three inches broad, and in the middle there was neatly drawn *a green Griffin trampling on a winged Serpent* that seemed to

struggle to get up, and threatened his adversary with open mouth, and with a long sting that was ready to be darted into his legs. In the Hindu theology this Evil Essence is said to have drawn over to rebellion *one-third of the Spirits* [one-third of the Stars of Heaven] as mentioned in the text. *Holwell*, ii. 66. This incident is also represented in a gem published in D'Hancarville, i. 36, where Michael is represented riding in a chariot drawn by four fiery horses: in his right hand he holds the lightnings, and in the left a cruciform wand or sceptre: the dragon-ending angels are crushed beneath his trampling chargers, and seem as if overwhelmed with agony and despair. See *George and the Dragon*, Part I., page 299; also for an elucidation of part of this section, Part I., 326.

12. After this follows an allusion to the first lapse of celestial spirits, which I have explained in Part I., p. 40. The Man-child is the Incarnation. By biblical commentators it has been applied to Constantine, one of the most false and wicked of men, and who certainly was *not* "caught up to God." He murdered his own son, the heir to the empire, and had his wife stifled on a groundless suspicion, of which his conscience accusing him, says Count Zosimus, as also of violating his oath, he went to the pagan priests to be purified from his crimes, but they told him that there was no kind of lustration that was sufficient to clear him of such enormities. A Spaniard named *Ægyptius* very familiar with the court ladies, being at Rome, happened to fall into converse with Constantine, and assured him that the Christian doctrine would teach him how to cleanse himself from all his offences, and that *they who received it were immediately*

absolved from all their sins. Constantine had no sooner heard this than he easily believed what was told him, and forsaking the rites of his country, received those which Ægyptius offered him. *Hist. Book ii.* Here we have in his true colours Constantine the Great, the guardian angel, the chosen child and champion of the Papacy, and the bestower on it of so many ill-gotten gains (2).

13. We next read that the Holy Spirit was borne away. In the primeval mythology of Egypt, this text was symbolized by Isis (the Holy Spirit) dropping a sheaf of corn (the Messenger) as she fled from Typhon (the Dragon) who scattered it over the heavens as he continued to pursue her; that is, all the efforts of the wicked tend but to promote and strengthen Truth. *Ædipus Judaicus*, p. 67. Those who call the woman Christianity, and Jesus her child judge wrongly; for Christianity did not bring forth Jesus! will they then say that the woman is the Jewish church? this they cannot be brought to do. The Man Child is to rule with an iron sceptre, that is, by the laws of God, which are as inflexible as iron. The Woman, that she may be out of all danger, is borne away into Hermon *הרמון*. This was a lofty mountain, the Mountain of the Lord, to which the Splendid Spirit departed away from the machinations of the Evil-doer; mystically she was named thenceforth Alma, or the Hidden, as well as Harmonia. The common version “wilderness,” is absurd. In Amos, this mountain is called *הר מונה* *Er-Mune*, or Mountain of the Moon. Aquila renders this *Montem Armona*. Theodotion, *Montem Mona*. The Seventy, *Montem Remmam*, on which Bryant observes; Even the Remman (Pomegranate) of the Seventy is a transposition for the true name for Arman.

The word mystically alludes both to the Moon and Hermes, and the Pomegranate, all connected with the Holy Spirit; and when the Druids chose a place for their most Holy Mysteries, they called it, in commemoration of the Apocalyptic name, Mona. Hermon, says Bryant, in Hebrew means sprung from a serpent. Armonia, אַרְמוֹנִי, means also the Fortress of Yah, or God: it has relation to עֲנֵג, *yoneg*, delight. Hadad דָּדָד means emphatically ONE: as Had-ad Rimmon, דָּדָד־רִמּוֹן, it means the Duad, God and the Pomegranate, or Holy Spirit. Pausanias mentions that in the neighbourhood of Hermione was a Temple of Sar-Apis and Isis within which were celebrated the ineffable Mysteries of Da-Mater. *Corinth.* p. 193. But Sar-Apis was the Man-Child. It was from this Hermon having thus become the nursing cradle of the Heavenly Messenger that the word Harmonia, or Harmony was derived; it was deemed appropriate to connect with such a name the celestial music of truth and beauty which the Messenger so preserved was afterwards to waft over the souls of mortals. Ἀρμονίαν κοσμοῖο κρεκῶν φιλοπαιγμονι μολπη; Sounding the harmony of the Universe in delightful melody *Orph.* x. 7. See Part II., p. 112, also, *ante*, p. 166. The ancient theosophists, says Nimrod (i. 133), concluded that

From Harmony, from Heavenly Harmony,
This universal frame began.

And hence also perhaps the mythos of the Nine Muses.

14. To this incident, likewise, in some measure may be traced the sacredness assigned to mountains and caverns. It was in a cavern that Hercules (the Sun, also the Messenger) found Echidna, the Holy Spirit,

when he travelled through Hu-laia, the land of Hou or God. *Herod.* iv. 9. Echidna is a compound of the primitive *Ch*, or *Chi*, X, the Universal: *Id*, the Apocalyptic name for God: and *Nh*, ך, *Anima*, the Holy Spirit. So the Sibyls who symbolized the Holy Spirit always gave their oracles from caverns. See Part I. page 246. And the Nine Sibyls conveyed the same idea as the Nine heavenly Muses. In this mountain the Holy Spirit was to abide 1260 days, three years and a half,—an indefinite period, frequently mentioned in the Apocalypse. The year consisted of but 360 days when this Apocalypse was written; had it consisted of 365, the number of days in 3½ years would have been 1277½. The divines who fancy that this Apocalypse was written after the Julian era, when the year was settled as it is now, can never get out of this difficulty; nor do they attempt to do so, except by gravely ignoring the fact, or pretending that it is a lunar year, which is *not* 360 days. It is an incontrovertible proof of the vast antiquity of the work, for the year of 365 days had been known all over the world for hundreds of years before Ioan. The learned reader cannot require to be informed that the primitive year was 360 days, the period mentioned in the text. At Ken-Ra, in Cashmere, one of the most early populated kingdoms, there were 360 fountains dedicated to the Sun: each one indicated a day. The 360 XOA at the Holy Sepulchre of Osiris, in the Sacred Field, intimated that homage should be offered *every day in the year* to the Arghaic son of AO, the Messiah, marked with the X, +, or T. The learned Abbe Cape-ran says that Osiris was called Osirosis and Aorosis. He adds that it is the Persian Aoromazis. Thus we

perpetually find the primeval name, AO, which I feel sure that such a Jew as the imaginary John never heard of. See Parts I. and II., *passim*. In one of the Hindu hymns which we find among the so-called psalms of Da-Oud, we read: The *dew* of Hermon (the Holy Spirit) descended upon the mountains of Zion—for there Iao commanded the blessing—life for evermore. *Psalm cxxxiii*. This dew was also *Hermes*, the Messenger of Heaven: identified with his Sacred Mother; a portion of the Male-Female mysticism. Nork (*Bibl. Mythol.*) says, the Woman clothed with the Sun is the bi-sexed or male-female Deity: hence her name is IA, composed of the masculine I and the feminine A. Nork came very near the truth. But A, Aleph, the Bull, is masculine also. The fact is in these matters, sex is not important. During this sojourn in the Mount Hermon, the infant Incarnation was supposed to have been *concealed in a cavern*, a mythos which is introduced into the history of most of the Messengers. There were statues in Greece to the Sacred Interpreter of God, and these were called *Spelaïtai*, or the Caverned. *Pausunias Phocics*. xxxii. We may fairly conclude, says Bryant, that under the characters of Hermon, Hermes, Thoth, and Cadmus, one person [Adam] is alluded to. He ought to have said *the same religious mythos*. In connection with this, the ancient Peruvians shewed a small island in a lake, where they believed the Sun [the Messenger] *to have once hid himself*, and to have been thus preserved from a great danger which awaited him. *Purchas. Pilgrim* ix. c. 9, p. 874.

15. There is a strange illustration of the words *the earth helped the woman* in the mythos which relates the birth of Zeus, the Messenger. When his divine Mother

brought him forth in the Mountain, she sought in vain for water *to baptize the new-born infant*; the land was without streams or lakes; whereupon she prayed as follows: Dear Earth, do thou also bring forth: *she smote the rock with her wand, and water instantly gushed forth*. Thence the babe was conveyed to a secret place, so that he might be reared stealthily. *Callim. Hymn to Zeus*. In another mythos it was said that she first put her new-born babe *among the lambs* (αρνες) that pastured in the mountain, whence an adjacent spring from the new-born water was called Arne. This word bears mystical reference to ארן, *Arn*, an Ark, also an Ash Tree; and to ארנן, *Arnon*, I will rejoice, or sing aloud. In further allusion to these Messianic waters, the Druids called the Apocalypse Awen a Gwybodeu, or Water of Inspiration. See Part II., page 217. A few drops of this Water, says Davies, fall upon the finger of the attendant; he puts it into his mouth, and immediately all futurity is open to his view. Such knowledge, however, must not be regarded as the result of merely tasting the Waters, or of any single ceremony whatever; but of a complete course of Initiation. *Mythology*, page 218.

16. The vestal-like seclusion of this Holy Spirit and most divinely beautiful Essence, from whence she had one of her names, and her subsequent concealment in Hermon, gave occasion to the Greek priests to symbolize her under the name of the lovely Calypso, which means the Concealed One. She is said by Homer to have been the daughter of the wise Atlas [Peruvian Atl-As, or Fire Stone], who knew the depths of all the sea, and was the possessor of the pillars around which the heavens and the earths were delineated. These pillars must have been

Books; Atl-As here means, of course, God. Note here that the Holy Spirit as Venus Architis, or of the Argha, was worshipped at Mount Libanus, in the form of one disconsolate and afflicted, having her head covered, and leaning upon her left hand, insomuch, says Macrobius, that you would have thought you saw her tears flowing. *Sat.*, lib. i., c. 41. This image represented the sympathy of the Great Mother with the sorrows and sufferings of her children; and her grief because of their persecution by the impious. Part II., page 629. (3)

17. Atar-gatis, or Venus Piscis, was also called, as both Strabo and Hesychius tell us, At-Hara, and this, or Αθωρ (*Etymol. Mag.*) is the name given to Venus by the Egyptians, among whom she, or her equivalent Isis, is likewise denominated Athuri (Plut. *Is. and Osir*) and in the character of Atar-gatis (the Black Whale) this deity was always represented as a Fish. Manilius (*Astron.* iv. 580) says she transformed herself into a Fish; and Ovid declares that she concealed herself in one *to escape some great danger*. The tradition was founded on this section of the Apocalypse: the early mythologues having declared that when the Serpent cast out the flood of waters for the purpose of destroying the Woman, she escaped by changing herself into a Fish. This mythos is of an age almost primeval; and as it is founded on the Apocalypse, it of course makes manifest the distant antiquity of that work. Part II., 218. And it was in reference to this and the symbolism of Waters that the Holy Spirit was called *Venus Marina*, and by the Greeks Ποντια, Επιποντια, Πελαγια, etc. She, like the Virgin Mary, who is the Paulite reflex of the pagan goddesses, is represented also as Queen of the Ocean. Orph.

Hymn. 28; *Her. and Leand.* 249; *Ov. Fasti.* iv. 91—105. *Hor.* I. *Od.* iii. 1; *Lucret* i. 3—8; *Apulei. Met.* xi. Minerva, the Holy Spirit, was called Aithuia, a species of sea-mew, which dives beneath waters: this is a cognate of the same idea. *Tzetzes in loco.* Is this word connected with the mystic *Eileithuia*? Part II. page 554. A swallow was called by the Greeks Διός αγγελος, the Messenger of God. *Sophoc. Elect.* v. 149. The Welsh applied the same title to the sea-mew. See Part I., page 295, 326—7. Part II., pp. 435, 554.

18. Note that when the text says, they gave unto her the wings of an Eagle, it means that God himself was a direct agent in the flight of this Beloved One. Hence we read, in Exodus xix. 4, *I bare you on Eagle's wings, and brought you unto myself.* And as our Father on this occasion was the great Eagle of Heaven, hence Zeus, as a symbol of God, became afterwards imaged by this bird. And as the Father and the Messenger were one, so also the Messenger came in time to be typified by an Eagle. D'Hancarville has given us a copy of a medal struck at Abdera. On the one side it represents God as Zeus, with the Messenger symbolized as an Eagle or an Ibis, in his right hand, his royal sceptre in the left. The figure of the God is tau-formed and cross shaped. On the reverse is a head of the Holy Spirit in a square, with the legend ΚΟΡΑ, Σ, or the Virgin Saviour; also the Daughter and the Sun. The learned author, for no reason whatever, says that this means Proserpine; and he calls Zeus infernal Pluto, who never yet bare the symbol of the Eagle. But it is in this way that nearly all ancient mythical remains are misinterpreted. Vol I., Pl. i. xi.

19. Diogenetes Erythriacus, says Hyginus, relates that

Venus and her son (the Holy Spirit and the Messiah) came on a certain occasion to the Euphrates (Ephr), and that at the same moment Typhon (the Red Dragon) appeared. The two holy ones endeavoured to escape: Typhon discharged a vast quantity of water, so that he might overwhelm them, when they changed themselves into *fishes*, and so escaped. This is evidently a perversion of the sacred text; but it is most singular that, in the most ancient mythologic representations, we thus find perpetual evidence that the Apocalypse and its symbols were their true source. Eratosthenes says that out of this *fish* (the Holy Spirit) *all men were born*. Is it possible that a clearer proof could be given of the *true and real secret* of the ancient religion, and its conformity with the divine system which this Volume enunciates? See Part I., p. 247; Part II., p. 576. The primeval priests feigned that on this occasion the Holy Spirit gave a healing, saving power to waters; and she was afterwards, in painting and sculpture, represented as rising out of them. Hence the origin of Venus issuing from the ocean, and the beautiful mermaid; *Desinit in piscem mulier formosa superne*. Hence, also, out of this fish the Indian Incarnation emerges, as may be seen in their mythologic paintings. And it was in consequence of this supposed transformation that many of the ancient devotees abstained from fishes as food. For an analogous reason they abstained from doves. This fish is represented in Bonomi, fig. 138, as crowned with the Sun, between the two horns of the Bull, a double symbol of God. Venus, is Water personified—she sprang from the foam of the sea. That which in the first Principle [that is, in God] says the holy book *Yi-King*, Yang (the male) and in the

first Principle Yin (the female) cannot be examined, comprehended, searched, is called *The Spirit*. The heavenly victory commemorated here seems to me to be alluded to in a most ancient Shanscreeet inscription. When the foot of the Goddess, it says, was, with its tinkling ornaments, planted upon the head of Mahashashoor, all the bloom of the new-blown flower of the fountain [the lotos] was dispersed with disgrace by its superior beauty. *As. Res.* i. 282. Maha-Shashoor means the Mighty Demon. The same victory is represented in some very ancient leaden oboli, dug up at Syracuse, and represented in D'Hancarville, *Recherches*, vol. i., plate 6. The first bears the inscription, *The Victory of God*, another, *Victory*, with the sacred , quadruple Tau, and Cross; a third, *Victory of Atheni, Victory*.

20. The departure of the Holy Spirit, and her triumph over the Evil One, immediately produces war in heaven. Michael arises with his angels to smite the Dragon. This great Spirit in aftertimes was worshipped as Zeus Meilichios at Sicyon, the *l* and *ch* being transposed, as we find so commonly done in religious mysteries. The legend of Apollo destroying the serpent Python (anagrammatically Typhon) was founded on this; and hence also Michael has always been called the guardian soldier of the Church. On this also is founded the old Greek mythos of the combat between Bel-Ari-Phon (the Lion Word of God) and the dragon-shaped Chimæra.

21. The conflict here described by the Prophet may be seen in Moor's *Hindu Pantheon*, plate 14, where Mahadeva is represented hurling down Tripasura, the Evil One. See also plates 33, 35. They are copies of carvings made thousands of years before the age of the fabulous

John. Strabo describes a picture of Diana, in which she was represented as mounted on the wings of a Griffin. *Geog.*, lib. viii. It probably represented an incident in this section. The Woman is borne away on the wings of an eagle, as we have seen. In Moor's *Hindu Pantheon*, plate 10, this is represented; Vishnu, the Incarnation, and Lakshmi, the Spirit of God, being borne away into Hermon on Garuda. [Chr-Id]. The Serpent pursues her with a flood. Water here prophetically means peoples—the idolatrous and wicked who serve the Serpent, and who are ever opposed to the Spirit of God and persecute her Son the Messenger, but who are eventually swallowed up in earth, that is, in ruin and the grave. Pure water is a symbol of the Spirit of Truth; and the evil cast water out of their mouths, pretending that it is truth, but in reality it is poisoned water. Yet the earth helped the woman, that is, the revealed truth of God succeeded even among men. So the Hindus teach that, when God appointed *Endeer* (commonly called Indra) and his descendants to be universal Rajahs of the world (Incarnations), the appointment was so distasteful to the Evil One, that he waged war against them and drove them away from heaven: but Buvani Doorga (the Holy Spirit) descended to the earth, and restored peace and beauty. See Part II., p. 24. And as the Incarnation is opposed by the mouth, the speech, and the clamour of the dragon, so is he supported by the speech (mouth) of men, (the earth). The defeated dragon departs, and engages in perpetual warfare with the virtuous: that is, the children of evil are the everlasting enemies of the Children of God. The reader will observe how all this may have suggested interpolations in the Book of Genesis. The Serpent,

whether winged or unwinged, is usually a symbol of a celestial nature. From the very first the Serpent was a symbol of God and the Spirit, not only because it casts its skin and seems to renovate its life (as the soul departed from the body does), but also because its amputated parts retain life for a considerable period: as the emanations from God (his spirits), which may be considered, when they are not pure, as amputations from Him, nevertheless retain the vivic power, though separated from their original head. A more beautiful symbol was never imagined. In the same symbolic manner the Hebrew word for the wife of Adam, *Heve*, or *Hava*, equally signifies the life and a serpent. The name of God, Jiv, Jov, Jehovah, thence also draws its etymology; because he is the Serpent of Eternity, or the Eternal Life. (4) The Latins, the direct sons of the Eastern Brahmans, have made *ævum* life, age; *avus*, a Grand-Father; and *ave*, a wish of good health out of it. In the hieratic language, as the word *life* could not be painted, it was typified by a serpent. The winged serpent was, by the ancient Mexicans, called *Quecalcoatle*, or the *sacred feathered serpent*. So powerful has been the hold which this primeval type, in the primeval religion, has taken upon the human mind, that the serpent is still domesticated in many of the dwellings of the natives of Eastern India; and the ladies of Western Africa carry him in their bosoms. Pausanias says: All the dragons, and particularly that species which is of the clearest yellow, are esteemed sacred to Æsculapius (a Symbolic name for the Messiah), and are familiar with mankind. (*Lib. ii. c. 28*). Pliny also speaks of the Esculapian snake, which is commonly fed and resident in houses, &c. (*Lib. xxix., cap. 4.*) All this would seem

to have been designed for the express purpose of shewing the absurdity of the talmudical fable in Genesis, and to refute the speech, *I will put enmity between thee and the woman, and between thy seed and her seed*, for the very contrary feeling has prevailed. Esculapius was adored in Epidaurus under the symbol of a serpent, under which form he was said to have been brought to Rome A.U. 463. The Egyptians had a small serpent which they called Agathodaimon, or *the good genius*, and Eusebius says the same of the Phœnicians, *Saraph* שרפ meant an Angel of high splendour, a Sar-Apis, and a Winged Serpent. The Athenians placed a golden serpent on their newly-born children, and the great seated them on winged dragons of gold; but we have no reason to suppose they really knew what the emblem signified. The people of the Molucca Islands believe that they were originally descended from *the cleft of an oak tree*: others refer their birth to a Serpent. Hence they worship serpents. The women of Amboyna wear jewels set in gold in the form of snakes, which they look upon as sacred, and not to be gazed at without awe. Thoth, says Sanconiathon, taught that the Serpent has the most *pneuma* (spirit) of all creatures, and is *fiery*: wherefore this creature is carried about with them in the Sacred Rites and Mysteries. In the Welsh language, the Serpent-Dragon of Eternity was sometimes called, from the splendour that surrounded his Throne, Dreigian, or *Silent lightnings*. In very ancient octagonal coins made of tin, or lead, the Messianic Serpent occupies the centre of the coin, and his body is so coiled as to represent *six* interstices between the folds—a mystic mode of signifying the Naronic cycle.

22. The whole section is mystically alluded to in a most

ancient religious Volume. This is the Arcanum, says the *Codex Nazaræus*, this is the Assembly of Splendours lighted by Mano, to whom the Fires of Lustre owe their origin, even as the spiritual Irdans (Aur d'Aun, Fire of the Sun) derive theirs. From which Irdans Netufto arose, a *Queen concealed, and everlasting*. And from her emaned the prince, the lord of angelic beings, who in turn is the father of all who preach good tidings from God. And this Son is Lehdoio, the preacher of justice: from whom come the living children of the earth. And these, uniting in thanks, adore Mano, the Lord Almighty. And He said unto them, Arise, go forth unto the flowing visible waters, consult and pray, and call upon the Child of an Imperishable Image, and who can be conceived but in the thought alone. Gentle is he; easy, quiet, pleasant, and like the archangelic light-bearers. After this was said, they did arise, and venerating Him with pure expressions, celebrating, magnifying, and extolling, they answered: What thou hast commanded, lo! it is done. Then arising, they went forth unto the flowing visible waters, and did take counsel; and they called upon the Child of an Imperishable Image, Lehdoio, the preacher of justice, whom the LIFE had produced by his Word. Then what the Word spake came to pass. Then they arose and adored the powerful Lord Mano, saying, We have taken counsel: we have called him forth, Lehdoio, the pure preacher of justice.

23. I think it well to mention here that, although I have used and cited Moor's *Hindu Pantheon*, as being in some measure the only compilation on the subject of Indian mythology generally which we possess, nevertheless I cannot avoid pointing out that its value consists princi-

pally in the plates, and that little or no reliance can be placed either upon the letterpress which illustrates, or rather pretends to illustrate them, or on the names of the deities or representative characters which are attached to certain figures in the plates themselves. A few examples of this false nomenclature will suffice: Moor, who was as honest as the day, is not answerable for them; the Brahmans themselves are generally ignorant of the mysteries of their own faith; and they impose names at random on their sacred figures or pictures. In plate 8 the figure of God recumbent on the Serpent-Throne, is erroneously called Vishnu, which is merely a Messianic name; the four-headed figure (the four races of men) emanating from the navel demonstrates that it is the Creator who is signified. The same remark applies to the figure in Plate 7, which is also called Vishnu, when in reality it represents the Supreme Father of the Beautiful waited on by the Divine Handmaiden, the Holy Spirit. This may be said with truth of nearly all the figures of Vishnu which appear in the Pantheon; some few, but only a few, represent the Messenger; the greater number typify God. It may, indeed, be taken as a safe rule for the interpretation of the male figures that in most cases they signify God, and of the Female that they signify the Holy Spirit; but, according to Moor, who in this only follows the ignorant expounders of the ancient creed, they point out innumerable gods and goddesses. So Siva is generally a Cabiric name and emblem; but very frequently it represents the Supreme Lord, Iv. or Jiv. In Plate 15 we have the three Cabirs represented, crowned and headed by God; but it is erroneously called Maha-Deva, or the Great God. In Plate 19 we have the Messenger symbolized by the

elephant's head, and borne as an infant in the arms of the Holy Spirit. Moor calls this figure Ganesa: but Ganesa was a name for the Holy Spirit herself. Like the Etruscan Janus, however, the same name was often given to both. This may account for the mistake, if mistake it be. In the same manner Karteek, or Shanda, the peacock-borne symbol of the Messenger, is called in the Hindu Pantheon, Saraswati (Plate 45) that is, Child of the Sun, which the Naronic Interpreter is; but this multiplicity of names is a source of error. Again, the Serpent of Eternity absorbing like Saturn, all things into himself, is represented in Plate 64, as connected with a fable in the life of Chrishna.

25. What has been commonly called the Trimourti Image in the Cave of Elephanta, has been popularly called Brahm in his Creative, Siva in his Destroying and Veeshnu in his Preserving character. I do not quarrel with this definition in the present place; but it has always occurred to me that it is capable also of this signification, which is more simple or less mystic or complicated than that which is so generally assigned to it. The central figure represents God himself—a front face of majestic grandeur, calm, and beauty; with a mitre of elaborate workmanship, and which bears also on its surface numerous symbolic figures. *The face*, says Lord Valentia, *expresses the undisturbed composure of the Creator of the World.* Vishnu's on the left (the Messianic Messenger) has every feature of benevolence, while the lotus which he holds in his hand seems to be expanding under the genial ray of his eye. Siva on the right represents the Cabiric Messenger; the face is stern; a skull is on his mitre; he holds grasped within his hand a Snake which

seems to writhe in pain and terror. He realizes the description of the Messenger given in the 7th section of the Apocalypse. *He shall smite the earth with the blast of his mouth, and in the breath of his lips shall he cut off the wicked.* And again, that grand picture where Micha-El, or God's likeness, is represented with his angels as crushing the Dragon—Micha-El in this place being a figure of the Cabir and his armies. *And there arose war in heaven: Michael and his angels fought against the Dragon, and the Dragon fought and his angels with him. And the great Dragon was cast out.* And again in the description of the Eleventh Messenger: *His eyes were as a flame of fire* (Section 32). All observers have noticed the terrible expression which is conveyed in the eyes of this figure, as contrasted with the sweet benevolent look of the Minerval Messiah. *As. Res. iv. 408.* See also Apocalypse, section 43, where the Twelfth Messenger enslaves this Serpent. An exactly similar idea was conveyed by the primeval people of Peru, who in their adoration of the Holy Spirit, painted her as a Rainbow, with a Serpent at each side, indicating the Messianic and Cabiric Saraph. See Acosta. I have before mentioned this symbol. It had a double, perhaps a manifold signification. Nor is there any irreverence in thus associating with the Great One, as his ministers on right and left, the two most important persons in the administration of this earth: I mean the Messiah and the Cabir: for they, next to him, have affected the greatest results among mankind. God, as we know, is himself Creator, Destroyer, and Preserver; but the word Destroyer is misapplied; for He only alters appearances; He annihilates nothing, nor can He. The Messenger is also a

Creator, a Destroyer, and Preserver; although he is but rarely honoured with the appellation. He creates or *makes new* the Revelation of his predecessor; he *preserves* the Truth on earth by his heavenly teachings, and if as Judge he arises to *destroy*, those whom he condemns do but pass from life to change appearance; they are manifested in another sphere and in another form; to the unthinking they appear as though they were destroyed, but this is not so; for nothing that has come from God, can suffer death, nor is such a thing as annihilation known throughout the Universe. That I am right in my interpretation of the Elephanta statue, as well as the Mexican painting, may, I think, appear from the intimate union which, according to an old Purana, exists between these, Her's (the Holy Spirit) and the Father's Messengers, whether Minerval or Cabiric. The mythos runs thus: The Rajah said,—Acquaint me, O master! with the true form and nature of that Goddess whose achievements you have just communicated to me. The sage replied,—O rajah! *this is a mysterious and ineffable subject*; but on account of thy piety I will in some measure explain it to thee. Know, then, that the origin of all things is Maha Lakshmi [the Holy Spirit] who visibly or invisibly pervades and dwells in all that is: and her form is resplendent as molten gold, diffusing refulgence around; while her four hands display a citron, a mace, a shield, and a goblet. Separating from herself the quality of darkness She gave origin to a Form black as night, with dreadful tusks and large eyes, four-armed, and holding a sword, a goblet, a head, and shield, and adorned with a necklace of skulls, which is distinguished by the names of Maha Kali, Ekarria, Kala, Ruttri, and other similar

appellations [the Cabir]. Then from the quality of purity residing in her own essence, She produced a lovely Form lustrous as the moon, holding a rosary, a lotus, a vina, and a book, which is known under the names of Maha Vani, Bharati, Vak, Saraswati, &c. [the Messiah]. This, as the reader sees, is in the most exact conformity with the Apocalypse and with all my teachings. If he will then reflect, he will be convinced that such harmonies could not be found unless the Creed which I make manifest were Truth itself. The Cabir being mentioned here as the eldest in birth, and being sculptured likewise on the right of God in the Trimourti image, gave rise to the idea that he was superior in dignity as noticed, *ante*, page 357.

SECTION IX.

The Sacral Hymn of Victory.

1. The Prophet next describes the celestial hymn of triumph which proves beyond all doubt that the war described was not a war on earth between Pagans and Christians as the biblical commentators say. This joy was commemorated in the old mystical dance Betarmus, which Bryant derives from Bet-Armon, the House of Hermon, the Mountain sanctuary of the Sacred Mother. In this song, the mild virtues of the Incarnation are hinted at, but warning is also given to the Children of the Dragon, who meditated evil, that he was armed with terrible powers which God would suffer him to exercise in strict justice upon the abominable tribe of infidels who opposed the Truth, not so much in ignorance as in perversity of vice. Accordingly we see

that three of God's Messengers were Swords of Justice, though the great majority held only the sceptre of Judges and Teachers. Everybody admits that God *must* punish the wicked; but when Amosis, Mohammed, and Chengiz-Khan are pointed out as three of his divine Messengers especially permitted to be ministers of justice, the unthinking are incredulous, and say that God does not punish, &c., &c. *He that sacrificeth unto any god save unto the Lord only, he shall be utterly destroyed. Exod. xxii. 20.* If this right of extermination were allowable to Amosis it must have been with equal justice permitted to the two other Conquering Messengers; yet the Paulites with wonderful inconsistency are for ever crying out against one of them (Mohammed) as if he were the vilest of murderers, because he did what the Jewish legislator, as they believe, ordered and did; nor could the world be preserved if it were not so.

SECTION X.

Explication of the Red Dragon.

IN this section also, as in the latter part of the preceding one, is contained a prophecy of the ever-enduring enmity between the wicked and the Lamb; that is, *all* the Messengers, of whom, as I have said, the Lion-Lamb was representative. And as there were in reality only Ten Avatars; so this symbol of False Religion, the Red Dragon, has ten horns, or representatives of blasphemy against the creed of each one of the Ten, by whom he deceives mankind into a belief in his atheistic teachings. The last two or three lines convey a clear Cabiric allusion; the followers of the Tenth Messenger still designate themselves, as they have always done, "the chosen and

faithful.” The whole section may be said to explain itself.

SECTION XI.

The Four Races of Mankind.

1. THIS section sets before us the origin of the human race. We find these four races traditionally remembered in the religious creed of Macasser, as Stavorinus relates in his *Account of Celebes, Amboyna, &c.* The ancient fabulous traditions of Macasser, he says, according to a manuscript translated out of their language, of which I had the perusal, make mention of Four Kings before the coming of To-Mano-rong (the First Messenger) which signifies *one descended from heaven.* In Captain Cook’s First Voyage we read of a singular trace of the Four Races that emanated on earth. At this place, he says, they saw one of the Eat-oas, or Gods; it was made of wicker-work, and resembled the figure of a man; it was near seven feet in height, and was covered with black and white feathers; *on the head were four protuberances*, which the natives called *Tate Ete*, or little men. Is this word Eat-Oa, a cognate of the Hindu Sit-Oa? and is not OA, AO read backwards? And do not the little men mean the races of mortals emanating from the Father? The horses in this section, which were called the Horses of the Sun, became famous in all the old religions, and we find them mentioned in the Hebrew tract. *And he took away the horses that the Kings of Juda had given to the Sun.* 2 Kings xxxiii 11. In commemoration of the incident in the Apocalypse the horses were harnessed every morning to a white chariot, and the high priest rode in it to meet and salute the rising Sun—the fiery source of spirit-life.

The Messenger sees four chariots, drawn by four horses of various hues: the chariot typifying the body, and the horse the animating principle. These are the four races of mankind. They are called collectively the four spirits, because every man is a spirit, and every one is born from one of these four. The earth was first peopled, in round numbers, some ten thousand years ago: several hundred years elapsed before they sent forth colonies. These were hunters, who, in course of time, became nomadic or shepherd. They were Scyths or Celts, and had that innate propensity to wander and emigrate which still characterises their posterity. The Arabs say there was a dynasty of 72 Soleymâns or Kings who then ruled mankind. These flourished in the days of the Twenty-Four Ancients. The orientals called them the Pre-Adamite Sultans. There is reason to believe, says Higgins, that the Bali, Pracrit, Persian, Chaldee, Phœnician, Arabic, Hebrew, Coptic, Ethiopic, Greek, Latin, Etruscan, and Celtic *were all one language*, and had the same system of letters, 16 in number, with the same powers of notation, which fixes their identity. They were, in fact, all one nation, with one religion, that of Buddha; and they were originally black, and the use of letters, if known, was known only to the priests. The king, or chief ruler, was always a priest, the head of the priesthood. Higgins no doubt means a Suleymân, or Sultan. The same writer says: It was the opinion of Sir W. Jones that in very remote times one nation of people, whose empire was in or near ancient Sidon, and those people *Blacks*, ruled over Egypt and *all Asia*. In this opinion the Author of this work fully concurs. Mr. Bryant shews that Egypt was peopled or conquered by

Eastern Ethiopians (vol. iii. p. 243.), who performed all the grand works, dug the canal near Maturea, etc. The reader may observe in the map, an Ethiopia at the lower part of Euphrates: this is not often found in maps, but it is put here on the authority of the Bible, Herodotus, etc. This empire was founded when the Ethiopians advanced from India into Africa, and founded Egyptian Thebes, perhaps built the pyramids, set up the black, thick-lipped, curly headed Memnon now in the British Museum, and executed many of the great Egyptian works in imitation of what they had left in their own country, India (*Celtic Druids*, 18). The reader notices that allusion is made to the mountains in which the early races of mankind were cradled. The earth is made for these spirits, that is, it is made for man. They go forth from heaven, because none but lapsed spirits are on the earth. All ethnologists confess that in the *North*, between 45 and 50 degrees of north latitude (Chinese Tartary), were the first races of mankind. They were called *Jin*, which in the old Chinese means man. Hence the Arabic and Iranian legends of the Pre-Adamite *Jins*. After these appear the second, the Red race, who filled the vast Southern continents of America. The land passage was subsequently lost by the rush of waters consequent on the submersion of Atlantis, and the art of navigation being then little known or wanted, all communication was cut off. The ruins of their majestic cities, palaces, and temples still crowd the vast Southern central continent. Their most ancient traditions are of King T'Anoch, who reigned over them fifty-one years. This priest was one of those whom Enoch set over a colony of his followers, and who led them into

Mexico. It is very remarkable, says Sir W. Jones, that the Peruvian Incas [a word derived from Enoch], who boasted of the same descent as the Hindu Rama (viz., from Surya, or the Sun), styled their great festival Ramasittoa, whence we may suppose that South America was peopled by the same race who imported into the farthest parts of Asia the rites and fabulous history of Rama. Bala-Rama was a symbolic name for the Incarnation. Jones calls it fabulous for the same reason that he would have called this Apocalypse fabulous, because it did not accord with received systems. This Red Race were mighty hunters, and invented the boomerang. This weapon is to be seen in the palace of Nemroud, in Thebes, and at Timbuktoo. It is the Hunga Munga of South Africa, the Trombash of Central Africa, the Sellem of the Bishareen, and the Boomerang of the Australians. Its universality is attested by the fact of its being found in such widely separated continents. It proves a dissemination from one centre. The reader knows that, after having fulfilled its aim and brought down its quarry, it returns to the thrower: its invention indicates deep scientific knowledge. Among the curiosities, says Savary, *Letters on Egypt*, ii. 36, which M. Dombey, who has travelled South America, nine years, brought to France, I remarked vases taken from the tombs of the Peruvians, *very similar to those found in the Caverns of Saccara*: and golden idols like what the Arabs get from the mummies. As Anoch was said to have reigned 51 years, so the Hindus have the same tradition of Buddha. Pacha-Cam-Ac (the Lord, the Incarnation and the Spirit) was a Deity of the Mexicans. Such immense treasures were laid up in his temple, that Pizaro is said to have found 900,000 ducats

in it, though 400 natives had taken away as much as they could carry. So great was their awe of this Idol, that the Priests and Kings when they entered his temple, durst not look upon him, but advanced with their backs towards the altar and came out again without daring to turn. Note how this agrees with the falling on the face, and the inability to behold the Lord's Glory so frequently alluded to in the Apocalypse. Consider also whether the origin of the first people is not preserved in the legend of the Palici who, conceived of Zeus by the goddess Thalia, *were hidden in the earth, from which they were born alive and perfect?* This tradition which assigns a *divine* origin to the human race, seems to me, more ennobling than the modern Paulite one, enunciated by Dr. James Hunt in the Department of Anthropology at the Nottingham meeting of the British Association, August, 1866. This learned Christian is of opinion that man originated from a plurality of sources, viz., *from many and various apes and monkeys!!* (*Standard, Aug. 25, 1866*), a doctrine which must delight Darwin and his Simian disciples. In the temples of the Holy Spirit in Greece there were sometimes *four horses of gold*, with hoofs of ivory, to commemorate these four races. *Pausanias Corinthiacs. i.*

2. These four races (or three if one prefers it, for Cuvier and Pritchard both agree that the other, the speckled variety, is but an offshoot) are 1. Mongolian and Chinese who appeared, first in Central and Northern Asia; they are called black in the text, because of their dark colour; but were not absolutely black. Their varieties are the Tartars, Japanese, Coreans, Siberians, &c. The lowest type or Negro, was probably produced by a custom which the priests invented, and which still exists in Africa, of

depressing the heads of infants by means of a flat stone, bound on the top, which effectually prevented the growth of the higher cerebral organs, and effectuated a large development of the animal propensities. This custom kept up during, say a thousand years, eventually produced the low type of negro: and those physiological changes and appearances, which have caused the belief that the pure Negro was a distinct race, which he is not; but the lineal descendant, lowered and debased, of the first dark coloured race. 2. The red race which once filled the American continent, and whose wondrous intellect is displayed in the remnants of the Central Cities and in all that we know or have read of Mexico, Peru, the Incas, &c. 3. The Caucasian race which was the next in order. Their branches are Pelasgic, from which Greek, Roman, and much of the European family is derived. They peopled Syria, Chaldæa, Egypt, India, Scythian Tartary: in the lesser Tartary they are lost in the Mongolian. 4. The Malay, Malacca, Sumatra, Indian archipelago, Pacific ocean, Bornean New Holland variety, who are an intermixture of all the others, and are therefore called "speckled," and the Esquimaux race who are a blending of the Mongolian and Red race, and are therefore called in the text "bay." These are the great families that have filled the earth. As the sacerdotal custom above alluded to, may be questioned, I think it better to cite my authority for it, namely Cox's Travels, quoted in Linnæus Martin's *Nat. Hist. of Mammalia*, Vol. I, p. 207. Immediately after birth, he says, the infant is placed in a kind of oblong cradle, formed like a trough, with moss under it. One end on which the head reposes, is more elevated than the rest. A padding is then placed on the forehead, with a piece of

cedar bark over it, and by means of cords passed through small holes on each side of the cradle, the padding is pressed against the head. It is kept in this manner upwards of a year: and the process is not I believe attended with much pain. The appearance of the infant however, while in this state of compression is frightful and its little black eyes, forced out by the tightness of the bandages, resemble those of a mouse choked in a trap. When released from this inhuman process, the head is perfectly flattened, and the upper part of it (the forehead) seldom exceeds an inch in thickness (in height.) *It never afterwards recovers its rotundity.* The same custom prevails in Europe and America, only that what these poor Africans do at the bidding of their priests, by physical means, we do by infant and Sunday schools, where all the reflective powers of the brain, are sapped by the pernicious falsehoods that from the earliest bud are infused into it; rendering the recipients easy tools for that priestly slavery which is founded upon ignorance. In one of the Targums there is a curious paraphrase of *Gen. ii. 7*, ascribed to Jonathan Ben Uzziel, which goes to shew that some of the Rabbis had advanced far beyond the modern Paulite notion of all proceeding from *one* couple. And Jehovah Elohim formed and created man by two creations: and he collected dust from the habitation of the holy place and *from the four spirits of the world*, and mixed from all the waters of the world, and created him *red, black and white*, and breathed into his nostrils the soul of life, and the soul was in the body of man for a speaking spirit, for the enlightening of the eyes and for the hearing of the ears. It was by a perversion of these four symbols, that the orientals established their four castes. The four races are

enumerated by the Chinese in their four orders of priests clothed in black, russet, yellow, and white, the very colours of the symbolic horses in the Apocalypse. These early races sent forth colonies from the parent hive, and peopled the earth. Astronomical observations made by them 7,400 years ago, still subsist in India. Those who refer everything to the Talmudical Adam, and who think according to Paul, that there was no death until he sinned, (*By one man sin entered into the world, and death by sin: Rom. v. 12*) who hold moreover that Adam lived only 1656 years before the deluge, have only to cast their eyes upon the first fossil heap they see; and they will find that death entered into this earth *millions of years ago*.

3. A letter has been addressed by Messrs. Hamy and Lenormant to the Academie des Sciences to prove that Egypt has had its age of stone as well as Europe. Their letter is dated from Luxor, December, 1869, and they say to the secretary of the Academy:—"We beg you to communicate to the members a discovery we have just made in the course of a journey to Upper Egypt, undertaken under the auspices of the Khedive, which will not be devoid of interest to that learned body. The existence of an age of stone in Egypt has often been the subject of controversy. The facts we are about to relate will, we think, give some information that will exercise an influence on the opinions entertained hitherto on the question. On the elevated plateau which divides the celebrated valley of Biban-el-Molouk from the escarpments which overlook the Pharaonic edifices of Deir-el-Bahari, we have ascertained the presence of an enormous quantity of wrought flints, lying on the surface of the ground, to the extent of upwards of a hundred square yards. These wrought flints, which

are of the well-known type designated arrow-heads, lance-heads, lanceolated axes, knives, scrapers, &c., evidently constitute the remains of an ancient manufactory, according to all probability pre-historic, and exactly resembling those known in France under the denomination of 'Factory of the Neolithic Period.' Messrs. Ballard, Quatrefages, Wurtz, Jamin, Broca, and Berthelot, with whom we had the good fortune to be travelling, were witnesses of the discovery, and authorize us to declare that they verify the origin of the specimens collected by us and their similitude to those found in Europe. The best of them we propose to deposit in the Museum of St. Germain, where they can be inspected by connoisseurs in antiquarian subjects."

SECTION XII.

Adam, the First Messenger of God, A.M. (Anno Mortalium) 3000.

1. One of the Four now addresses the Prophet. This was the Lion, which appropriately proclaimed the advent of the First Messenger, or Lion of Jid: hence, ever after, a Lion became one of his most conspicuous symbols. He shows him a black horse ridden by a Man with a bow: in other words, the Prophet sees an image of himself, which he dismisses in three lines. Some say this was a picture painted in the Book: some say that it is only a type in the fancy of the writer. It is neither: but when the Seal was opened, a Grand Vision flashed out in actual living splendour, which, like a magic phantom, filled the heaven, and passed away like a moving panorama when it had fully impressed the spectator. This Man was

Adam, or the First, who was afterwards called Musagetes, which has two interpretations—1, the leader of the Messias; 2, the leader of the Muses, that is, of the Nine Messianic Messengers. The bow which he carries indicates language, and, typically, procreation and conquest: hence he is seen sculptured at Elora, standing in a low chariot, with his body gracefully thrown forward in the act of *drawing a bow*. The carriage and charioteer, says Seeley, are totally different from anything of the kind we see now-a-days in India—that is, both are Adamic, or pre-historic. The crown denotes a royal mission. The first priests were called Chen, a word that we have met before, but which had relation to Gn, the Garden, mentioned *ante*, page 379, and signified Watchers of the Garden; hence comes Cohen, Khan, and King, all signifying the same thing, priest-ruler or Sovereign Pontiff. The Malch-Belus image at Tadmor, with a royal crown on the head, signifies the Messenger of God. In the Persian books, says Hyde (*Hist. Relig. Pers.* 132), we read of two great Deities, Murch and *Chanail*, whose images smiled in the morning, but shed tears at the approach of evening. This word Chanail is Khinal, the Fire of God; Part I. 96, *ante* 179. Guna is Kan-ya, and the Apollo Cunnus. What is Γυνη in Greek? Kan-ya is the name of the Indian Venus; and Knn, Al, is the 600 of God—it is a name of the most profound mystery. To *Ken* means to know, and Kin, or Ken, in the Yucateco language, means the Sun; and in the Chinese, to foretell. Adim appeared *anno mortalium*, say, 3000. The Arabs call him *Abou Baschar*, or Father of Mankind; not because he procreated the human race, but as he was the first accredited Teacher from God to man, they

regard him therefore as their true parent in all that is most excellent. The Hebrews are the only people, except the Paulites, who literally hold the mythos of Adam and Eve. In the Vision, a crown is *given* to him—that is, he was divinely commissioned, or permitted to go forth under celestial auspices. This shows he was not a mere earthly King; for to what man that ever lived could it be said that God gave a crown? And it could not be Jesus, as our Paulites say; for Jesus, according to his followers, is God; and God could not with propriety be said to receive a crown, or to give a crown to himself. It is therefore a Messiah. This Messiah was represented on ancient coins as at Elora, and in Egypt, as Apollo with his bow, which conveyed the idea of the Sun shooting forth his arrows of light all over the world, and was in every way typical of the Heavenly Messenger. A head of Apollo surrounded with rays has the same symbolical meaning. Athamas, the son of Oenopion, was probably a Greek form of the name of Adamas, or Adam. The Jain Buddhists call the First Messenger Adan Naut—the god Adam: his statue is at Elora. In India he is also known as Adi-swar and Bages, or Bacchus. In the mountain Soomer *he taught mankind the arts of agriculture*. See Part I., page 236. And it was in allusion to this that the symbolic Bacchus was called Anthias, or he who presides over plants and flowers, because it was the First Messenger who taught mankind the agricultural art scientifically: also in commemoration of the title Flower of Issa, as I have pointed out in the Commentary on the Seventh Section. Another strange analogy may be mentioned. Padma, the Shanscrit word for Lotos, is pronounced P'Adam. Cali herself is believed to have made

its beautiful flower her place of residence, in the character of Padma Devi, or Goddess in the Lotos. *As. Res.* iii. 306. Hence the Holy Spirit was symbolized as dwelling or abiding in Adam, the Lotus Messenger, and even giving him one of her mystic titles. This also is in harmony with the *Gn*, or Garden, just mentioned. It was in Soomer that the Greeks placed the abode of Bacchus, confounding $\mu\epsilon\rho\varsigma$, thigh, with the Meru hill of this Indian Deity. Baghes means the “tiger lord”—he wears a tiger’s or panther’s hide, which he places beneath him, like the Greek Bacchus. The phallos is the emblem of each; Jesus was said to have been Ben-Panther, the son of Pantheros: $\Pi\alpha\nu$ and $\text{E}\rho\varsigma$, God and the Holy Spirit, with the mystic Θ between. I have already alluded to this, Part II., Index, Panther. See *ante*, p. 43. All these names and emblems typify the First Messenger, who was called also Phanes, after his Father, God. Among the Fins, the Supreme Deity was also called Phanes (*Recherches sur l’Ancien Peuple Finois*, p. 66); but whether they alluded to the Creator under this name as One, or Bi-Une, is not known. Phanes is to be found in the Hindu Bhavani, or Nature (as in Faunus and Vaunus), which shows that in Hindostan, at all events, it represented the Male-Female; and it is well known that אָדָם , Adm, in the Hebrew, is of both genders. See Part I., 263. See *ante*, 300. Among the Druids of Britain, the hen-headed horse conveyed the same idea of the Bi-Une as the Winged Horse of the Templars. Du Halde, in his *History of China*, informs us that the Chinese had a prophecy that *a holy person was to appear in the West*, and, in consequence, they sent to the West, *which would be Upper India*. This prophecy, I have no doubt, dated from the days of the Twenty-Four Ancients,

and had reference to the First Messenger of God, who had been foreshadowed to those venerable men. Du Halde tells us that the books which they brought back with them were the books of Fo-Hi. But this is a mistake. It was the Apocalypse itself, which thus became, in that primeval age, the handbook of the Chinese monotheists. Phan, in the Chinese, sometimes spelled Van, is a name implying a most sacred but occult mystery. This Van is akin to Bhan, Phan, and Oan, &c. Note that Petro-Paulites pretend that this prophecy related to Jesus: but the birthplace of the Ninth Messenger *is not to the West of China*: and yet, with a full knowledge of this geographical fact, they still continue to deceive their unhappy followers (5).

2. In the *first year*, says Bryant, iv. 129 [the first Cycle of the Naros] there made its appearance, from a part of the Erythrean Sea which bordered upon Babylonia, an animal endowed with reason, who was called Oannes. According to the accounts of Apollodorus, the whole body of the animal was like that of a Fish, and had, under a fish's head, another head, and also feet below, similar to those of a Man, subjoined to the Fish's tail. His voice, too, and language was articulate and human, and there was a representation of him to be seen in the time of Berosus. This being, in the day time, used to converse with men, but took no food at that season; and he gave them an insight into letters and science and every kind of art. He taught them to construct houses, to found temples, to compile laws, and explained to them the principles of geometrical knowledge. *He made them distinguish the seeds of the earth, and shewed them how to collect fruits*; in short, he instructed them in everything

which could tend to soften manners and humanise mankind. From that time, *so universal were his instructions, nothing has been added material by way of improvement.* When the sun set, it was the custom of this Being to plunge again into the sea, and abide all the night in the deep [that is, with the termination of the Cycle, he made way for his successor]. Oannes, he adds, is the same in purport as the Grecian Οἰνάς, Oinas, and as the Iōnas of the Babylonians and Chaldeans. He was represented under various symbols, and had various titles, by which means his character has been multiplied, and he has, by the Grecian writers who treat of him, been introduced several times. In one of his introductions, they call him Odacon, which is certainly a corruption for ὁ Δακων, or Δαγων, the God Dagon [or the Sun-Fish]. He was represented variously in different places, but consisted always of a human personage, in some degree blended with a fish [a Jonas]. He sometimes appears alone; sometimes with three other personages [disciples] similar to himself, to whom he gave instructions, which they imparted to the rest of the world. He is said to have shewn himself εν πρωτω ενιαυτω in the first year, which is an imperfect but intelligible piece of history. The first year mentioned in this manner absolute must signify the first year in time, *the year of the renewal of the world* [the Year of the Naros]. Iōnah, it should be stated, in many countries denoted a priest: προφητης παρ Ἑβραιους, a prophet among the Hebrews, says Hesychius. It also meant priestess. *Herod.* ii. 54. See *Soph. Trachin.* *Pausan.* vii. and *Hom Odys.* μ. 62. See Part I., p. 292. I believe that Oannes, or Gauda-ma, or Adim, was known to the Welsh Druids under the mystic name of Guoydion,

the Son of Don, or God. Davies says he was the same as Hermes, which, we know, was a name for the Messenger. *Mythology*, p. 264. Nor should we far err if we believed that one of his secret names in the Mysteries was Geiri-Awn, the Word of Justice. Aun, the Sun, and Oan are cognates, as are Vaun, Faunus, &c. Hu-An in Welsh meant the Sun: but Hu was God, and An was Anna, the Holy Spirit. So Bel-Inus is Bel God, and Ina or Ana the Spirit of God. Hu was also called Buddwas, or Budda, and in Greek ‘ΥΗΣ, Hues. Allied also with this symbolic Fish, Huan or Oannes, we know that the sacred stole of the Papal Church which its priests and nuns (Nun, נון, a Fish) use, is shaped thus:



This is the form of the Isiac sistrum and mirror, which represents the Yoni, and the Sacred Mouth, Al-Phi. The Babylonians represented the idea

thus:  but the Egyptian symbol of *life* was .

Ancient priests, says Inman, are represented as clothed with a fish, the head being the mitre. The fish's head, as a mitre, still adorns the heads of Romish bishops. Fish was sacred to Venus, and was an emblem of fecundity. The word *nun* in the Hebrew signifies *to sprout, to put forth*, as well as *a fish*: and thus the fish symbolises the male. The fish had a strong typical connexion with the worship of Aphrodite, and the Romanists still eat it on that day of the week called *Dies Veneris*, or Friday. *Ancient Faiths*, i. 528. All this, no doubt, commemorated the ancient Chadamic mythos of the Sun-Fish, the Fish out of the cyclic Sun, also the Holy Spirit, the Vestal or Nun (Fish) of Heaven, who has put forth

all things, and in whom the true believers are clothed. Note that Annedotus, Given by Anna, or Given by Heaven, was a Chaldean name of the First Messenger, Oannes, and alludes to his descent from the Celestial Nun. In Hindostan the Standard of the Fish belongs only to those of the most exalted rank. So Anna, the prophetess, the daughter of Phanuel (the Shining Sun) and of the tribe of Asher (or Fire and the Yoni) is an occult allusion to the Holy Spirit testifying of the new Messiah. *Luke* ii. 36. In the old Hamitic language, says Talbot, Ani meant Heaven; and therefore I conjecture that Ani and Anu meant the same. Inman, *Ancient Faiths*, i. 270. But Ani meant a boat also, as well as a fish. *Bhavani*, *Di-Ana*, *Anna Perenna*, are all cognates of the primitive radical *ana*, אָנָא, I pray. Shani, שָׁנִי, means to shine. Note also, as connected with this, that, in Assyria, there was in Warka a great temple, the most ancient in the empire, called Bit-Anu, the House of the Fish; and, in Palestine, Beth-Ani, to which Jesus was partial, has the same signification. Ω, the Nemroud symbol of the Holy Spirit, is like two fishes and two serpents. See Part II., page 433. This omega reversed has become associated with the idea of good luck in papal countries; and it is to be found under the symbol of a horse-shoe (*ante*, 295) nailed to a door, to bring good fortune to the owner. See Part II., page 106, for a similar custom. With lines drawn across it, Ω became a lyre, and thus, like the sistrum, an emblem of a virgin. Thus the lyre grew to be a symbol of the Holy Spirit; and the Messianic Apollo, with a lyre in his hand, signified not only that he was the bearer of heavenly music, but that he was under the protection of the Sacred and Immaculate

Virgin. Note, as a most astonishing confirmation of what I have already written of Silenus, that Pythagoras, who was initiated in *all* the most secret lore of the East, wrote an inscription on the Temple of Del-Phi (God's Mouth) purporting that Apollo was the son of Silenus—that is, of the Holy Spirit. Porph., *Vit. Pyth.* c. 19. Nimrod. i. 114. ♂ is not unlike the Beetle, or Egyptian symbol of the Sun, and in the Egyptian hieroglyph it is understood to mean God. Connected with these symbols of the Beetle and the Lyre, I may mention that Pignorius publishes a most beautiful antique gem, in which the Scarabæus, surrounded by the Serpent of Eternity, is depicted in cruciform or Tau-form shape, with the head encircled by the Sun. This symbolizes Messiah, and shows that the Scarabæus was not itself the Sun. The sacred Egyptian head-dress which Osiris, Isis, and the Incarnations wear, consists of the solar horns, surmounted by the sun, a circle, or symbol of the Holy Spirit, the Universe, and Eternity, while the two feathers of the Phœnix indicate the Naronic Secret. The Serpents signify life everlasting. The feathers greatly resemble those of the almost extinct Australian lyre bird, which for aught we know, may have been as scarce in those far remote days as now, and which may therefore have been chosen as a symbol of the Phœnix.

3. Theseus, the warrior, says Nimrod, who obtained his birthright by grasping the Sword of Pel Ops, was the owner of Lyra, the Harp of the Spheres. If, as War-King, he wielded the Sword, it was as Priest-King he swept the Lyre; music being from the very first a hand-maid to religion, and therefore the lyric Theseus is figured kneeling. Anacreon says, in a fragment preserved by

Hyginus, that the Lyre was always the companion of Theseus, and Ovid mentions his great learning. *Qui noverat omnia Theseus*, i. 136. There is a mystery about all this, which this deeply-learned writer did not know. Theseus is a Messianic name and symbol, like Heracles, whom Propertius calls *Sancte Pater*—Holy Father. He is the son of Bel (God) and Ops (the Holy Spirit). He holds his Father's sword (the phallic emblem; also the Cabiric Sword bathed in Heaven), and owns the Lyre also, that is, he devotes himself to the Holy Spirit, whose lyre-breathed truths he teaches to mankind. So, in Wales, the Messianic symbol-name Arthur has for his representative Arcturus (the Boar Avatar of India), and the constellation Lyra is his harp. He is the son of the Supreme Leader (God) and Eigyr, the productive Power, or the Holy Spirit. Davies, *Mythology*, 187. As the Cabir, Theseus is War King; as the Messiah of Peace, he is the Pontiff: his knowledge, according to Ovid, embraces all things. I have already shewn that the Lotos or Lily was the flower-symbol of the Holy Spirit, the Voice of God: hence her Messianic inspirations were called the liliated Voice of the Celestials. Part I., pp. 96, 186. Her children speak in sweet Memnonian words. Note that the coins of King Cunobelinus bear an effigy of Apollo-Belenus playing the lyre: that is, doing the work of the Holy Spirit. Athenodorus of Athens says that Phanes had either the body or the appearance of a Dragon: the Chinese symbol. Φανηταν ἢ σωμα, ἢ οχημα εχειν Δραχοντος. Note also that there was a great Fish which the ancient Greeks called Draco; the name of their first legislator, who was in reality a missionary priest of the Man-Fish Vish-Nu, which is the Menu or Messenger Fish from the Abyss.

It is evident, says the learned D'Hancarville, that *the basis of the Egyptian and the Greek mythology was the same, and that their first original is to be found in Scythia*, though it was afterwards altered by both these peoples, and interpolated with many fables. *Recherches sur l'Origine des Arts*, lib. i., cap. 3, p. 308. But Scythia was the birthplace of the Apocalypse, and this erudite antiquary, had he now lived, would have confessed that in this divine Volume the roots of all true mythology exist. The name of Adham has been derived from אדמ, *Adm*, which means *terra rubra*, red earth, or a ruby; and as he was of the second or red race, properly so. The religion which he was sent to reform is called Scythism by Epiphanius. (*Adv. Hæres.* I.) Adam is also susceptible of the following derivation. We know that the Rabbis speak of Chadam Chadmon: are they not the same? In the Chaldee-Hebrew, *Kedem* means most ancient, and Kadmonites (קדמוני, *Qadmoniy*, or easterlings, beginnings) were the primitive men: they were also called Hivites or Serpents. The Hebrew word *Kasm*, כסם, a diviner, possibly enters into the composition of Kasmillus, one of the cognates of the Chadamic name. The name, says Nimrod, is a Tuscan title of Mercury, the Messenger God, and also in Samothrace, and in *ancient India*, Cadmala i. 196. See Part II., page 172. The Tsabæans say that Adam was a Prophet sent from the Moon to establish a divine creed; and that he composed Books of Agriculture. See Part I., page 236. The ancient Germans called him Fotam and Godam, which is the Indian name. *Mallett, North Antiq.*, ii. Chadmon, by the Greeks called Cadmos, dwelled in the East: his wife was Herm-yoni (the Yoni, or Yunonian

bosom, out of which Herm, or the Hermetic Messenger, came), and she was said to dwell in Hermon, which was the Sacred Mount of Heaven, alluded to in a former section. See Part I., page 263—4. In the prefatory discourses prefixed to the Puranas, it is said that Swayambhuva, or Adam, lived in the dweep [country] of Puscara, at the furthest extremities of the West. There seven sons were born unto him [that is, seven missionary priests of the Apocalypse were sent forth] who divided the whole world, or seven islands, among themselves. *As. Res.* vi. 470. These seven Sons may also have alluded to the Seven Churches; for an account of which, supplementary to that already given by me, see, in the *Transactions of the Royal Asiatic Society*, vol. ii., p. 258; some plates of the carvings are added. The carvings are evidently of a modern date, while the attempt to decypher the inscriptions is a perfect failure.

4. Father Kircher, that most learned member of the Society of Jesus, does not doubt that Adam composed writings; and he cites from Suidas an account of a work on arts, sciences, and prophecies which was said to have been written by the First Messenger. R. Rabboth, in his Commentary on Genesis, says: Our rabbins declare that Father Adam, of blessed memory, composed a Book containing *certain prophecies which God delivered to him in the Eden Garden*. Rabbi Tanakus adds that it was a Book in which all things, *from the beginning of the race of man until the end*, were shewn; and by means thereof the sons [priests] of Adam foretold a deluge. A tradition prevailed that Hermes Trismegistus (Thoth) found this Book, and inserted many extracts from it into his own

writings, *where we see them shining as it were, and sparkling with scintillations*: and Saint Thomas Aquinas is said to have read it also, and to have derived great wisdom therefrom. The Arabs have a similar tradition, which is referred to by Gelaleddin in the first part of his History: and Sephonias, a monk of Gaza, relates that the Samaritans in his day preserved many fragments of this Book, which Adam himself delivered to Seth, and he to his posterity. See *Obelisc. Pamph.*, cap. i. 5. See also Part I., pp. 240, 245, for further evidence on this point, if, truly, further evidence is needed.

5. I may add here that the Adamic ecstasy mentioned Part II., page 453, is represented in Moor's Hindu Pantheon, plate 75 and plate 47, where the First Messenger, seated on his serpent throne, is represented as newly awakened from his divine vision; he holds in his hand the head of one in trance, as if to signify the magnetic sleep from which he himself had but lately arisen (Section 28), and, most singular of all, he holds this head by the very shica, or lock of hair, described in Section 5, as if to leave no doubt on the mind of any that he thereby intended to symbolize himself and the sacred reverie through which he had passed. Mortals in the act of adoration are represented by a Man with a fan of feathers and a Woman and Child offering homage. One of the domestic animals is represented also as touching the gigantic Snake without fear, an emblem of the universal peace and unity described in Section 7. Note that, in commenting on this shica (*ante*, p. 337), I ought to have called attention to its fashion among the Red Indians and Chinese—the two most ancient peoples of the earth.

6. The impression of the holy foot, or Sreepud, in Ceylon is called after the name of Adam: it is on a lofty mountain. The missionaries say that it was so called by the Portuguese. If this were so, the Brahmins would not respect it. It has borne the name of Gaudama's or Châdam's foot from time immemorial, and the homage offered to it is probably founded on the incident in Section 24: *he set his right foot upon the sea, and his left foot he set upon the earth.* I do not think that such impressions were revered in the days of the First Messenger: but it received, after his departure from the earth, the name which it now bears, and the respect which is still paid to it. There is a causeway of rocks also, stretching out from Ceylon, which bears the name of Adam's Bridge: not given to it, as Jones fancies, by the Portuguese, but derived from primeval times. See *ante*, pp. 151, 241. Note that it may have been with one of those Indian impressions on his mind's eye that the Jew priest wrote, Behold upon the *mountains* the feet of him, that bringeth good tidings. *Nahum.* i. 15. See Part I. pp. 108, 296, also *ante*, 252. I know no other valid reason why the mountains should have been introduced.

7. When the first Adam, says the Arabic tradition, perceived himself to be grown old and feeble, he took his son into a very private place, and there discovered to him a certain Cloth [see Part I., pp. 249, 309, 310] of a most rich and inimitable composure, of a heavenly contexture which in past times the Lord had bestowed upon him, *on the which were stamped and delineated all the Prophets who were to be sent or entrusted with missions on the earth.* He, with wonder and delight, beheld all this, and took particular notice of One [Brigoo],* who was, in

* The Mohammedans say it was the Tenth Messenger.

a very conspicuous manner, distinguished from all the rest, and who seemed to be far advanced in preeminency and degree beyond the other tribes, and whose face was glorified with a LIGHT of more than ordinary brightness, which seemed to be re-imaged in the Heavens with exceedingly beautiful and resplendent rays. The First Messenger then said: It is meet that we take deliberate notice of those who carry our LIGHT, considering with particular regard, the illustrious bearers thereof; following it through all its paths, until it be delivered up unto Mohammed, one of the lords thereof. And mark me, beloved son, I give my charge that in all prayers, and in all offerings and sacrifices, this Messenger be held in great veneration and regard, and with all honour and deference. And admonish your sons, as I have done you, and lay the same injunctions upon them. When Adam had finished this Discourse, he again folded up that mysterious Cloth, and delivering it to his son enjoined him to preserve it as a most sacred relique. At the same instant he also gave his buskins and shoes, which he had worn for so many years, and which were then as fresh and as whole as if he had that moment put them on new. These are at this day in the Holy Temple at Mecca. See Part I, page 108. So Hercules, when dying, left his Bows and Arrows (the Apocalypse) to Philoctetes: and was borne into heaven in a chariot drawn by four horses; Elijah, also a Messianic symbol, leaves his Mantle to Elisha, and is carried off in a similar manner. 2 Kings ii. 1—12. The reader sees the same mythos in the Greek, Arabic, and Hebrew legends.

8. In the first Part of these teachings I have alluded

to a mystic volume called Kirani (Chr-Ani). See pp. 257—261. I refer the reader to that Part for some curious information. The same book, or one that passes under the name, exists among the Buddhist hierarchs of Kandy, the ancient capital of Ceylon. It is thus alluded to by Captain Mahony. The Palee, he says, is the language in which Bhoodha is said to have preached his doctrine, and manifested his law. The principal and most holy code among the Singhalais, and that which may be termed their Bible, appears to be the Abidarmeh Pitekeh Sattapre Karranee. This book is written in the above dialect, and may be had at the capital of Candia; at least it is in the possession of the learned there. *As. Res.* vii. 38. The captain could get no satisfactory account of this volume: nor does it even seem to have been shewn to any European. As in most of the churches there are probably two copies of it—the one genuine and a counterpart of my Apocalypse: the other garbled like the common Johannian book, or else a mere collection of legends, to which the name of the real Apocalyptic Kirani is prefixed. See Part I., pp. 115—245. Bishop Cumberland thus speaks of the Kiranids. I count Scaliger's note, he says, upon the word *κουρανιδες*, worth observing, for he derives it rightly from the Hebrew *קרא*, *kra*, whence also the name *al koran*, the Mahommedan Law is deduced, and several such words of affinity to the Hebrew and Arabic, I have noted to have been received into the Egyptian antiquities. *Hist.* 299. But is it not singular that we should find the Kiranids in Ceylon?

9. The Puranas, says Faber, declare that Menu-Swayambhuva, or the first Menu, who is known also by

the name of Adîm, as his consort is by that of Iv, lived in the north-west parts of India, about Cashmir; and the natives of that region believe that Bamiyan and the adjacent countries, were the first abode of the progenitors [first teachers] of mankind. This notion is of great antiquity, having most probably originated with the very first settlers of the country. The most ancient Menu, or Adîm, is described as being the son of the Self-existent, as being the universal parent of mankind, as being the husband of Iv, and as living before the time of the deluge (of Atlantis) which took place in the days of a younger Menu, surnamed Satyavrata. He is supposed to have been an incarnation of Brahma. *Pag. Idol. i. 319.* Let it be noted that this first Divine Messenger, though he may have belonged properly to the second race, is mounted on a *black* horse, to indicate that this the first race, was as properly represented and embraced in the vision as the others; and that none might afterwards with a show of authority seek to exclude this primeval family from the household of God, as we know the evangelical preachers in the American States so long sought to do upon certain corrupted texts of their Old Testament. Faber admits that this Menu was no other than Adam himself. It was from India therefore that the tradition was carried into Syria by Aoudyhean fugitives, who were Jews from Hindostan, having the same religion and the same books; both of which they afterwards altered in important particulars. Georgius says that Tibet (the supposed birth place of Adam) is Ti-Boutta. Ti (**T**) in the Chinese is God—so that Tibet is the land of the Wisdom-God: it also means a Circle. He adds that the country is also named Bot-Jid; Sir W. Jones calls it

Pot-Yid: but Jid and Yod are Apocalyptic names for God. By the Welsh Druids the name was altered into Budd-Ud, which is the Wisdom of Jid, or God. The royal city of Oud was called after this.

SECTION XIII.

Enoch, the Second Messenger of God. A.M. 3600.

1. The Prophet is next addressed by the second Living Creature. This was the Bull, which, like the Lion, afterwards became a symbol of the Sun, and so of the Messiah. He proclaims the advent of the Second Messenger. The world was now in a more civilised state than when the Lion appeared 600 years before. The Lion belongs to the hunting period; the Bull to the nomadic or shepherd ages. This Man who now appeared was ENOCH, or Anûsh, the second Messenger of God, of whom fire is the emblem; he became chief Pontiff of the vast Atlantean continent. He was also called Ur-Anous, or the Fire of the Mind—the latter word being the Mind, the Spirit, the Logos of God. He appeared A.M. 3600. Enoch is עֲנוֹךְ, *Hhanókh*, the Initiator, because he initiated the first Pontifical religion, and founded the Mysteries. Arabs call him Edris, or the learned. Religious wars first began in his day: the priests of the established superstitions opposing the priests of Adam and Enoch. The language in the text is usually applied to a conqueror; but Jesus himself said he came to take peace from the earth. In the same section the Prophet sees other fire-red horses. These

were priests: horses being sacred symbols. They went forth at the head of tribes and colonies, and founded an Universal Church. In Enoch, says Nimrod, i. 343, we may detect the root *Ocha*, the Oceanic Waters, or the Holy Spirit. Enos, עֲנוֹשׁ, is a primitive radical; it means a Man. Eupolemus, says Bishop Cumberland, saith of Enoch, that he was the true Atlas, the inventor of astronomy. See Part II., p. 56. From this name the Atlantean empire received its title: Atl-Az was a title of God. Anûsh and Enoch means knowledge: his priests were called Anachim, or greatly learned: intellectually “giants,” as the word is translated in the English Bible. See Part I., page 248. These Anachim wore golden torques or collars, hence the word קֶנֶף, *anaq*, a neck-chain, and the Greek ἀνάξ, a king, because they were as kings in power, as all the learned should be: and a tongue or collar of S.S. (Sanctus Spiritus, Sancta Sophia, or Sapientia) became a distinctive badge of royal persons, and of judges who represented them. The Greek Milesians (or Bees) said that *they* came from Anactoria, which derived its name from the Anax, their king. This was Enoch. See Part I., page 195. By these Greeks he was known also as Asterios, or the Starry. They showed his tomb: his body, says Pausanias, was no less than 10 cubits long. Note that the legendary limbs of all Sacred Messengers are of the like extraordinary dimensions. See Part I., page 300. He was known also as Zeus, Prince of the Atlantidæ. Ἀστεροεσσα Αοιδῆ, the Starry Song, was a name given to certain incantations, but I believe also that it was a title for the Apocalypse; and perhaps too of the Book of Enoch. Father Kircher speaks of having seen an ancient MS. in the College of Neophytes at Rome, in which Hermes

is called Adaris or Idris, the Arabic and Welsh names for Enoch. *Obel. Pamph.* 23. The MS., which is in Hebrew, says that Henoch was also named Idris, which is the barbaric Hermes; and that he taught what he had learned from the First Messenger; and was the inventor of mathematics, and laws, and divine worship. So Cader-Idris (the Chair of Enoch), in Merionethshire, was so called after this Messenger. It means a church or college where his religion was taught. Tradition still relates that, like Atlas, he also was an astronomer and sage, mighty in intellect, so that he was designated "the giant," and a prince, who made this mountain his observatory. Aonac (pronounced Enoch), in Irish, signifies a cycle of the sun; in Hebrew, הֵנַח, *henak*, is a tongue; hence, says Thommass, *Heb. Lex.*, annus, annulus, etc., haec enim omnia non sunt nisi *circulus*. Genesis v. 23, says that all the days of Enoch were three hundred and sixty-five. Does this mean that he first discovered the true period of the year? in the days of the First Messenger, it was thought to consist of 360 days only. The name of Enoch or Anoch is preserved in the Greek, Aniketos (the unconquerable) son of Hebe, the Serpent, and Youthful Beauty of God. He was said to be unconquerable, because he had the sword of heaven (*And there was given to him a mighty sword*). This sword is afterwards alluded to and commented upon. Freyr, the Sun-God of the Scandinavian theology, who is sometimes also called a Messenger from God to man, was distinguished for his *golden sword*. Janus was probably a sacred symbol, though a corrupted name for Enoch, as well as Oannes. To him they attributed the invention of a ship; and he is said to have *first composed a chaplet*, that is, he

first discovered the revolution of the earth. Upon the Sicilian medals of Eryx his figure occurs with a twofold countenance, and on the reverse is a Dove encircled with a Crown, which seems to be of Olive. He was represented as a just man and a prophet, and had the remarkable characteristic of being in a manner the author of time, and the god of the year. The ship which he is said to have invented alludes probably to the Ship-Temples, and navicular formed Fanes [Phanes] which the Second Messenger erected in symbolic commemoration of the Holy Mother. The most curious facts are coming daily to our knowledge from America which show that its original inhabitants were those who escaped from the deluge of Atlantis. The Mexicans say that their original home was an island in the West, called Aztalan; this is Atlantis. See the notions of the great astronomer Bailli, on the scientific knowledge of this great lost people. Part I., pages 120, 121. Theirs was an age of golden coinage, which was so commonly in use, that upwards of 3,000 years ago, Lycurgus forbade it in Sparta, as being an incentive to luxury, and dangerous to the welfare of the state. The most ancient coins of all bare religious emblems—it was only in later ages that the effigy of the sovereign was stamped on them. The old gold coins of Tanjour and Madura were called Dou-Dou, and symbolized the Bi-une. On one side they bore the semblance of two Divinities (God and the Spirit); on the other the Ling-Yoni. Thus, says Sonnerat, they typified the Great God, who for the purpose of creation divided himself into a Male-Female. The name of this coin is mystical. We find it in the Bhagulpoor language, where some other curious primitives exist. Dooda sig-

nifies a woman's breast; Ala, a Dog; Ada, a house; Keena, to procreate; Arka, the High. *As. Res.* v. 128. In the Al-Gonkin language, which, as Baron la Hontan assures us, is the master language of the primeval North Americans, Kak-Ina means *everything*, and Isca means *water*. The Am-Az-Ons worshipped God under the double symbol of Fire and the Sun. They are said to have been the children of Mars (the Incarnation), by Harmonia (the Holy Spirit). *Apoll. Argon, lib. ii. v. 992.*) I believe it was a mystic name for the followers of Enoch. Ain-Ach, in the Phœnician, means Fountain of the Ocean, a symbolic title, meaning Emanation of the Holy Spirit. This is a cognate of the Greek word Anax, a King. Aristotle mentions a tradition of one Ankeus, who was a husbandman, and planted a vineyard, that is, was a Messenger. He was slain, as most of the Incarnations are.

2. The sculptures of the Central Cities of South America, where the religion of Enoch prevailed most, all resemble what are called the Indo-Sassanian coins found buried in the earth near Cabul: the latter are not Sassanian at all, but belong to the earliest ages of the earth after men became civilized. In the *Standard* of Sept. 7th, 1867, we read thus:—An American paper states that a party of five young men, while on an exploring expedition recently along the Colorado river, discovered an immense pyramid on a barren plain. It was composed of layers of stone from 18 inches to nearly 3 feet in thickness, and from 5 to 8 feet in length. It had a level top of more than 50 feet square, though it was evident that it had been completed, and that *some great convulsion* of nature had displaced its entire top, as it was evidently

lying on one of its sides, a huge and broken mass, nearly covered by the sand. Its present length is 104 feet, and it must have been formerly full 20 feet higher. This pyramid differs in some respects from the Egyptian pyramids. It is, or was more slender or pointed, and while those of Egypt are composed of steps or layers, receding as they rise, *this American pyramid was, undoubtedly, a more finished structure.* The outer surface of the blocks was evidently cut to an angle that gave the structure, when new and complete, a smooth or regular surface from top to bottom. This pyramid was an Altar erected by the Enocheans, and the convulsion of nature from which it suffered was the Atlantean Deluge. What mighty architects they grew to be under their pontifical governors is shown by Humboldt. The pyramids of Mexico like those of Egypt, are of an unknown antiquity. A group of these extraordinary buildings, which assimilate the masonry of all ancient nations, still exists, according to Humboldt, in the valley of Mexico, eight leagues north-east from the capital, in the plain that bears the name of Micoatl, *the Path of the Dead.* There are two large pyramids dedicated to the Sun (Tonahtih) and to the Moon (Mextli) and these are surrounded by several hundreds of smaller pyramids, which form streets in exact lines from north to south, and from east to west. Of these two great taocallis (TAO-CALI) one is 180 feet, and the other 144 feet (12 by 12) in perpendicular height. The basis of the first is 682 feet in length. The small pyramids are scarcely 32 feet high: and served, according to the tradition of the natives, as burial places for the chiefs of the tribes. On the top of the great taocallis were two colossal Statues of the Sun and

Moon: they were of stone, and covered with plates of gold, of which they were stripped by the soldiers of Cortes. I have been assured, he adds, by some Indians of Cholula that the inside of the pyramids is hollow: and that during the abode of Cortes in this city, their ancestors had concealed in the body of the pyramid, a considerable number of warriors who were to fall suddenly on the Spaniards: but the materials of which the taocalli is built, and the silence of the historians of those times give but little probability to this latter assertion. It is certain however that in the interior of the pyramids there are considerable cavities. There were also pyramidal temples of the city of Mexico; and that of Vitzliputzli was the largest and most magnificent. It has been described of such prodigious extent, that a town of more than five hundred houses might have been erected in its courts. It was in shape the frustum [fragment] of a square pyramid, one side of which contained an elaborate staircase. It was a sumptuous pile of building, and the flat surface at the summit was paved with jasper of various colours. The pillars which surrounded the court were brilliantly ornamented; and statues of the chief deities were placed in conspicuous situations. It is indeed a remarkable fact that the aboriginal inhabitants of this great continent, savage though they may have been for a succession of ages, were, *in times too far remote for either record or tradition*, a wise, civilized and scientific people. An evidence of this exists in the record, that more than half a century ago, two ancient wells were discovered in North America, *walled round with brick*. It is clear therefore from this incident that as bricks were unknown to the first inhabitants of whom we possess any knowledge, *they must have been used by a people antecedent to them, with whom arts and civilization had been cultivated with*

considerable success. And this primitive people, whoever they might be, were acquainted with the principles of geometry, because the wells were walled in a perfect circle. Another instance which equally elucidates this conclusion, may be deduced from a recent number of the *Constitutionnel*; which records that on the coast of Peru, in the environs of Garvey, province of Truxillo, an ancient buried city of considerable extent has been recently discovered by the captain of an American Vessel named Ray. Following the course of some excavations which he made, he found the walls of the edifices still standing, and many of them in a complete state of preservation. He infers from the number and extent of them, that the population of the city could not have been less than 30,000 souls. Great numbers of skeletons and *mummies* in a perfect state of preservation, were found among the private and sacred edifices; and a great number of domestic utensils, articles of furniture, coins and curious antiquities. The earthquake by which it would appear the city was engulfed appears to have surprised the inhabitants, like those of Pompeii, in the middle of their daily avocations, and many of them were singularly preserved by the exclusion of atmospheric air, in the precise action or employment of the moment when overwhelmed. One man, standing up as if in the act of escaping, was dressed in a light robe, in the folds of which coins were found, which have been sent to the scientific institution of Lima for investigation. A female was also found sitting in a chair before a loom which contained an unfinished piece of cotton stuff, which she was in the act of weaving. The cotton stuff, which is of a gaudy pattern but very neatly fabricated, is about eight inches in diameter, and appears to have been only

half completed. All this points to a sudden convulsion of nature, such as that which overwhelmed Atlantis, impelled the ocean from the foot of the Ghauts, and rove the Seven Pagodas and the great rocks at Elora as if they had been made of cards. Note that TAO-CALI, is AO, the Apocalyptic name for God: CALI, the Hindu name of the Holy Spirit, with the Chinese mystic sacred T prefixed.

3. In Captain Cook's *Last Voyage*, is an account of a pillar and mound, not unlike those found in Central America; the former seems to me from its name to have been raised in commemoration of the Second Messenger. Near the south end of the island, and on the west side, he says we met with an artificial mound. *From the size of some trees that were growing upon it and from other appearances, I guessed that it had been raised in remote times.* I judged it to be about 40 feet high, and the diameter of its summit measured 50 feet. At the bottom of this mount, stood a *stone* which must have been hewn of coral rock. It was 4 feet broad, two and a half thick, and 14 high, and we were told by the natives present that not above half its length appeared above ground. They called it Tangata Areekee, and said that it had been set up, and the mount raised by their forefathers in memory of one of their kings; but how long since they could not tell. This *coral stone* symbolized Enoch, of whom Fire is the emblem; and T'Angata is a corruption of his name. Ari-Chi is the Lion of the 600. Ham, says Bryant, was called Ionichus. This was Enoch. See Part II. p. 572. In India and the East, says the learned and philosophic Inman, in Judæa, Egypt, Phœnicia, along the shores of the Mediterranean and the Western coast of Europe, as far north as Denmark, there

are still to be seen remains of this idea [the phallic] of the Creator. One country has elaborate obelisks, another gigantic phalli; another spires, round towers, columns or minarets; whilst another, far poorer in skill, has contented itself with upright stones or logs of wood. *Ancient Faiths*, p. 304. Humboldt reports that the Mexicans held that before the flood [of Atlantis] the earth was inhabited by Giants. This, as I have before said, means Anachim or Enochians, the followers of the Second Messenger. See Part I. p. 138. The ancients, says Bryant, distinguished stones erected with a religious view, by the name of *Amber*, [AUM, God, BRA, Creator]. The Greeks called them *Petræ Ambrosiæ*, and there are representations of such upon coins. Horapollo speaks of a Sacred Book [the Apocalypse] in Egypt, styled *Ambres*; (Horap. lib. i. cap. 38) which was so called from its sanctity. Aum, or Am-Br, is God the Creator. See Part I, 188, Stonehenge is composed of these Amber Stones; hence the next town is denominated Ambrosbury, not from a Roman Ambrosius, for no such person existed, but from the *Ambrosiæ Petræ* in whose vicinity it stands. Some of these were rocking stones. *Bryant, Anal.* iii. 533. The columns of Hercules which were supposed to have been fixed by the Straits of Gibraltar were sacred stones; Abyla, and Calpe, as they were called, signify Ab-El-Ai the land of Father El, the Sun; Cal-phi, the Voice of Cali the Beautiful, The Holy Spirit. Hercules, having been a Cabiric name, he was said to have been connected with the vast Rock (or God-emblem) which is now called Gibr-Al-Tr. This is asserted to be a compound of Gibel-Tarik: but this is not so. It consists of three primeval roots, which signify *the elevation or Tower of the Gabir or Cabir of God*, that is

the Altar, on which it was supposed that some Sacred Messenger had offered divine or fire-homage to his Lord and Father, or on which he had impressed his beautiful feet as in Ceylon.

4. Whoever, says Maurice, has read, or may be inclined to read, my history of Oriental architecture, as connected with the astronomical and mythological notions of the ancients, may see most of the assertions realized in the form and arrangement of this old Druidic temple, Stonehenge. For, in the first place, it is *circular*, as it is there proved all ancient temples to the Sun [God] and Vesta [the Holy Spirit] were. In the second place, the Adytum, or Sanctum Sanctorum, is of an oval form, representing the Mundane Egg, after the manner that all those Adyta, *in which the Sacred Fire perpetually blazed*, were constantly fabricated. In the third place, the situation is fixed astronomically; the grand entrances, both in this temple and that superb monument of antiquity, Abury, being placed exactly North-east, as all the gates or portals of the ancient Caverns and cavern temples were, especially those dedicated to Mithra. In the fourth place, the number of stones and uprights in the outward circle, making together exactly *sixty*, plainly alludes to that peculiar and prominent feature of Asiatic astronomy, the Sexagenary Cycle; while the number of stones forming the minor circle of the cove, being exactly *nineteen*, displays to us the famous Metonic, or rather Indian Cycle, and that of *thirty* repeatedly occurring, the celebrated age or generation of the Druids. Fifthly, the temple being *uncovered*, proves it to have been erected under impressions similar to those which animated the ancient Persians, who rejected the impious idea of

confining the Deity within an inclosed shrine, however magnificent, and therefore consequently, at all events, it must have been erected before the age of Zoroaster, who first covered in the Persian temples. *Ind. Antiqu.* vi. 128.

5. All the works of these ancients, and all the places which they devoted to religion, seem to have been constructed, not by men, but by Titans, so far superior to petty moderns were they in arts and sciences. The reason, doubtless, why their achievements were so majestic was because, in grandeur of religious idea, they soared to the stars and could not have entertained such debased notions of the Supreme as their poor descendants do. Nor could they hold other than the most august views of the Polity of Heaven, nurtured as their minds were with teachings drawn from such sublime books as those of Adam, Enoch, Fohi, Brigoo, Zaratusht, and Thoth. What was not a man capable of performing whose whole life was coloured by the celestial wisdom enshrined in these volumes? What sublimity of conception must he not have reached? What great colossal thoughts must he not have lived on? Hence we find the works which those men raised, or directed, far transcending any that modern ages could rival, or even approach. In constructing the walls of Baalbec such vast stones were used that Maundrell is almost afraid to describe them, lest he should incur the charge of exaggeration. There is another curiosity of this place, he says, which a man had need be well assured of his credit before he ventures to relate, lest he should be thought to strain the privilege of a traveller too far. That which I mean is a large piece of the old wall

which encompassed all these structures—a wall made of such monstrous great stones that the natives hereabouts, as it is usual in things of this strange nature, ascribe it to the architecture of the devil. *Three of the stones, which were larger than the rest, we took the pains to measure, and found them to extend 61 yards in length—one 21, the other two each 20 yards; in deepness they were four yards each, and in breadth of the same dimensions.* These three stones lay in one and the same row, end to end. The rest of the wall was made also of great stones, but none, I think, so great as these. That which added to the wonder was, that these stones were lifted up into the wall more than 20 feet from the ground. See Part I., page 118. No machinery which we have at present could effect these things. It is only the other day that General Perrin, a Frenchman, commanding the land forces of the King of Siam, wrote to a French paper as follows:—For six days' journey of an elephant, I have traversed the ruins of Ancor-Niat, only penetrating them at intervals, where explorers had been before. What I have seen of monuments, temples, palaces, columns, staircases, and piles of marbles, cannot be told. They would not believe me. The people of the country say that the ruins are spread over a circle of from ten to twelve leagues in diameter. What was the city that existed there—and of what empire was it the capital? *I have seen temples in a good state of preservation (except the vegetation that had sprung up in them), which measured not less than a league round. There are forests of marble columns—everything is marble.* Although much may have disappeared beneath the soil, what remains is far above what we see at Versailles, or elsewhere. In some places

they are as solid as though built but yesterday. But for the undergrowth and the effect of lightning, these monuments, which the people say are *from four to five thousand years old*, might be to-day in complete preservation. I regret that I had no photographic apparatus; I assure you, and, believe me or not, that the most celebrated monuments of ancient or modern Europe are as mere barracks compared with these, while our palaces and basilicas, the Vatican and Coliseum, are little better than dog kennels in comparison. I wished to ascend to a temple which appeared to be in a good state of preservation. There were eleven staircases, of I know not how many steps which must be ascended to arrive at the first of the five peristyles. I commenced my upward journey at half past six in the morning: at half past seven I had scarcely entered the lower halls. Fearing that I might have to descend the steps in the heat of the day, I was compelled to shorten my visit. The walls are in every part sculptured and ornamented. The first effect which the sight of these monuments produced upon me was one of amazement. I am no amateur to go into ecstasies over small things. The next morning I climbed the winding staircase of an immense tower situated on an eminence. Arrived at the summit I enjoyed the sight of the ruins. There are, in localities where I have not yet penetrated, palaces of a height and grandeur truly colossal. With a field glass I examined the details. Their architectural richness is unrivalled, and they extend into the territory of Cambodia, a distance of ten or twelve leagues. Picture to yourself how Paris would appear in ruins. A few rough stones scattered over a diameter of two or three

leagues at the utmost. *Here there are on the ground, and below its surface, marble, already hewn in sufficient quantities to build, even as the giants have built here, all the cities in the universe.* I have seen the leg of a statue, the great toe of which was eleven times the length of my hunting rifle. It is in marble like the rest—in fact, there is no other stone near, except the pieces of coloured statues, which are more lofty and are larger than the Church of Saint German l’Auxerrois. Think of octagonal pyramids cut off at the middle, and all in marble! Who has done these things? If it was some illustrious dynasty, they can have but little satisfaction with the oblivion that has enveloped their magnificent monuments. *The people of the country, he adds, have no conception of the builders, although their literature extends back into the centuries as far as ours.* The reader of this, will bear in mind that it is from Siam, the original architects of those colossal works, the Seven Pagodas, are supposed to have come. What emmets, in comparison with these giants, are all our modern builders and designers!

6. Babylon was visited by Herodotus, who, as an eye-witness, reports that it was surrounded by walls, 300 feet in height (60 feet less than that of St. Paul’s, in London) and 75 feet in thickness, composing a square, of which each side was 120 stadia, or nearly 15 English miles in length. A well of this magnitude could not, at the present contract prices in England, be executed at a less cost than £5625 per yard, which would give a sum of £584,000,000 for the entire sixty miles. Strabo, many hundred years after, says that the wall of Babylon was then 32 feet thick and 50 cubits high, with towers 60

cubits high, equal to 75 feet for the wall, and 90 feet for the towers. xvi. 1. Xenophon describes the wall of Media which he himself saw, as being 100 feet; and that of Mespila, which he had also examined, as consisting of a stone base 50 feet both in width and height, upon which was a brick wall 50 feet in width, and 100 in height, with a circumference of 22½ miles. This wall, therefore, would have been 150 feet high. *Anab.* ii. 4, 12; iii. 4, 10.

7. To this refined and civilized age many of the vases which stock our Museums may fairly be supposed to belong. They are indigenous to no country in particular, but belong to those most distant from each other. Monochromatic paintings upon ivory have been found where it might be least expected that anything resembling the arts of Etruria, or of Greece, would be discovered; namely, among the Aleoutan Isles, between North America and Kamschatka. Dr. Clarke had in his possession an ivory bow, brought thence by Commodore Billings, on which the natives were represented as engaged in fishing, etc., the figures delineated in a black colour, perfectly resembling the paintings on the oldest terra cotta vases. *Travels*, vi. 276. This substance is more durable than marble. Elastic daggers of brass were made by these ancients, as may be seen in the specimen in the Berlin Museum; but *elastic brass* is a secret of which the moderns have no knowledge, any more than they possess of the art of making such wrought iron as is described *ante*, p. 276.

8. These Atlanteans are the lost Erythrean, or Red peoples, in quest of whom so many classical antiquaries have gone in vain. They were said to have been from

Edom or Idume, which is the same as Adam, their great ancestor. Newton, says Sir W. Jones, who advanced nothing in science without demonstration, asserts from authorities which he had carefully examined that these Idumean voyagers carried with them both arts and sciences, among which were their astronomy, navigation, and letters; for, in Idume, says he, they had letters and names for constellations before the days of Job. *As. Res.* iii. 3.

9. This mighty people, having attained the highest skill in the arts and sciences, have now, under Petro-Paulism, sunk, like ourselves, into the condition of savages. Is it the inevitable tendency of this baneful superstition to debase the mind? or to what other cause can such a degeneracy be due? The disproportion between what I read and what I am going to relate, says Ulloa, is so remarkable, that, on a retrospect towards past times, I am utterly at a loss to account for the universal change of things; especially when surrounded by such visible monuments of the industry, polity, and laws of the Indians of Peru, that it would be madness to question the truth of the accounts that have been given of them; *for the ruins of these ancient works are still amazing.* On the other hand I can scarcely credit my own eyes, when I behold that nation involved, as it were, in Cimmerian darkness, rude, indocile, and living in a barbarism little better than those who have their dwelling among the wastes, precipices, and forests. But what is still more difficult to conceive is how these people, whose former wisdom is conspicuous in the equity of their laws, and the establishment of a government so singular as that under which they live, should at present

show no traces of that genius and capacity which formed so excellent an economy, and so beautiful a system of social duties; though undoubtedly they are the same people, and still retain some of their ancient customs and manners. *Voyage to South America*. There is great truth here.

10. In later times, says Kalm, there have, however, been found a few marks of antiquity, from which it may be conjectured that North America was formerly inhabited by a nation more versed in science, and more civilized than that which the Europeans found on their arrival here; or that a great military expedition was undertaken to this continent from those known parts of the world. This is confirmed by an account which I received from M. de Verandrier, who has commanded the expedition to the South Sea in person, of which I shall presently give an account. I have heard it repeated by others, who have been eye-witnesses of everything that happened on that occasion. Some years before I came into Canada, the then governor-general Chevalier Beauharnois, gave M. de Verandrier an order to go from Canada with a number of people on an expedition across North America to the South Sea, in order to examine how far those two places are distant from each other, and to find out what advantages might accrue to Canada or Louisiana from a communication with that ocean. They set out on horseback from Montreal, and went as much due west as they could, on account of the lakes, rivers, and mountains, which fell in their way. As they came far into the country, beyond many nations, they sometimes met with large tracts of land free from wood, but covered with a kind of very tall grass for the space of some day's

journey. *Many of these fields were everywhere covered with furrows, as if they had been ploughed and sown formerly.* It is to be observed that the nations which now inhabit North America could not cultivate the land in this manner, because they never made use of horses, oxen, ploughs, or any instruments of husbandry, nor had they ever seen a plough before the Europeans came to them. In two or three places at a considerable distance from each other, *our travellers met with impressions of the feet of grown people and children in a rock.* When they came far to the west, where, to the best of their knowledge, no Frenchman or European had ever been, they found in one place in the woods, and on a large plain, *great pillars of stone leaning upon each other. The pillar consisted of one single stone each* [denoting the Unity of the Supreme], and the Frenchmen could not but suppose that they had been erected by human hands. Sometimes they have found such stones laid one upon another, **T** and **□** as it were formed into a wall. In some of these places where they found such stones, they could not find any other sorts of stone. They have not been able to discover any characters or writings upon any of these stones, though they have made a very careful search after them. [The same observation applies to the Pyramids and the Stonehenge circles.] At last they met with a large stone like a pillar, *and in it a smaller stone* [a symbol of the Holy Spirit] was fixed, which was covered on both sides with unknown characters. This stone, which was about a foot of French measure in length, and between four and five inches broad, they broke loose, and carried to Canada with them, from whence it was sent to France, to the Secretary of State, the Count of

Maurepas. What became of it afterwards is unknown to them; but they think it is yet preserved in his collection. *Several of the Jesuits, who have seen and handled this stone in Canada, unanimously affirm that the letters on it are the same with those which, in the books containing accounts of Tataria, are called Tatarian characters: and that on comparing both together they found them perfectly alike.* Notwithstanding the questions which the French on the South Sea expedition asked the people there, concerning the time when, and by whom these pillars were erected? what their traditions and sentiments concerning them were? who had wrote the characters? what was meant by them? what kind of letters they were? in what language they were written? and other circumstances; yet they could never get the least explanation, the Indians being as ignorant of all these things as the French themselves. *All they could say was that these stones had been in these places time immemorial.* The places where the pillars stood were near 900 French miles westward of Montreal. * * * All those who made long journeys in Canada to the south, but chiefly westward, agreed that there were many great plains destitute of trees, *where the land was furrowed as if had been ploughed.* In what manner this happened no one knows; for the corn fields of a great village or town of the Indians are scarce above four or six of our acres in extent; whereas those furrowed plains sometimes continue for several day's journey. *Travels in North America.* These ploughed fields carry us back thousands of years: probably to the era of the Atlantean Deluge itself: certainly to a period when, by some mighty catastrophe, the knowledge of the plough ceased in lands

where it had been used for a long period. Note that, in some old writers, we read that the Atlanteans were called Aour-ans, Ouraniones (Ουρανιωνες), or Sons of Heaven: a name still echoed among their descendants the Hurons. The head of the family was supposed, says Bryant, to be the brother of Saturn [that is one of the Adamic confraternity]. *Diodorus Siculus*. See Part I., page 124.

11. The night of gloom that followed the religious wars which the priests raised against this Messenger is denoted in this section. Bailli has proved that the division of the zodiac into twelve signs preceded the Christian æra by 4700 years, which brings it close to the æra of Enoch, who was born 4200 years before Jesus, A.M. 3600. Note that these Messiahs ride horses, that is, they are supported by and borne on the Sun; the Horse being an emblem of the Sun: as the Winged Horse Pegasus is of the Bi-Une AO. A fresco of this Horse still exists in that old mystic fane, the Temple Church in London. Bailli, in another place, says, that before Ur-Anus [Enoch] and Fo Hi, there were inventors of arts and sciences, and even some astronomical knowledge; adding that the latter science must have been cultivated upwards of 7000, years before he published his work, in 1781. The Universal Pontifical empire being established, peace prevailed over the earth; this was thenceforth called the Golden Age; and it was really, not poetically so; for learning and civilization were diffused to an extent unknown and certainly unequalled since; the feudal system was founded and one language was spoken, a language of sixteen letters, of which several primitives remain. Astronomy was brought to the highest point of

perfection. The Anakim were everywhere all-powerful and beneficent. The poems of the Greeks, says Davies, (*Celtic Researches*, 81,) their poetic histories, the Eddas of the Goths, the legends of Persia and India, the traditions of the Britons, and even the tales of the Greenlanders describe these Giants [Anachim or Enochians] so much alike, that it is evident they all drew from *one original*, and that their stories are copied from nature. This common centre was the Pontifical empire of Enoch. Atlantis itself was fabled to have been divided into ten states by Neptune (the Holy Spirit), one of which was allotted to each of his (her) ten sons, the largest being given to Atlas, that is, Enoch. See *ante*, 196.

SECTION XIV.

Fo-Hi, the Third Messenger of God, A.M. 4200.

1. The third Living Creature now addresses the Prophet, This was the Man, who proclaimed the epiphany of the first legislator; and as he was to be the great lawgiver, Man was his most fitting herald; law, order, and justice being the three noblest possessions of mortals. He accordingly shews him FO-HI (Nuh, Ma-Nu, Menes, Menah, Men, Monah, Mon, Mines, מנח, Menu, the Moon, Gr., Μην, Latin, Mensis, Irish and Armorican, Manach, a monk). At the birth of Noah, his father Lamech is reported to have said, זֶה יִנְחֵמֵנִי, *zeh yena, ha-manu*, we have got a Comforter, meaning a Menu, or Messiah (Gen. v. 29): and it is to such a Comforter Jesus alluded, not to the Holy Spirit as the Petro-

Paulites say. This Menu was the Third Messenger of God; and the first legislator of the world on a large scale. The balances symbolize Justice and the price put upon primary necessities, the establishment of municipal laws; and the general diffusion of the agricultural art, as we have seen in the passage just cited. Deenar is pure Shanscrit, and probably is a primeval word; and although generally signifying a certain weight of gold, it means a gold coin of about 40 grains. *As. Res.* xv. 37. There are, however, deenars of copper; those alluded to in the text were probably of lead; for in the six centuries that had elapsed since Enoch a gold coinage had grown scarce. Millin gives an Indian plate of this Messenger, whom he calls Dharma (or Justice). Instead of a horse, he is mounted on a bull—another solar emblem. He bears in his right the balances, and in the left a sceptre, with an open hand: he is regally crowned; the nimbus, or aureole, a reflex of the Rainbow, shines about his head, and above him is the Sun, whose Incarnation he is, and in whose cycle he appears. Pl. viii. 41. This pair of balances, or scales, is also represented in the Zodiac of Esneh; which was painted 2782 years before the advent of the Ninth Messenger; 2880 years before the date of the Johannian Apocalypse. Adam and Enoch were merely religious Pontiffs; this one first propounded a Code of Laws. He appeared A.M. 4200. The true name was Mah-Nu (Nuh, the Great); but the Chinese language being incapable of pronouncing the word, it was altered into Fohi, or Pho-tha, which is Bud-da. He travelled and sent priests into China from the region of the Alla-Tau mountains, bringing the Books of Adam and Enoch with them. Alla-Tau means the First or

Supreme God who was worshipped in this holy place. Mah-Nuh was called by the Hindus Satur (*Sat*, pure *Ur*, fire), and a Roman poet alludes to him as the one:

Qui genus indocile ac dispersum montibus altis
Composuit *leges que dedit.* *Æneis.* viii. 321.

But Sat-Ur, or Pure Fire, altered by the Latins into Satur Nus, continued for many years to be a symbolic name for the Messenger, wherever he appeared.

2. Fo-Hi was the first great civilizer of China, which has manufactured paper from all antiquity, and which may be called the parent country of all the finer arts and manufactures. Sino was its ancient name, an anagram of the Apocalyptic Sion, or heavenly mount; hence it was the Celestial Empire. In the Chinese paintings of Fo, this Messenger is represented, like Zeus-Ammon and Amosis, with horns, indicating his solar origin. Pho-Tha, says Georgius, in the Chinese, is called Buddha, which, in the Pali of Ceylon, means Universal Knowledge, or Holiness. *Alph. Tibet.* 750. This Pho-Tha is evidently the Ptha of Egypt. Buddha is stated by Sir W. Jones to be *Woden*, and not to be a native of India. It is remarkable that Woden is his Tamul name. By the Assyrians Ma-Nu was called Anu and *T'el Anu* [anew], or the god Nuh: and he was the Greek Dio-*Nu-Sos*. The Temples which he built to God were called מענותי, *M'onothy*, or habitations of the Lord. Sin, which means Star of the Year, that is, of the Naros, was one of the names of Fohi. *Faber, Pag. Idol.* ii. 343. Fohi is not so unlike Noè as Jesus Christ is to the French pronunciation of it, Zshasoo Kree. Mohammed, in the middle ages, was called throughout Europe, Macometto, Mafamede, Mafoma, or Mahound. Minos is said to have

been king of *Crete*. This word in the old Cottian Celtic, says Davies, *Celt. Res.* 197, is *the earth*. Minos, therefore, means of the Earth, which the Messenger is. The revealed Books of Adam, Enoch, and Ma-Nuh, were brought to Rome by a priest of the latter, who is disguised under the anagram of Nu-ma, a common practice in ancient times; and their religion was diffused by him through the whole of Magna Græcia. Numa and the heavenly Nymph Egeria, the Opener, the Revealer, is Ma-Nuh and the Holy Spirit of God. When these books were found buried, 500 years afterwards, they so differed from the prevailing paganism which the priests had in the meanwhile introduced, that the Roman senate were persuaded by the pontiff to burn them publicly. *Livy, Decad.* 4, *lib.* 10. In the Hebrew, מַנַּח, *manah*, means to distribute, which a legislator may be said to do. Menu, says Higgins, was maintained by Sir W. Jones to be the נֹחַ, *nh*, or, as we call him the Noah of Genesis. This is strongly supported by the fact that it is said in Genesis viii. 13, *in the six hundred and first year of Nh's life, in the first month, the first day of the month, the waters were dried up from the earth*. Here is evidently the cycle of the Naros, ending with the drying of the waters, and beginning anew. Here are the ending of one year, a life of Menu or Buddha, and the beginning of a new one. *Anacalypsis*, i. 234.

3. The balances which this Messenger bears, are frequently commemorated on the most ancient coins and medals of Hindustan, and other empires. They became also part of the Indian Law of Ordeal, and were used to discriminate between guilt and innocence. He who has recourse to *the balance*, says the statute, must be attended

by persons experienced in weighing, and go down into one scale, with an equal weight placed in the other; and a groove with water in it, mixed on the beam. Thou, O balance, art the mansion of truth; *thou wert anciently contrived by deities*: declare the truth, therefore, O giver of success, and clear me from all suspicion. If I am guilty, O venerable as my own mother, then sink me down; but if innocent, raise me aloft. Thus shall he address the balance. If he sink, he is convicted, or if the scales be broken; but if the string be not broken and he rise aloft, he must be acquitted. *As. Res. i. 403.* So we read in Daniel, *Thou art weighed in the balances, and art found wanting*, v. 27. And the Seventh Messenger, who drew all his purest teachings from the Apocalypse and Hindostan, writes in the Book of Job thus, *If I have walked in vanity, or if my foot hath hastened to deceit, let me be weighed in an even balance, that God may know mine integrity.* xxxi. 5. So the Water of Jealousy, or ordeal for adulteresses, which forms part of the Law (*Numb. v. 12*) was evidently Indian in its origin, and was the same as Trial by the Cosha. There the accused was made to drink three draughts of water in which the images of the Sun, of Deir, and other Deities have been washed for that purpose; and if within fourteen days he has any sickness or indisposition, his crime is considered as proved. *As. Res. i. 391.*

4. The radical Mn, which is the root of this name primarily signified, when read in the oriental fashion, Nm, the root of Anima, the Soul of the World, the Holy Spirit, who was one with her son, the Menu. Men-Tr, or Tower of Menu, was a name given to Temples raised for the religion which he preached: and Menu-Taur was

a hieroglyphic of the Messenger himself, as well as a masonic name for the Apocalypse. How this gave rise, in true Eastern fashion, to other symbolic names and things is remarked by Bryant in his masterly Analysis. As towers of this sort, he says, were seminaries of learning, Homer from one of them has formed the character of sage Mentor, under whose resemblance the Goddess of Wisdom was supposed to be concealed. By Mentor I imagine that the poet covertly alludes to a temple of Menes. It is said that Homer, in an illness, was cured by one Mentor, the son of Alcimus. This person probably was a Mentorian priest, who did him this kind office, if there be any truth in the story. It was from an oracular temple, styled Mentor and Man tor, that the sacred honey-cakes had the name of Amphimantora. Αμφιμαντορα, αλφιτα μελιτι δεδευμενα. They were mixed with honey in honour of the Queen Bee, M'El-Issa and Melitta, the Holy Spirit. See Part II. Index, Bee, Melissa. These Mentor-Priests were sometimes also called Chen-Taurs, or Priests of the Bull, the Dove, the Fire; and Bryant mentions a famous temple in Thessaly in which they officiated. From their peculiar sanctity the Chen-T'Aurs were said to be Sons of the Cloud [Nephele], that is, the Clouds of Heaven mentioned in the Apocalypse, section 50. The scholiast upon Lycophron, says Bryant, mentions that the descendants of Helen (the Holy Spirit) were born of a Virgin named Nephele (the Cloud) whom Athamas (Adam) was supposed to have married. And as the Apocalypse was called the Secret of Menu-Taur (*ante*, 37), so it was designated The Sphinx. We are told by Palæphatus that Sphinx was the wife of Cadmus, or Adam. Sphinx was

a Triad, being a Virgin (the Holy Spirit), a Lion (the Messenger), and a Serpent (God).

5. The elegy on the death of Cadwallawn, the son of Madawc, assimilates the character of this prince to that of Menw (Menoo), recorded in the Triads as one of the first instructors and legislators of the Cymry. His hall, it says, was open for the benefit of the singers of the land; for his guests he made provision; whilst Menw lived, the memorials of bards were in request; whilst he lived, the sovereign of the land of heroes, it was his custom to bestow benefits and honour and fleet coursers on the wearers of long blue robes. *Davies, British Druids*, 14. But as Menoo or Fohi could not be everywhere, we must understand by this that a priest of Menoo brought to, and taught the True Faith in Britain. Bishop Cumberland asserts that Misor and Menes are one and the same. *Phœnician Hist.*, 54. He then demonstrates that Zeus, or God, was his father; whence he was called Dionios, and that he was worshipped by the Jews, as Baal-Meon (*Numb.* xxxii. 38) or the Menu of God. They made of him a god, and worshipped him in Beth-Meon. *Jer.* xlviii. 23. But this Menes is the same as Dionusos, as is shewn in Pausanias, *Eliacs*. The Jews, as I have said, identify him with Noah, and indulge in their usual impurities. Rabbi Rasi, on the 9th chapter of Genesis relates such frightful things of Cham and his father Nuh, that I think they exceed even those which are assigned to Adam. Part II., 694. I cite a specimen, but I must leave it veiled in a foreign tongue. ויש אומרים רפּעו וירא את ערות אביו יש אומריסטרסו *Et vidit verenda patris sui, dicuntque quod castraverat ipsum, et concubuerit cum eo!!* Could the imagination of all the

damned in Hell frame anything more horrible? But the foul fancy of the Jew for ever breaks forth in the so-called sacred writings or commentaries. In Gen. xvi. 13 we read, *Have I also here looked after Him that seeth me?* The true translation is, *Have I indeed seen the back parts of Him that provideth for me*, meaning God: or as He is called in the same verse, *Thou God of Vision!* Thus the Supreme Essence is represented as exposing to Hagar (a woman) the same part of his person, אַחֲרַי, *aharei*, which he subsequently exhibited to Moses. *Exodus xxxiii. 23.* Yet it is to these shocking wretches we are taught to look as the only recipients of true religion and the chosen sons of God. See Part I., pp. 103, 354, 447; also 1 Kings xiv. 24; xv. 12; xxii. 46; 2 Kings xxiii. 7; and indeed the historical parts of the Old Testament *passim*. Berrow, a most learned and large-minded theologian of the last century, Rector of Rossington and Chaplain to Serjeant's Inn, upon the words of the Ninth Messenger, *Ye are from beneath, I am from above* (John viii. 23), says that Jesus implies that the Jews had been devils before they came on earth. They certainly appear to have been so while there.

6. Of the ancient connection of China with Europe, at present but little is known: in time, I have no doubt that it will be proved that quite as much of the philosophy of the western world has come from China as has confessedly been derived from Hindostan. There is a passage in a Chinese writer which is identical with one in Hesiod. The highest order of men, it says [called Shing, perfect or inspired] are virtuous or wise, independently of instruction: the middle class of men [Heën, good or moral] are so after instruction: the lowest order,

[Yu, stupid or worthless] are vicious in spite of instruction. This is precisely the language of the Greek:—

‘Ουτος μεν παναριστος, ὃς ἀνω παντα νοησει,
 Εσθλος δ’ αυ κακεινος, ὃς ευ ειποντι πιθηται
 ‘Ος δε κε μηθ’ ἀνω νοση, μητ’ ἄλλου ακουων
 Εν θυμῳ βαλληται, ὃδ αυτ’ ακρηιος ανηρ.

Works and Days, 291.

That man indeed is most perfect who knoweth all things in himself: and he again is good who obeys wise counsel; but he who is neither wise of himself, nor garners into his mind the good teaching of another, this man is truly worthless. This doctrine accords also with the Platonic philosophy: according to which, in every order of beings, there are ὑπεροχη, συστοιχια, ὑφεσις: in other words, *transcendency*, *co-ordination*, and *diminution*. Thus, in the human species, the highest class, from the proximity and alliance which it has to *natures superior to man*, possesses, with respect to the rest of mankind, *transcendency*. The second class possesses the characteristics of human nature in such a way as neither to transcend nor fall below those characteristics. And the third class, from its proximity to the brutal species, composes what the Chaldean oracle calls the *herd of mankind*, or, in the language of Burke, the *swinish multitude*. The first of these corresponds to the *παναριστος ανηρ*; the second to the *εσθλος*; and the third to the *ακρηιος ανηρ* of Hesiod. These coincidences are not, however, the sole proofs of an early intercourse of nations. Fortune found ancient Egyptian curiosities in vertu shops in China, and Chinese curiosities have been found in old Egyptian tombs. Antique Chinese seals or talismans have been dug up in Ireland some 17 feet below the surface, and the primitive

Ring money found in the bogs of the Green Isle is identical with that still used as coin in Africa. Inman, *Ancient Faiths*, i. 39. The arrow-headed or liliaceous writing of Babylonia, as well as the Runic, are branches of the Chinese; it is the Ogham or primitive alphabet of mankind changed into a complex and picturesque form.

7. Menu-Kharid, a title of the Holy Spirit at one time, appears to have been the name of a very ancient and, it is believed, unique manuscript written in Pehlavi and Sanscrit. Is this word a cognate of Kiranid? and is not Menu Kharid like the Secret of Menu Taur, a name for this Apocalypse? Anquetil Duperron sought in vain for this work; and, failing to find it, he supposed it to have perished. It is alluded to in Ouseley's *Orient. Coll.* ii. 96. It appears to be compounded of Men (Wisdom), Kar or Chr (the Sun), Id or Jid (God). There exists among the Persians, says Hyde in his Preface to the *Religio Veterum Persarum*, another Volume, more ancient than the Zoroastrian writings, whose title is *Gjavidân Chrad*, or Everlasting Wisdom, a work that treats of practical philosophy, and whose author is said to have been Husheng, the true meaning of which is identical with Hermes. See Part I., 113. So far Hyde. This work is undoubtedly a Book circulated by Fohi, for Husheng and Hermes being identical, and the former being a Chinese, not a Persian name, it was in all probability one of the surnames of the Third Messenger; and we know that all the genuine religious books of the Chinese are remarkable for *practical wisdom*. If this book could be discovered, I feel positive that it would prove to be in a great measure either identical with my Apocalypse, or one of the Revelations of the Third Messenger himself;

but I do not suppose that it any longer exists. The rage for destroying volumes seems insatiable. Hyde, in his preface, tells us that he saw with a London merchant a translation into English of the Indian Puranas, in four quarto volumes. This was in 1700, in our own country. Yet this precious memorial of the genuine Puranas has disappeared, though its value at the present moment would be considerable. It was probably sold for waste paper, or purchased by some priest and burned.

8. The religion of this mighty Messenger is now called Fo-hism and Boodhism: it is the most widely diffused religion in the world, embracing among its votaries the wisest and most sagacious of men, the Cingalese, the Siamese, the Burmese, and other inhabitants of the eastern peninsula, a large part of the vast population of China, and all the Mongolian nations of central and northern Asia. Tibet, however, is its great seat, and the special country of the Lamas, or professional priests of Boodh, who form a large portion of the entire population. Hither all who mean to be priests of Boodh flock to study in the colleges or monasteries with which the country abounds, and here are the most eminent chiefs of the Boodhist hierarchy: and above all the Dali-Lama or pope of Boodhism, in whom for the time the spirit of Boodh is supposed to be incarnate, and at whose death a successor has to be chosen by lot out of *three* candidates previously selected by certain marks from among the infants of all the families of the country, rich as well as poor. This is founded on the Apocalyptic child mentioned in section 8. Note also, in singular coincidence with this, that *three names* are always submitted to the Pope of Rome, out of which he selects one, to fill a vacant

bishopric. Dali Lama means Pontiff, Lamb, or Right Hand of God.

SECTION XV.

The submersion of Atlantis foreshewn.

1. After these things appears the Eagle, the fourth Living One, which proclaims devastation. This was the terrible deluge and destruction of human life which took place on the submersion of the great continent Atlantis: a submersion produced by a change in the earth's axis, by earthquakes also, and the force of subterraneous fires: it began on the 19th of Feb., 4498. Atlantis was larger than Africa and Asia put together. The reader, with the terrestrial globe before him, will form some idea of its magnitude when he sees the space now occupied by the North and South Atlantic. It was a continent extending from the Cape of Good Hope to Cape Horn, and united Spitsbergen with the present North America. The islands of Rhodes, Delos, Nisiros, and others mentioned by Pliny and Stephen of Byzantium, emerged from the waters at this period, and the inland seas, Caspian, Mediterranean, Adriatic, Black, Red Sea, &c., appeared during the eruption of this deluge. The word "grassy green," which is a literal translation of the Greek *χλωρος*, is beautifully expressive of the Deluge of waters; nor could any phrase more appositely at the present moment depict the colour of that great Atlantic which lies over the submerged continent. Let the reader for a moment imagine a vast field of rich luxuriant grass blown into billows by the wind, and he will realize the poetic beauty of the phrase.

The Arabs, in allusion to this event, call it “the Sea of Darkness.” Of the great range of Atlantean Mountains, which, like its backbone, passed through the whole continent, the Peak of Teneriffe, rushing, as it were, out of the midst of the Atlantic Ocean, is one great visible remnant. Several local floods were the result of this derangement of land and sea. In the *Odyssey*, which is a mystic religious poem, that has never been properly investigated, this event is covertly alluded to. Ἄτλαντος θυγάτηρ ὀλοόφρονος ὅστε θαλασσης πάσης βέντεα οἶδεν—the daughter of the various-knowing Atlas, who *knew all the depths of the sea*. i. 52. Whitehurst and Watson are of opinion that fire also burst out of the earth. I ought to add that the grassy green horse is proved to be the Sea, by this, that the horse was the emblem of Cnepthus, or Neptunus, the Power presiding over Waters; and that Cnepthys is Cneph-Issa.

2. Hades, or the invisible world of spirits, indicating the immense multitudes that perished and who became spirits, is next seen by the Prophet. The Hebrews call it *Sheol*, שְׁאוֹל, from *Schal*, שָׁאֵל, to pray, indicating that prayers avail there. This invisible world was shewn to Swedenborg. Several angels, he says, who accompanied me shewed me one day the World of Spirits, situated between heaven and hell; the world into which all men go after death, and in which the good prepare themselves for heaven, while the wicked make themselves ready for hell. There was a fearful eclipse: supernatural darkness prevailed: the calamity itself made a profound impression on the inhabitants of the earth, and the traditions of almost all nations go back to it. The ruin of Atlantis was not completed all at once, but spread over some

time: during this period universal anarchy prevailed; robbers destroyed, famine raged, and wild beasts devoured those who fled into the forests. See upon this section Part I., pp. 156, 612. This terrible convulsion of nature laid bare the whole of the Malabar Coast; the ocean before then coming up to the foot of the Sukhien or Ghaut mountains. This is proved by the sand, shells, and other marine fragments which constantly turn up when excavations are made. By the same awful convulsion, Ieu-rab (Europe) and Havarka (Africa), which were then one continent, were separated, the Mediterranean flowing between. The whole world before then was divided into East and West. Hav-Arka means Ark of the Serpent; Ieu-rab is Region of God. Hyde, the Orientalist, says that Europe was called Yerob, but this is IE, râb or rôb, which means God and the Serpent Aub. Note here how peculiarly applicable to the Deluge of Atlantis is the introduction of Hades or the Unseen: for of those who were destroyed and swallowed up, as always happens in earthquakes, not even their bodies were seen. This seems to me a very sublime image. Note also, that the prediction of this deluge, which in India, is said to have been given by Saphari the Fish, (*ante* 72) may be therein occultly alluded to, as having been conveyed by the means of this Book of the Apocalypse also; for we know that Saphar, שפּר, is a primitive radical, which signifies a Book. Stephanus Byzantinus relates a strange legend. They say, there was formerly a king named Annacus [Enoch] the extent of whose life was above 300 years. The people who were of his neighbourhood and acquaintance had enquired of an Oracle how long he was to live. The answer was that when

Annacus died, all mankind would be destroyed. The Phrygians [Sun-landers] on this account made great lamentations: whence arose the proverb of weeping for Annacus, used for persons or circumstances highly calamitous. When the flood of Deucalion came all mankind was destroyed, as the Oracle had foretold. Afterwards when the surface of the earth began to be again dry, Zeus ordered Prometheus and Minerva to make images of clay in the form of men: and when they were finished he called the Winds, and made them breathe into each and render them vital. Was not this mythos evidently founded on this part of the Apocalypse? We have the destruction of Atlantis following the death of the third Holy Messenger; while the images of clay which were to be inspired with life by the Winds, are symbolic of the multitudes described in the 16th and 17th sections: and the Winds themselves are mentioned in the 15th.

3. I will not pretend, says Faber, to decide, how far Catcott's system is tenable, but this at least is certain, that Peleg means a division by means of intervening water. *On the Cabiri*, ii. 305. This division was the rending asunder of Europe from the American and African Continents; and was the great fact on which the Noachian mythic deluge was founded. The deeply learned author of Nimrod, can hardly be called an antagonist of this view, though he refers the peleg, or separation to the fabulous Noachian deluge. It is not doubtful, he says, that the waters of the flood made a signal division of those countries, in which the Egyptians, Greeks, and inhabitants of Syria were all most interested. The region of which the Greek islands and peninsulas were the high lands, was then submerged, *and likewise a*

great kingdom called Atlantis by Solon and the Ægyptians, which occupied much of the now Mediterranean Sea, and extended farther into that now called Atlantic; and at the same time, the waters of the low lands lying north and west of the Euxine were drained through the channels of Bosphorous and Hellespontus, and that of the Herculean Pillars, quâ medius liquor secernit Europen ab Afro. From this secretion, or dividing of Countries, the Sea was called Pelag, the Divider or the Division. i. 283. See *ante*, 192, 195.

4. In the Mexican manuscript which is preserved in the Vatican, Humboldt traced a record made by Pedro de los Rios, a Dominican monk, who in 1566 copied on the very spot all the hieroglyphical paintings he could procure. *Before the great inundation, it says, which took place 4800 years after the creation of man, the country of Anahuac was inhabited by giants [Anachim, Enochians, or men of learning].* What means this most singular passage? It can have no reference to the Noachian fable, which is supposed to have occurred 1656 years after the creation of mortals. It can refer therefore only to the Atlantean convulsion. Lord Kingsborough, in the *Mexican Antiquities*, alluding to Plato's mention of Atlantis says; It must be confessed that the account of that island in the dialogues of Plato, and the testimony of the priests of Saïs would be infinitely less deserving of attention, if the former did not indicate a much greater knowledge of the geography of the earth than can be discovered in the Pentateuch, and the latter had not been men of acknowledged wisdom and erudition, the subjects of the most ancient and civilized state on the globe, which preserved with a sort of religious care historical

traditions, and which ages before had made discoveries in navigation. vi, 493.

5. Among the Caroline islands in the Pacific ruined cities exist, which are built with large square blocks of stone, and extending over a surface that contained a vast population. Now they are sunk below the level of the sea, and situated on inclining banks, the tops of which form small islands of volcanic origin, which are still subject to the phenomena attending upon submarine fire. The parts above water seem to indicate in many places that *a great surface had sunk into the sea*, leaving summits above water. It must be distinctly borne in mind that this deluge though foreseen, was not a punishment imposed by God, for if He caused it, He would have acted unjustly in confounding innocent children and young virgins and chaste wives and good men, with the evil, in one indiscriminate submersion; but it was the natural effect of the physical laws of attraction, fire and air, which operating together produced the consequences described. It may be said why did not God prevent it? The answer is, why does not God nullify all his Laws? why does he permit tempests, earthquakes, pestilences, fevers, &c.? All these are only *results* of fixed immutable Laws, without which the Universe could not subsist; and those *accidents*, (for they are no more) that arise out of them, are entirely beyond control; nor while motion and life last can they be stayed. The interference of God mentioned in the text is only figurative of his superintending rule at all times. Even the corrupted Genesis does not make God so unjust, as the fable of the general deluge would make him, for the heavenly speaker distinctly tells Abraham that if there were only ten good men in Sodom he would

spare it, sooner than involve the innocent in the catastrophe that the guilty merited.

6. The Prophet now sees Four Mighty Ones. These were Spirits who reduced the waters into bounds, after this fearful deluge. This part of the Apocalypse was commemorated at Corinth, as we are told by Pausanias (*cap.* xii.) On descending from the eminence, he says, on which this Temple is built, you will perceive an Altar of the Winds in which in one night in every year the priest sacrifices. He also performs certain other arcane ceremonies in *four ditches*, for the purpose of appeasing the rage of the Winds, and as they repeat the Incantations of Medea [the Songs of the Holy Spirit: Medè or Metis.] In Assam there is a similar sacrifice offered to the Chaor-Boos, or Gods of the Four Winds: in both countries the ceremony was founded upon this incident. Nor can it be doubted that in the Crimea there is still preserved a record of this astounding incident. It is on the summit of a semicircular insulated mountain, which owing to its frightful aspect, its altitude, and its craggy perpendicular sides, independently of every other consideration than as a surprising work of Nature, fills the mind with wonder. Vultures far beneath, sailed over the valleys, not seeming to be larger than swallows. We entered, says Clarke, by a square door into a cavern, called by the Tahtars, *The Cape of the Winds*. It has been hewn like the rest out of the solid stone [that is it is of primeval workmanship] but *it is open on four sides*: through these a most extensive view, over distant mountains and rolling clouds, forms a sublime spectacle. There is nothing in any part of Europe which can surpass the tremendous grandeur of the scenery. *Travels*, ii. 279.

Probably it was the situation of this mountain, isolated amid those deep valleys, that suggested to the original priests of the place, its likeness to the Apocalyptic scene, and made them call it after an Apocalyptic incident.

7. In the secret religious book of Ceylon, a tradition of these Mighty Ones exists, and is made public, although the Book in which it is preserved is concealed. They are called the four directing gods, and are coloured white (Air) black (Earth) red (Fire) blue (Water) signifying that they were sent specially to control the elements disturbed by this tremendous convulsion. See Upham. Is this concealed Book, the Kirani mentioned *ante*, p. 432? This section and that which follows are expressly alluded to by the Ninth Messenger. *He shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the Four Winds, and from one end of heaven to the other*, Math. xxiv. 31. See also *Mark*, xiii. 27. Yet the Petro-Paulites tell us that the Apocalypse was revealed after the death of Jesus. These four Spirits restrained the winds, so that the waters of the Atlantic might settle in their new bed formed by the submersion of the great continent.

SECTION XVI.

BRIGOO, *the Fourth Messenger of God*.—A.M. 4800.

1. Again the Cycle revolves, and the First Messenger sees BRIGOO, the Fourth Messenger of God, the Apostle of the Hindus, who are indicated by the white robes and palms. In Tibet, where this Apocalypse was composed, the leaves of the palm tree are indestructible by vermin:

hence it was used as an emblem of immortality. Brigoo appeared A.M. 4800. By the priests of this Brigoo, the Boodhic or Druidic, or Brahman faith (for they are one and the same) was further propagated through Britain (so called either from him, or from Prydain) and the stupendous Cyclopean temples of Abury and Stonehenge were either raised, or used as places of devotion; the tolmen of Cornwall were uplifted by machines of which we have at present scarcely any equal. The Shanscree Brimha and the Irish Brom, both signify Wisdom. Faber connects that wonderful assemblage of rocks abounding with Druidical antiquities in the vicinity of Knaresborough in Yorkshire, which yet bears the name of Brimham, with the worship of Brahm. *On The Cabiri*, ii. 382. It is Brim-Aum, the Wisdom of Om or God: *Exalted be the God of the Rock of my Salvation*, Ps. xviii, 46. *Unto thee, will I cry, O Lord, my Rock*. Ps. xxviii. 1. *O my Dove, [Wisdom] that art in the Clefts of the Rocks, let me see thy countenance, let me hear thy voice*. Cant. ii. 14. Brimo is the same as Hecate; as Bubastis, the female organ, is a name for Juno and Diana. *Tan* signifies a region. As Hindostan is the region of Ind, so Brigtan, is the region of Brigoo; and probably in India itself there was no more famous school of Boodhist worship than here in England. Brigoo is the Irish Saint, Bridogue, or Brigid (a female.) He is the child of Daghdæ, which is the name of Zaratust's Mother, the Holy Spirit, though Vallancey says, it means the God of Fire. This is another instance of theocrasia. Faber says, Dag-dæ is the Divine Fish. *On the Cabiri*, ii. 402, see *ante*, 423; that is the Holy Spirit of the Waters. Note that Br. Amin, is Amin the Holy Spirit, and Br. the Creatrix.

2. In the Northern Mythology, this Brigoo, called Bragi, is a son of God, and husband of Idun, or Id-Aun; the originator of poetry; a Muse or Messias; the most exquisite skald; hug-runes are inscribed on his tongue; he is celebrated for his gentleness, but more particularly for wisest utterances. After him poetry is called bragr: and after him men and women distinguished for wisdom of speech are called bragr men or bragr women. He is described as having an ample beard. His wife Idun (Ada-Aun, the Beautiful of the Sun) keeps in her casket the Eden apples (the Apocalyptic secrets,) of which the gods bite when they are growing old: *they then again become young*. See Apocalypse, section 61. *Behold I make all things new*. The name continues among the Kelts also, as Brigio, one of the Giants, sprung from the *Waters*, who guarded the Golden Apples of the Hesperides; that is who had a copy of the Apocalypse, and was an initiated Mystic. From Brigoo, the Phrygians had their name. Briga in the Lydian language signified a trumpet, and they called Bacchus [the Messenger] by this name. They also called him Brisseus and Bacchæan. Macrob. *Sat. lib. i.* Holwell (*Historical Events*, ii. 22) alluding to the antiquity of the Hindu Scriptures, says, they were reduced into a written body of laws, 4866 years ago, (written in 1766) and then by God's permission were promulgated and preached to the inhabitants of Hindostan. This, it will be seen, agrees precisely with the date of Brigoo's appearance; and of his republication of the revelations of his predecessors, as well as his own.

3. The Mexican Messiah, Quecal-Coatle, or *he who was born of a Virgin*, was called on earth Chinal-man, [the Man-God of the 600] and in heaven Chal-chi-huitzli,

which means the precious stone of sacrifice. He was also called Topilkin, that is *our son*: and was saved in a deluge of waters (that is when the Dragon of the Apocalypse pursued him and his Mother). In the Codex Telleriano Remensis, a copy of an ancient Mexican calendar, he is represented, and over his head are figured the four races of mankind, whom he came to save, coloured exactly in the order mentioned in the text, namely black, red, white, and parti-coloured. He was connected in their religious ceremonies with the Festival of Four Earthquakes, which was an allusion to the submersion of Atlantis by which this people were cut off from all communication with Europe and Asia. The Mexicans *expected his second advent*, as predicted in the Apocalypse. He alone had a human body like that of men: the other gods were incorporeal. See *Mexican Antiquities*, Vol. i, and vi, 107. They believed that this deluge ceased at the sound of *a Voice proceeding from the heart of a mountain*, that is a Cleft in a Rock. Part I. 199. As the reader now knows that the Cleft in a Rock, symbolized the Holy Spirit, he can understand the mystic meaning of the old Welsh legend. Arthur, the Cymric name for the Messiah (see Index), manifests his royal descent by drawing a Sword out of the Cleft—that is, he receives from the Holy Spirit, the heaven-baptised sword; while at the same time, to signify his double character, the Bards called the constellation Lyra, Telyn Arthur, or Arthur's Harp. Arthur, however, more commonly signifies the Cabir, and Merdinn the Messiah; the latter is the son of a Nun (the Vestal of Heaven) and a Daimon, that is God. See *ante*, 425. In Mexico, Coatl means a Serpent. Quecalcoatl was represented sometimes as a

Serpent swallowing a man, that is the Messiah is sent to absorb the sons of men unto himself. In the *Codex Vaticanus*, this Incarnation is represented, plate 15, bearing in his left hand the worked bag containing the Apocalypse and sacred things exactly like the Oannes of Nineveh (Part I. 304), in the British Museum, and with the pastoral crook in his right. *His robe is white, with red crosses, and he seems borne through a mingled element of fire and water.* This was the Templar's robe, only it had *one* cross, and the ocean is Tlapallan in which they say he disappeared; *promising however, like Jesus, that he would return to them to comfort them, and that they must repress their grief at his departure;* and accordingly, says the compiler of *Mexican Antiquities*, vi. 184, they expect him even to the present time, and when the Spaniards came to this country they believed that it was he. See an affecting account of this, in the *Mexican Antiquities*, vi. 338—347. See Matt. xxiv. 42, Mark xiii. 35; Matt. xxv. 13, 31; John xiv. 3, 16, 26, xv. 26. Note, that the spotted ermine which lines the robes of Kings, and adorns our Judges, symbolizes the panther's skin, or Messianic clothing. See *ante*, 79, 80.

4. The Prophet hears Brigoo cry aloud not to hurt the earth. This may seem inconsistent with what went before, for these Mighty Ones were really sent on a beneficent mission; but Brigoo seeing four powerful Spirits knew not what they really were sent for, and imagined that they followed in the train of the destructive Power which had just passed, and were equally destructive themselves. In this he was mistaken; but I look upon this incident as most beautifully introduced to show that even the Incarnations are not infallible, but are men liable to the

mistakes of men. There seems to be a remnant of a tradition founded on this part of the Apocalypse, still connected with the Bragi of Scandinavian mythology; for we are told that this god carried a trumpet, *the sound of which could be heard through all the worlds*. Does this refer to the cry which he is here represented as uttering? There is a most wonderful allusion to it, in one of the Cymric Druid fragments. Existing of yore, it says, in the *great seas*, from the time when *the shout was heard*, we (the Messengers) were put forth, while smiling at the side of the rock, Nêr (the Spirit of the Naros) remained in calm tranquillity. Davies, *Mythology*, 163.

5. No more august lessons were ever given to mortals, than those of Brigoo. We find examples of the influence of his teachings perpetually budding forth. How noble, how solemn, how perfectly beautiful is the following. He considered his own acquired wealth, says an Inscription on a Pillar near Buddal [Wisdom-God,] the property of the needy; and his mind made no distinction between the friend and the foe. He was both afraid and ashamed of those offences which condemn the soul to sink again into the ocean of mortal birth: and he despised the pleasures of this life, because he delighted in a Supreme Abode, *As. Res.* i. 137. Can Paulism point to any thing more divine than this? Nor have his teachings been without lovely fruit. Of the Hindu women, Major Seeley thus speaks. He is describing a tank which he came near. In this tank, he says, several young females, both beautiful and innocent, were bathing and playing, quite unconcerned at my near approach. Had they been spoken to, they would have fled like the timid deer, or if only on a *probable* chance of pollution, they would

have drowned themselves instantly, or stuck a dagger into their hearts. These are the same women who cheerfully burn themselves alive, with the dead bodies of their husbands. Their life is that of pure, innocent, and chaste love. They are idolaters, can neither read nor write, unsophisticated and untaught, yet possessing the highest moral attributes. True it is they are heathens; but look at the educated European female, who commits adultery, nay, abandons her offspring, and monstrous as it appears, lives in shameless prostitution, in the face of open day with her paramour; while as it is sometimes the case, the deserted husband consoles himself with another man's wife. The Hindoos will not believe these things. How much more would their incredulity be excited on perusing a file of London papers, teeming with all crimes and atrocities: rapes, murders, incests, seductions, bestialities, sacrilege, arson, infanticide, suicide, child-stealing! We forsooth are a polished nation, and purpose reforming the Hindoos, poor creatures! It is a pity that such a virtuous, docile, affectionate, sober, mild, and good-tempered people, should be calumniated by the whining cant of the day. But a truce to moralising, which from a pen like mine would be useless. These girls were symmetry itself,—small, but exquisitely proportioned; their feet and hands slender and delicate; flowing and thick black tresses *daily* washed and perfumed; small but remarkably regular features, piercing black eyes, good teeth, and a graceful firm step. This is a correct picture of a Hindoo female just stepping out of a tank, arrayed in her graceful sàri, which they allow to dry on them. To these beauties of person we may add the sweetest of dispositions, and most fervent affection to

parents and relatives. As the Hindoo women never intermarry with strangers, or quit their native country, on seeing one family, you see the nation. *Wonders of Elora* 51. See Part II. 137. Note, that the Chinese respect their women too highly to permit them to perform on the public stage. What Englishman has not blushed to see that sacred sex degraded, as we degrade it, in a half-nude state in our Music Halls and Alhambras? Nor is this honest and manly writer less laudatory when he speaks of the race generally; though I have no doubt there are multitudes of evil doers among these millions. The Hindoos, he says, in all situations, are a docile, cheerful, good-tempered people: what vicious qualities they do possess, are owing to the wretched and arbitrary rule under which they live. It is truly astonishing what arduous and long journeys these poor and afflicted people will perform, for a few pence, in the most tempestuous seasons: swimming large and impetuous rivers, penetrating solitary and unknown routes through immense forests infested by beasts of prey and banditti, exposed to the mid-day sun, and sleeping on the ground nightly, for weeks together—their whole sustenance daily, being only two or three handfuls of parched grain, and often bad water to allay their thirst; yet are these poor wretches always good-humoured, faithful to their employers, and, as husbands and fathers, an example to us. It is not uncommon to find a labouring Hindoo, supporting his wife's relations, and his own parents who are past work, with contentment and cheerfulness. It is true these people are gross idolaters, but they practise many virtues which we Christians lack the observance of. *Wonders of Elora*, 60.

SECTION XVII.

*Vision of an Universal Church, which followed this
Avatara.*

1. The Prophet now sees a vast number of beings. This has several meanings, as most of this Apocalypse has. It means, 1. The Brahmins, of whom Brigoo was the founder. 2. The Spirits in heaven, who, seeing the terrible catastrophe of Atlantis, and fearing that the whole human race might perish, besought God to spare them. They appear in white—an incident commemorated afterwards in the Mysteries, as well as in the great councils of Paganism and Israel, which, when they sat and judged the priests, if in any priest vice was found, they stripped off his *white* garments, and clothed him in *black*; in which he wrapped himself, went out, and departed; Him in whom no vice was found, they clothed in *white*, and he went and took his place among his brother priests. Hence we find the beautiful Indian prayer, by this very Brigoo. Whatever sin we have committed against thee, O Indra, let us abjure in the broad light of day: may the long darkness never come upon us. When thou thunderest, when thou gatherest the clouds, then shall we call upon Thee, as our Father. There is none like Thee—no, not in the heaven, nor in the earths. Rising even before the day, awakening unto Thee, when called to prayer, *clothed in sacred white raiment*, this is our prayer—the Voice of Ancient Days, the voice of our forefathers that were before us. The Etruscan priests also per-

formed all acts of worship in white garments; and Diogenes Laertius, in his life of Pythagoras, relates that he held that the gods must be always worshipped with praises and in white vestments. In some of the temples of Yucatan, according to the testimony of Capt. Don Antonio del Rio, statues of *men with palm branches* in their hands, are formed in stucco on the walls: this was doubtless one of the pictures suggested by this passage. Vau-Han means the Palm tree of the Sun. Part II., pp. 71, 572. Founded on this, Chæremon tells us the primeval priests slept on beds of woven palm branches. The palm-bearing multitudes here mentioned are indicated by a round or symbolic number;—twelve times twelve, equal to 144,000. The vulgar, forged and surreptitious copy of the Apocalypse, the work of some Jew fanatic, as might be expected, limits to the Jews alone the right of salvation with God; and accordingly it says that only twelve thousand out of each of the twelve tribes are to be sealed to heaven. Their Paulite commentators, of course, do all they can to puzzle and to mystify; but they do not venture to say that it is an interpolation—a truth which must be apparent to every honest mind. See Part I. 65. The doctrine of exclusive salvation is an ineradicable Hebrew notion; yet it is supposed to have been published by a disciple of that Messenger who spent the later portion of his life in denouncing it. It seems odd to find the fabulous Ioan, the convert to the truth as preached by the Ninth Messenger, excluding his own fellow believers, and reserving the best place in Heaven for the people whom he had abandoned. It is deeply to be lamented, adds Seeley, that a degenerate, besotted, and fanatical priesthood

have, to answer their own ends, defiled and defaced the original ethics of a pure and moral people. Strange as it may appear, a Brahman of the modern days will on no account pronounce the name of the Almighty, nor that of Brahma, without drawing down his sleeve, and placing it over his mouth in fear and trepidation; whilst a Christian of education will, shamelessly and without hesitation, profane his name every hour in the day. I believe our pointed steeples and the Pyramids of Egypt are meant to represent a column of flame ascending to the heavens. The Hindoos have the same ideas. *Out of the crown of the head of Buddha a pyramidal flame ascends;* and I have seen casts of Siva similarly represented, or the hair plaited in a circle as emblematical of eternity, *with a flame ascending from the midst of the circle of hair on the crown of the head.* This was an explanation of the emblem that a learned Brahman once gave me, and I narrate it; it is no fanciful hypothesis of mine. *Wonders of Elora*, 298. See Part II. 172. See also, *ante*, p. 382. Note, that it is on the head, according to tradition, that the tongues of flame in the day of Pentecost settled. *And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty Wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like fire, and it set upon each of them.* Acts ii. 1, 2, 3. On the statues of Moloch, or the King, the ancients often placed a lustrous stone, in the fashion of a flame, which seemed to burst from his head. This stone was probably that which Solinus calls Mithridax, because, when the sun shines upon it, it glitters with various colours. Certain

it is that Pillars of Stone and Pillars of Fire, coral lings, and Tongues of Flame, have, almost from the beginning of the race of men, been considered and used as symbols of God. Seeley writes thus: In the temples at Elephanta Buddha is easily recognised by the emblems about him; and indeed he is seen with *a flame of fire issuing from the top of his head*. The lotus (or Holy Spirit) is generally found near him; sometimes he is sitting on it. *Wonders of Elora*, 194. This Tongue of Flame was so well known a symbol that from it the Cabiri were said to be Sons of Fire. They were said pre-eminently to be from the East. Vossius has demonstrated that they were only Ministers or Messengers of Heaven.

2. In this section, for the first time, Palms are mentioned, and this sacred tree is alluded to because, from the first, in the country where this Apocalypse was composed, it has been an emblem of incorruptibility. Hence it subsequently was consecrated all over the earth (see Part I. 311), like Phœnicia itself, or Palm-Land, to the Holy Spirit Venus; and on the walls of even the Jewish temple were described palm trees and cherubim alternately. The palm tree, says Aulus Gellius (*Noct. iii. 2*) was used as an emblem of strength, support, and *ability to stand upright under any pressure*, as it is said the property of that tree is. Hence its secret mystical consecration to the Shekinah of God. Hence also it was used as a symbol of victory; and when Jesus made his entrance into Jerusalem mounted on an ass, like Silenus [see Part II. 22] *much people took branches of palm trees, and went forth to meet him, and cried Hosanna (save us): blessed is the King of Israel that cometh in the name of the Lord*. John xii. 12. For this reason the Phœnicians

called themselves Φοινικες, or Palms. Dr. Shaw, in his *Travels*, speaking of the palm tree in Barbary, says: They are propagated chiefly from young shoots, taken from the roots of full-grown trees, which if well transplanted and taken care of, will yield their fruit in the sixth or seventh year, whereas those that are raised immediately from kernels will not bear till about their sixteenth. It is well known that these trees are *male* and *female*, and that the fruit of the female will be dry and insipid without a previous communication with the male (page 141). From these symbols and the analogy of the palm to Bi-Une AO, it probably was that the Apocalypse passed under the name of Φοινικοϋ Μυθου, which meant either the Mythos of the Phœnix, or a Phœnician Apologue, under which name I think that Plato knew of it; he speaks of it as ἀπορητος, or Ineffable. (6). Note that evergreens were dedicated to the Divine, as the Ivy to Osiris, the Myrtle and Palm to Venus, the Laurel to Apollo, the Olive to Minerva; for the old sages could not endure to associate with the Everlasting any tree that withered or lost its leaves.

3. Dactylus, says Shaw, non a digitorum formâ, sed a Syriacâ voce דקלא (dkla) vel דגלתא (agla) quæ palmam ejusque fructum, significat, i.e., Dactylus is not from the form of the fingers, but from the Syriac word *dkla*, or *dagla*, which signifies *the Palm tree and its fruit. Travels in Barbary.* Idæi Dactyli therefore would mean Palm trees of Jid or God, which the Incarnations might well be called. See Part II., 543, for another meaning, not inconsistent, however, with the idea conveyed in the symbolism that always shrouded the Messengers. And

as the Messengers were in reality only Ten, though they appeared as Twelve, the ten fingers (Dactyli) would convey to the Initiated, as it were, by a masonic sign, that the brother who gave him the signal had been indoctrinated in the Greater Mysteries. Didron, who knew nothing of these truths, speaks of a painting of Ten Fingers, each one of which *seemed to emanate effulgent light*. The meaning is obvious: they were the Ten Avatars: ten Tongues of Fire.

4. The existences thus beheld in vision raise a song of salvation. From the Shanskrit word *Salivahna*, meaning Messiah, or the *Rider on the Winged Horse*, this very word salvation comes. The Hebrew שלו, *Shlav*, also preserves the original root—the Latin words *salus* and *salvus* are derived from it. It likewise signifies *coturnix*, a quail. In the symbolic language, two quails were put at the feet of Isis. These signified the Eighth and Ninth Messengers, from whom salvation came unto so many. Two peacocks by Juno's side had the same meaning. Olympiodorus, alluding to the text, says: The oracle declares that ascending souls sing a hymn in praise of Apollo [Messiah]. In commemoration also of the text, those admitted to the Greater Mysteries, as we are informed by Macrobius i, *Saturnalia*, c. 18, wore a silver-white veil adorned with palm leaves of gold to represent the union of the Sun and Moon; the skin of a spotted fawn, to signify the heaven adorned with stars, and the Messianic wedding garment; and a golden girdle round the body, emblematic of the Sun, the circling Ocean, the Serpent of Eternity, and the priestly office. This last type was peculiarly appropriate, for the Ocean was not only an emblem of the Holy Spirit, who encircled the Initiated, but, in

another view of it, it was a type of material nature, whirling and stormy and perpetually rolling, without admitting any periods of repose: while the Sun emerging from its boisterous deeps, was a perspicuous symbol of an intellectual nature, growing pure, apparently rising from the dark and fluctuating receptacle of matter, and conferring form and beauty on the sensible universe by its light. And as to attain this glorious end was the object of those who were Initiated, it was well symbolized by these representatives.

SECTION XVIII.

Vision of the Flying Sickle.

1. A new vision is now displayed, that of a flying sickle; an appropriate emblem of the judicial power of God. This sickle-shaped sword, or Harpè, in old mythology was represented as being borne by Saturn, Mars, Perseus, Hercules, Pontiffs; and the goddess Nemesis. The biblical commentators insist that it was a roll of immense size, covered all over with God's curses against man! This scythe or sickle is symbolical. Theft is to be punished with death, but for false swearing the blunt side of it or the back is promised: this means that blows were to be the punishment for this crime. Under the names of thief and false swearers, the Orientals comprehended all crimes; theft denoting every violence and injustice done against man, and false swearing all crimes committed against God. We must not suppose, however, from the threats contained in the end of this Section, 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 effects which vice and virtue produce in our souls. *For guilt*, as Sallust well observes, *prevents us from receiving the illuminations of the gods*, and subjects us to the power of avenging dæmons; and prayers and sacrifices become the remedies of our vices, and cause us to partake of the goodness of the gods. So that it is the same thing, says he, to assert that Divinity is turned from the evil, as to say that the Sun is concealed from those who are deprived of sight. (*De Diis et Mundo.*) This is in accordance with the Oriental view. God is not far off, say the Karens of Burmah. He is among us. He has only separated himself from us by a single thickness of white cloth. Children! *it is because men are not upright that they do not see God.* Wherefore *all* men, being in their nature evil, were always held to be incapable of seeing the Supreme. Do not these Karens derive their name and their religion from the Kiranids, or Books of the Sun? See Part I., 257. See also, *ante*, 432. Is not Karen a cognate of Koran? Is not Kiran Id the same as Kirin Id, the Bird of God (*ante*, 70), like the Bird Orion, and so the Winged Teacher of Jid? The Centaur Chiron was a Messianic name; the Hand of On, or of the Sun; also the Six-Hundred of God.

SECTION XIX.

Rise, Growth, and Condemnation of Serpent-worship.

1. This sickle, from which the Greek promontory Drepanon was afterwards named, having passed, another

type of equal significance is presented. In the Egyptian form it is **OIBI** (*Oibi*); it means Aub, Obi, or serpent-worship, which is here denounced. In the common version it is translated ephah, which is absurd. The Witch of Endor was an obi-priestess. The literal translation of 1 *Sam.* xxviii. 8 is, *I pray thee divine unto me in Ob*, which our version renders, *divine unto me by the familiar spirit*. The particular species of serpent mentioned was the אִפֵּה, *Aphe*, a species of viper remarkable for its quick and penetrating poison; it is about two feet long, and as thick as a man's arm, beautifully spotted, like the symbolic Panther, with yellow and brown, and sprinkled with blackish specks. It is described in Jackson's account of Morocco. This deadly beautiful creature is chosen with great skill, to typify the seductive but fatal folly of the Serpent worship. The Serpent was originally adored as an emblem of God, for the reasons already mentioned; but it at length degenerated into the most evil superstition. The Jews worshipped the Serpent. *Numbers* xxi. *And the Lord said unto Moses, Make thee a fiery Serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a Serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the Serpent of brass, he lived;*—which, it is needless to say, they never would have done, had there been one word in the genuine Law which Amosis gave them of the temptation and destruction of mankind by a Serpent. This is an overwhelming proof of forgery or interpolation. It was, in fact, introduced by a species of “pious fraud,” to deter the Hebrews from Serpent-worship. Jesus did not hesitate to liken himself

to this Serpent. See Part II., page 475. Draco, the Greek legislator, was clearly a mythological name: given in the days when Serpents were held to be sacred. This Obi was *coiled round*, and its priestess sat in the centre; but both are instantly destroyed by lead, so as to seal up, as it were, with the impurest of all metals the mouth that gave false oracles. He next beholds two Women: these two symbolize Asia and Africa, through which Serpent-worship prevailed for a long series of ages. The prevalence of this religion was so great and powerful, that it became necessary to denounce it strongly. Hence the vision in the text. See Part I., page 179.

2. It may seem extraordinary, says Bryant, that the worship of the Serpent should have ever been introduced into the world; and it must appear still more remarkable that it should almost universally have prevailed. *As mankind are said to have been ruined through the influence of this being, we could little expect that it would, of all other objects, have been adopted as the most sacred and salutary symbol, and rendered the chief object of adoration. Yet so we find it to have been. In most of the ancient rites there is some allusion to the Serpent.* They were often crowned with serpents, and they called upon Eva, Eva, that is, Serpent! Serpent! One part of the mysterious rites of Zeus Sabazius was to let a snake slip down the bosom of the person to be Initiated, which was taken out below. This coiling of the Serpent round the votary indicated the embrace of the Divine; and in the Hindu images of the Messengers they are so represented. It is the same as the SS. collar; and in their mystic ceremonies it probably commemorated the Adamic ecstasy and the devotion of the Serpent King. See

Part II., p. 455. Eleus-In, says Nimrod, means, *The Son shall come*—i. 169; that is, in the Eleusinian Mysteries, the Secret of the Naronic Cycle, or the Saraph Messengers, was made known. This was a wonderful guess of this deeply-read priest.

3. Apollo Pythius, or Serpent Apollo, conveys the same idea as the Serpent Messenger alluded to by Jesus. See Part II., 475. Plutarch tells us that a serpent was the symbol of virginity (*Isis and Osiris*): this is an additional reason for its connection with the Holy Spirit, the Immaculate Virgin Mother, and her Minerval Messenger. Phidias carved a serpent in front of his famous statue of Minerva; this he did to denote her all-pure nature. The magnificent brazen column in the Church of Sancta Sophia at Constantinople, three serpents intertwined with their mouths open, represents the Three Cabiric Messengers, as well as Baal Shalisha. The learned Inman supposes that Baal-Shalisha, בעלשלשה, or self-triplicated Baal, means also Lord of the Triangle: that is, Lord of the symbol of creation. *Ancient Faiths*, i. 327. But the serpent was also the emblem of health. Hence the many allusions to this quality in the sacred writings of the Past. Thus, as the name of Physician was given to the Messenger, and Jesus after initiation (see Part II., 127) necessarily assumed the title, it is for this reason that the ignorant populace followed the Great Healer of Souls, the mystic Serpent, about, begging him to relieve their bodily ailments, when he came but to restore their inner natures to health. This explains the introduction into the gospels of the miracle fables. We read in Athenæus that Bacchus was called all over the world by the name Ιατρος, or the Physician. This comes

from IAO, I heal, and alludes to God, the Great Healer of the Universe, whose representative on earth, for the time being, the anointed Messenger is. The Virgin Spirit, typified as a Serpent wearing a Crest like that of a Peacock (to signify, perhaps, the Rainbow), appears on an ancient gem or medal graven in D'Hancarville's *Recherches* (vol. i., plate xxii, No. 9). She is borne on a bounding Horse [or God], and beneath is the inscription L, the initial letter of Light, which she represents, and IA, or JA, one of the ancient Oriental names for God. See Part II., 709. Pococke speaks of a Grotto near Cairo, sacred to the Serpent Heredi (Here, the Goddess: also Heri-Id), to which the Arabs paid particular homage. This may be regarded as the remnant of a most ancient tradition. The Petro-Paulites believe that this serpent is the veritable devil mentioned in the Book of Tobit, which the angel Gabriel drove into the uttermost parts of Egypt!!

4. Herodotus relates a tradition which he heard in Egypt, and which is evidently connected with the subject of this section. The priests of Theban Jupiter, he says, report that two Women employed in the temple were carried away from Thebes by certain Phœnicians, and that those two Women were the first who established Oracles in Libya and Greece. ii. 54. These were Oracles of the Serpent. They are again mentioned by the historian under the names of Hyperoche and Laodikè; and Opis (Ophis the Serpent) and Argè. iv. 34, 35. D'Hancarville, commenting on this, says, singularly enough, that these women were not Egyptian, as Herodotus supposed, but were from Scythia, that is, that the tradition of them was derived from that part

of the earth that was earliest inhabited. This latter theory at once identifies them with the Women seen in this section; for the First Messenger, himself a Scythian, would necessarily, at the period of his Epiphany, connect his ideas with that portion of the globe with which he was more particularly identified. See Part II., 422.

5. In the Crimea, near the road leading to Caffa, a very remarkable tumulus is shewn as the sepulchre of Mithridates; but which, when we consider the theology and eastern extraction of the Gothic tribes, must, I think, be referred to a primeval age; and in my judgment it bears a tradition which connects it with this very incident in the Apocalypse. The natives call it Al-tyn-Obo, which I translate *God smote the Serpent*: and they say that it contains a treasure guarded by a Virgin, who spends her nights within in lamentation. The treasure is the dead Obi, which was seen in the Apocalypse to be smitten by the Divine, and the weeping Virgin is the Woman who guarded it. See *Clarke's Travels*, i., cap. xviii. 425. We should not err much if we said that this barrow was made in honour of Mihr, or Mithr, the Sun, Id, God, and Attis, the Holy Spirit, though a modern legend has diverted it to another object.

SECTION XX.

ZARATUSHT, *the Fifth Messenger of God*. A.M. 5400.

1. The Prophet next beholds ZARATUSHT, or Zerdosht, the Fifth Messenger of God, who is symbolized by sacred fire in a golden censer. God is Fire. Worship of

Fire, therefore, figuratively means worship of God: but this sublime doctrine was perverted by the Magi, the successors of Zaratusht into adoration of the element itself, and long after into Dualism, or God and Devil. This Messenger appeared A.M. 5400. Persepolis was founded A.M. 5000. A Dutch renegade, says Niebuhr, who had travelled several times over Arabia, showed me at Mokha a copy of an inscription in strange and unknown characters which he had found in a province remote from the sea coast. I was then in ill health, and neglected to copy it. But the uncommon form of the character, *which consisted entirely of straight lines*, made such an impression upon my memory that on my return I distinguished the inscriptions at Persepolis to be in the same alphabet. A tradition prevails through Persia that the conqueror who founded Persepolis *was originally from the vicinity of Samarcand*: so that both the Arabians and Persians would appear to have had sovereigns from the same nation, who spoke the same language, or at least employed the same characters in writing. *Travels*. "Originally from Samarcand" means one from the primeval country, and with the primeval religion. This Persepolis (City of Splendour) was founded by Gian Ben Gian, who is called a Peri, or Jin, but who was really a priest of Oannes (John son of John); its ancient and true name was Ista-char, or Esta-char, the place or temple of Ista, Esta, or Ashtar, who was the Hestia, Ἑστία of the Greeks, and Vesta of the Romans. This Vesta was the Holy Spirit, in whose honour the place was named. Char means the Sun, and Ista-Char means Vesta of the Sun, and throne of the Sun, which the Greeks translated Perse-Polis. See *ante*, p. 138. That the

ancient Irish, says Vallancey, had a secret or mysterious character, as the word *ogham* implies is beyond a doubt: and that this character was originally in the form of a dart **V** like those of Persepolis and Babylon, the fragments of Irish MSS., still existing, are a proof, which, for more expedition in writing, were at length reduced to *straight strokes* as we now in general find them. Mons. Michaux brought from Persia a basalt stone, 18 inches high and 12 broad, on which was an Ogham inscription, in letters or characters formed of straight strokes, without any rounding or turning, as in the characters of other languages. He found it a day's journey from Bagdad, near the Tigris. He concludes that it must have been brought from the interior of Persia, where the mountains abound with basalt, whereas the soil of Babylonia is argillaceous without any mixture of stony substances. It is now deposited in the Cabinet of Antiquities. The three-pointed mark appears to me to refer to the sect of Crishna, who have this three-pointed sign on the forehead, as may be seen in Maurice's first volume of the History of Hindostan. *Collectanea* vii., 153, 162. See Part I., pp. 112, 186. Part II., pp. 378, 433.

2. The components of this Messenger's name, as usually happens (see Part II., page 700), are to be noted. זרה *Zerah*, means rising of light. Dost even in the present day means a King, as Dost Mahomed: hence his name is King of the Rising Light, that is of the Morning. The name of Zaratusth's mother was דודאי *Dodai*, or beloved of the Lord; from דוד *dodh*, beloved, and יוד *yodh*, the sign of the divine name. Names in sacred mythology are always mystic. Thus Brigoo means "the bright." Theurgy, says Salverte, attributes a remarkable power to certain

names. In every nation there are names inspired by the Supreme. * * Iamblichus says that these names signify sacred mysteries. Hyde, says Sir William Drummond, has most erroneously placed Zoroaster as contemporary with Darius. Suidas fixed his era at 500 years before the Trojan war. Plutarch places him 5000 years before that time; and, although I shall not say with Pliny that Zoroaster lived many thousand years before Moses, yet I have no great hesitation in admitting that the Persian preceded the Jewish sage by several centuries. *Ædipus Judaicus*, p. xl. He was the greatest mathematician and the greatest philosopher of the age (that is, he was a combination of Newton and Bacon), says Prideaux, and immediately afterwards he impudently calls him an impostor, as if jugglery were consistent with such a character. The reader's attention is directed to the word *κοιλίας* (hollow), which has a mystic meaning. The word *Cælum*, or heaven, is implied in it. It would not be very wrong, therefore, if it were translated "from the heaven of my Mother hath He named me," meaning from the Paradise bosom of the Holy Spirit, who was the true Mother of this divine Messenger, though he had of course an earthly one in the flesh. This *κοιλια*, the womb, and *καλος*, the beautiful, and *קל kl*, Light, the God-Voice; and *Cælum*, heaven, and *Cali* (pronounced Collee), the Indian Goddess of Wisdom, are the same. The origin of the Greek word, no doubt, is to be found in the Shanskrit. *Keylas*, which means Paradise, is the name of the colossal temple in ruins seen by Colonel Fitzclarence;—the text, therefore, admits of three interpretations;—from the Womb, or Heaven, or Paradise of my Mother (the Holy Spirit). In the Hindustani *koila* means a ship—the ship

Ani: the Argha of the Covenant, the Immaculate Tabernacle seen in the Apocalypse. Cul, or Col, says Faber, *means to contain as in a cavity*. Colias, which is really the same word as that in the text, was a surname of Aphrodite (the Holy Spirit), according to Hesychius. Hence the cave and circular temple symbolized the Yoni, or the Womb or Holy Spirit, from which all things came. The round church of St. Stephen, at Rome, and the Pantheon, are examples of this. Hence the Cretan Cave of Zeus, the Samothracian Cave of the Cabirs, the Homeric Cave of the Nymphs, and the Persian Cave of Mithras. Hence also the cavern-fanes of primeval times, and the formation of temples hollowed out of one solid rock, to signify the Divine Unity. See *ante*, p. 228. This Indian name of Cali is preserved among the South Sea Islanders. The supreme Author of *most* things, says the compiler of Captain Cook's Last Voyage, they call Kolla-fou-tanga, who, they say, is a Woman residing in the sky and directing the thunder, lightning, &c., &c. * * * They call it Life, the Living Principle, or what is more agreeable to their notions, an Otooa, that is a Divinity, an invisible being. In this name the radical AO may be indistinctly seen; and note that She is not said to be, like God, the All-Maker, but only the maker of most, that is many things. That the Light, אור, AOR, mentioned in *Gen.* i. 3, was the Holy Spirit, and not light, as generally understood, is proved by the 16th verse: Newton has demonstrated that all *visible* light proceeds from the Sun: therefore it could not have been made before the Sun was made: therefore it means the Holy Spirit.

3. Abul-Pharaj, in his *Book of Dynasties*, p. 54,

expressly says that Zaradusht taught the Persians of the Manifestations of the Lord's Anointed One, ordering them to bring him gifts, and predicted that a Virgin should immaculately conceive, and that at his birth a Star would appear which should shine in the noonday, and in the centre thereof should be beheld the figure of a beautiful young Virgin. And he commanded them to watch for its Epiphany, and when they should behold it, they must straight depart with offerings and reverence to the place on which the Star shone. The reader will find this prophecy in the Zand-a-Vesta. It was one evidently based on his knowledge of the Naros and its Star; the Apocalypse and the series of Messengers; and it was in obedience to it that the Magi are said to have sought the dwelling of the Ninth Messiah in Palistan. See Part I., page 87. It is thus mentioned by Hyde in his History. According to Abulpharagius, Zaradusht declared that in after days a pure Virgin would conceive, and that as soon as the child was born a Star would appear blazing even at noonday with undiminished lustre. You, my sons, exclaimed the Seer, will perceive its rising before any other nation. As soon, therefore, as you shall behold the Star, follow it whithersoever it shall lead you, and adore that mysterious Child, offering your gifts to him with profound humility. *Hyde* c. xxxi. More unanswerable proof that Zaratusht was a Divine Messenger well acquainted with the Naros and the Apocalyptic signs, as revealed in the Prophecy of Oannes, could hardly be produced. Yet it was this great man, thus gifted by Heaven with the seal of prophecy whom Dr. Prideaux dared to stigmatize as a slave and an impostor. Note, however, that it may well be doubted whether, according

to the Petro-Paulite narrative, Magi ever sought out Jesus: there may have been some oriental high priest at Jerusalem about the period of his birth, and he would necessarily know that the Ninth Cycle had commenced, and that the Messenger's Epiphany was at hand, and so he might make mention of the fact. The value of the legend in the so-called gospel—if it be a legend—is, that it proves a knowledge of the Naros, and of an astronomical sign or cycle; and this knowledge could only have been derived either from Jesus himself, or from one who had been Initiated into the Greater Mysteries, and who used his knowledge without absolutely revealing anything.

4. Into the hand of this Messenger were given many fragrant treasures; thus he fills his censer with *fire from the altar*—that is, heavenly truth—which is to be found in the Zand-a-Vesta, or Everlasting Fire-Word of Zaratusht. For the mortal who approaches Fire, he says, will receive a light from Divinity, and he who perseveres in prayer without intermission will be made perfect by the swift and blessed immortals. In another place he compares prayer to *a horse* [a spirit] *full of refulgent light, or a boy* [a youthful spirit] *carried on the swift back of a horse* [the sun]; *a boy all-fire, or clothed with gold, or on the contrary all naked; or shooting an arrow, and standing on the back of a horse* [in the sun]: all of which are magnificent symbols. Note that Astrampsychus affirms a horse at full speed (like Pegasus) to be something mystical (Oniroc. p. 98). Πωλον βλέπειν τρεχοντα, μυστικον τοδε. Hence perhaps one reason why the Apocalypse was hidden under the names of the Horses of Rhesus: the Horses of Pelops,

which last were the gift of the Holy Spirit under the name of Neptunus. *Cic. Tusc. Disp.* lib. ii., c. 26. The Holy Book of truth, Kio, or Kao, XAΩ, was brought to Japan by a White Horse. In the Runic, Sleipner is the steed of Odin, the Incarnation: and I believe that this was a name for the Apocalypse. To return, however, to the subject. In the Geeta, Arioon is informed by Crishna that God is in the fire of the altar, and that the devout with offerings direct their worship unto God in the fire. *I am the Fire: I am the victim.* The flamens, or priests of the Etruscans, were so named, because they were supposed to have been illuminated by *the tongue of fire* (the Holy Spirit): hence they were said to be flames or lights of God. And the scarlet robes of the cardinals symbolize this fire. See Part II., 171. So the cardinal's hat in the Romish Church is the exact image of the Navel of Vishnu. See Inman, *Ancient Faiths* i., 164, fig. 68. Pure are they, says the Persian poet Firdausi, who, while worshipping One Supreme God, contemplate in sacred flame the symbol of Divine Light. The incident of taking fire from the altar, like so many others in the Apocalypse, was commemorated among the Lydians. For the Lydians, who are called Persic, have temples, says Pausanias. In each of these temples there is a *cell*, and in the cell an altar with ashes upon it: but the colour of these ashes is different from that of the others. A Magus [a Persian priest] entering into this cell, and placing dry wood on the altar, first of all veils his head with a tiara, and afterwards invokes a certain Divinity by an incantation barbaric, and perfectly unknown to the Greek. This incantation he performs from a Book [the Zand-a-Vesta], and when it is finished

all the wood on the altar becomes necessarily *enkindled without fire, and emits a very splendid flame*. *Prior Eliacs*. xxvii. In the same emblematic way, it was said by the Greeks, that Prometheus, who is the Pra-Ma-Tha-Issa, or divine son of the Great Creator and Issa in the Shanskrit, *brought fire from heaven*; and was rewarded as Messiahs generally are, by being crucified on a rock, and torn in pieces by a vulture. The same incident was commemorated by the Seventh Messenger, if we may rely on those statutes which pass under his name. *And Moses said unto Aaron, Take a censer and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them. And Aaron took as Moses commanded, &c., &c. Num. xvi. 46.* This fire gave occasion also to the flambeau which so often appears in ancient sculpture borne in the hands of the Goddesses who symbolized the Holy Spirit. In the hands of a male figure it sometimes typifies him as the Fire-Messenger.

5. The Zand-a-Vesta, which bears the name of this Sacred Apostle, is in part, a forgery; the true Zand-a-Vesta will shortly be published. In commemoration of this great event of fire taken from the altar, the latter became a constellated figure in the old celestial globe, and in some of the Greek cities they erected an Altar to the Unknown God. Let the Vestal Virgins, says Cicero, preserve the everlasting fire of the public Fire Altar. *De Leg. ii. 8.* Hyginus gives as a reason for this Altar, which is so prominent a feature in the celestial sphere, that it was that on which the gods, when ready to engage the giants, had sacrificed and sworn a league offensive and defensive. If for gods we read Messengers, and for giants

men, the earth-born, the explanation is not far from the truth as detailed in the Apocalypse. Note that this Altar of incense was the primitive and primeval altar before blood sacrifices were invented; such altars were by the Greeks called ἀναίμακτοι, or pure from blood. Paphian Venus (the Holy Spirit) had an altar of this sort, for she was worshipped, as Tacitus says, *solis precibus et igne puro*, only with prayers and pure fire (*Hist. lib. ii.*). This Apocalyptic and Astronomic Altar subsequently became an especial feature in the ceremonial offerings of all peoples. In the *Newcastle Daily Journal* of Nov. 7, 1867, we read the following account of an Altar of this kind, which had been recently examined. The Rev. Dr. Bruce, it says, read the following account of an Altar, with which he had long been familiar, and which had been presented to the society since last meeting by Mr. Buddle Atkinson. He had known the stone prior to 1848; though it had many wanderings during that time:—“The altar, which after some short wanderings has attained a fitting resting place in the Old Castle of Newcastle, was found a few years ago in a defile to the south-west of the station of Segedunum, Wallsend. The exact spot in which it was found is marked in Mr. McLauchlan’s survey of the station. When found the altar was lying prostrate. *It was surrounded by twelve stones, arranged in a circle.* These stones were about a foot high and eight or ten inches thick; and were roughly scabbled with a pick. The people said that they were intended to represent the twelve apostles. Coins were found under several of the stones, and also under the altar. Of what date the coins were, or what became of them, I have no means of knowing. The facts

which I have now stated I had from Mr. John Reay, of Wallsend. *The altar is uninscribed.* It, however, possesses the peculiarity of being *perforated by a circular hole of about eight inches in diameter, one face of the perforation being scored by twelve strokes, which are supposed to represent the rays of the sun.* The perforation is somewhat roughly done, so as to suggest the inquiry whether it is of the same age as the altar. Although I name this question, I have little doubt that it belongs to the Roman era. It is certain that the altar was in the state in which we now see it when it was found. Possibly the perforation has been intended to represent the sun. The twelve rays and the twelve surrounding stones may have reference to the twelve months of the year. In this case the altar has been dedicated to Mithras, and there may have been on the spot where it was found a temple dedicated to that deity. Some of the standing stones in Scotland and elsewhere, which are supposed to belong to the age preceding the Roman, have holes drilled through them. To a comparatively late period an idea of peculiar reverence attached to these perforations. Bargains, struck by persons joining hands in the aperture, were thought to have a special ratification. Cures were supposed to be performed by passing little children through them (when the holes were large enough for the purpose). The same result ensued when the sick or dying child was passed through the *cleft of a riven tree.* Our altar warrants us in asking the question whether these practices have not some reference to the ancient usages of Mithraism." The reader who has studied these teachings knows by this how vague are the queries of Dr. Bruce. The altar is not Roman, but Buddhistic; the perforation repre-

sents the Yoni, or Cleft in a Rock; the twelve stones are the Messengers; the altar itself symbolizes Bi-Une God, and commemorates the Apocalyptic altar as well. The dualism or bi-unity is represented by the circle through the stone—the Male and Female blended. The rays or spokes round the circle symbolize the Holy Spirit, as the first-born Light of the Creator. See Part II., pp. 199, 406. See also *ante*, pp. 115, 116. On the roof of the Holy Sepulchre, as it is called, at Jerusalem, is a great Crater, Argha, or Patera, emblem of the Holy Spirit, and a Lingaic tower, like those in old Persia, which also represents the union of the Two Principles. None of our travellers, as far as I know, has ever mentioned this. See Part II. 151. From an incident in the text also, Zaratusht, in ancient Irish MSS., is called *Airgiod lamh*, or the Golden Hand, the hand which received and scattered those celestial treasures being held as peculiarly honoured. See Ouseley's *Oriental Collections*, i., p. 303. He is also called *Mogh Nuadhat*, the Magus of the New Ordinance, as having been present at the enunciation of the Angel, mentioned in section 21.

6. The student, I feel sure, cannot fail to notice the grand image contained in the close of this section, in which the Zand-a-Vesta, filled with celestial fire, is compared to the Morning Star, which spreads light, beauty, and gladness over the earth; but which also produces the inevitable consequences that every divine thing given to man produces, namely, voices, thunders, lightnings, and an earthquake. These indicate the horrid blasphemies which the idolatrous priests raise on the advent of the new Messiah; and the confusion which always fol-

lows when he seeks to bring back mankind from madness to the primeval light of heaven. Locke in his *Reasonableness of Christianity*, well alludes to the priests. The priests, he says, made it not their business to teach the people virtue; if they were diligent in their observations and ceremonies, punctual in their feasts and solemnities, and the tricks of religion, the holy tribe assured them that the gods were pleased, and that they looked no farther. Few went to the schools of philosophers to be instructed in their duty, and to know what was good and evil in their actions. The priests sold the better penny-worths, and therefore had all the custom, for *lustrations and sacrifices were much easier than a clean conscience and a steady course of virtue; and an expiatory sacrifice that atoned for the want of it, much more convenient than a strict and holy life.* The same custom still prevails; the priests chain their followers in ignorance and delude them with falsehoods, which derive their strength only from ignorance; *all the great reformations in the world have originated with laymen.* Not one of the Sacred Messengers of Heaven was of the priestly order. Note also that the mention of the Morning Star in this place occultly and prophetically alludes to the name Zaratusht, which, we have just seen, means King of the Morning, or Matutinus, as pointed out *ante*, page 53. AOA, says Nimrod, is Aurora, Goddess of the Morning, i. 345. Hence her son is properly called Matutinus. From AO, the Bi-Une voice, I doubt not, was formed the Etruscan Aius Locutus. The number of these coincidences is wonderful. See Part I. 256. Zaratusht was the first to whom was revealed the six periods, or *gâhanbârs*, in which God created all things,

and which the compiler of the tract in Genesis subsequently copied. The first was called *Mid-yuzerâm*, in which the heavens were created; the second, *Mid-yirshâm*, in which the waters were created. The third, *Piti-shahim*, wherein the earths were created; the fourth, *Iyaserâm*, in which trees and plants were created; the fifth, *Midiyârim* when animals were created; the sixth *hamespitamîdîm*, wherein man was created. The resemblance which the preceding cosmogony bears to that of the ancient Etrurians, a race nearly allied to the Hindus and Egyptians, and from whom the Romans and Greeks borrowed the most mysterious and recondite part of their theology, is another proof of the oneness of all religions primitively. We are informed by Suidas that a Sage of that nation wrote a history, in which he said that God created the world in six thousand years. In the first millenary he made the heaven and the earth; in the second the visible firmament; in the third the sea and all the waters that are in the earth; in the fourth the sun, the moon, and the stars; in the fifth every living soul of birds, reptiles, and quadrupeds which have their abode either in the air, on the land, or in the waters; and lastly, in the sixth, Man alone. In the theology of the same ancient people, is found another feature very much in accordance with the Apocalypse. According to them there were two orders of Gods, the One, Superior, Veiled, and Nameless, with whom the Divine Spirit took counsel when about to announce by lightnings any change in the present state of things; the other order *consisted of Twelve, who were the ordinary Ministers or Messengers of the Spirit.*

7. The frequent mention of Fire in the Book of Enoch, and its republication, as it were, by the Fifth Messenger,

tended to give to this splendid element an additional sacredness in the eyes of all peoples. Hence we know that the Persians, Chaldæans and Egyptians all held Fire as an emblem of the Divine in the greatest veneration. The Jews, of course, copied from them. In *Leviticus* vi., it is said; *And the fire upon the altar shall be burning on it: it shall not be put out; and the priest shall burn wood on it every morning.* And again: *The fire shall be burning on the altar; it shall never go out.* In Greece an everlasting and holy Fire was kept at Athens and at Delphi. This is mentioned by Plutarch, *Numa* c. ix., πυρ ασβεστον εστι Πυθοι και 'Αθηνησι—there is an unextinguished Fire at Delphi and Athens. He afterwards calls this Fire ιερος λυχνος—a holy lamp, thus connecting it with the Apocalypse. A Snake twining round an Altar in ancient gems or talismans, signifies the incident commemorated in this section. See Part II. 550. The holy fire in the Temple of Vesta was never extinguished or suffered to expire; it was thence characterised by the epithets, *everlasting, eternal, immortal, unextinguishable, ever watchful.* “*Ignis sempiternus.*” *Cic. de Leg.* ii. 8. “*Æternus.*” *Val. Max.* i. 1, 6. Πυρ αθανατον; *Plutarch, Numa* ix. “*Ignis inextinctus.*” *Ovid, Fasti,* vi. 297. “*Vigil ignis.*” *Fast.* vi. 267. Vesta herself is by Ovid called *igneæ*, or fiery. *Fast.* vi. 334; and by Horace, *aeterna.* *Od.* iii. 5, 11, A medal given by Montfaucon (*Supplem. T.* i. p. 66), exhibiting Vesta, bears the inscription, *Æternitas.* And if by any casualty the holy fire was extinguished, Plutarch tells us, in *Numa*, that it was not to be lighted from another fire, but must be revived and renewed by kindling *a pure and unpolluted flame from the Sun*; that is, from the symbol

of God himself, the source of all Fire and Light. Flame is the emblem of the Hindu Holy Spirit, Parvatti. M'Urch, the mighty Fire, and Chan Ail, the Fire of God, the Queen-God, also the House of God, or Shekinah, are mentioned in the Persian books as two of the most ancient divinities that men ever adored. See Part I. 96; also *ante*, 179, 418. Firdausi alludes to the Fifth Messenger under an Apocalyptic symbol, that of a Tree. When some time had then passed, he says, a Tree appeared upon the earth, which spread its shadow over the royal halls of Gushtasp; a Tree abounding in roots and branches, every leaf of which was counsel, and every fruit wisdom (who that eats of such fruit shall die for ever?) of auspicious production, and its name was Zardusht, the destroyer of the wicked rites of Ahriman [infidels]. He said to the king; I am a prophet, and the pointer out of the path that leads to wisdom, etc. . . . When the king heard from him the precepts of the Bihain, he approved of them, and embraced the new faith. But Firdausi gives no further account of the Fifth Messenger, neither of whence he came, nor whither he went; nor did he know the true era of his epiphany.

8. I cite here from the German Heeren, as it is painful to think what a variety of falsehoods, Petro-Paulite priests have invented about this great Apostle of God, Zaratusht. It cannot be doubted, he says, that at some remote period, *antecedent to the commencement of historical records*, one mighty race possessed these vast plains. The traditions of this race, preserve some very important particulars respecting their descent, their ancient abodes, their gradual dissemination through the land of Irân. These traditions are preserved in the beginning of the

Vendidad, the most important, and it is probable the more ancient of all their sacred books, the collection of which is styled the Zand-a-Vesta. The two first chapters of this work, entitled *Fargards*, contain the above traditions, not wrapt up in allegory, but so evidently historical as to demand nothing more than the application of geographical knowledge to explain them. With the exception of the Mosaical Scriptures we are acquainted with nothing which so plainly wears the stamp of remote antiquity, *ascending beyond the times within which the known empires of the East flourished*: in which we catch as it were the last faint echo of the history of a former world, anterior to *that great catastrophe of our planet*, [the submersion of Atlantis] which is attested in the vicinity of the parent country of these legends by the remains of the elephant, the rhinoceros, and the creatures of other countries probably belonging to the south. It would be a fruitless labour to attempt to assign dates to these remains; but if the compiler of the Vendidad himself, *who was long anterior* to the Persian, and as we shall have occasion to show, probably also to the Median dynasty, as known to us, received them as the primeval traditions of his race, our opinion of their importance may be fully justified. These legends describe as the original seat of the race, a delicious country named Eriene Veedjo, which enjoyed a climate singularly mild, having seven months summer, and five of winter. Such was the state at first, as created by the power of Ormuzd; but the author of evil the death dealing Ahrimân, smote it with the plague of cold, so that it came to have ten months of winter, and only two of summer. Thus the nation began to desert the

paradise they at first occupied; and Ormuzd successively created for their reception sixteen other places of benediction and abundance which are faithfully recorded in legend. The restoration of such a golden age was the end of the legislation of Zoroaster, who however built his Code on a religious foundation, agreeably to the practice of the East: he gave laws for the improvement of the soil by means of agriculture, by tending of cattle, and of gardening, which he perpetually inculcates, as if he could not sufficiently impress his disciples with a sense of their importance. According to his own professions he was only the restorer of the doctrine, which Ormuzd himself had promulgated in the days of Jemshid. This doctrine, however, had been misrepresented; a false and delusive magia, the work of Deevs had crept in, which was first to be extinguished, in order to restore the pure laws of Ormuzd. Even Plato the first Grecian writer who mentions Zoroaster, speaks of him as *a Sage of remote antiquity*; and the same is established by the evidence of Hermippus and Eudoxus which Pliny has preserved. The second Zoroaster, supposed to have flourished under Darius Hystaspes, *is the mere figment of some later Grecian authors of little credit*:—yet this is the imaginary “slave of Daniel,” of whom orthodox writers always speak, as if he had been a real man. Dr. Prideaux, says Warburton in his *Divine Legation*, has indeed told us a very entertaining story of Zoroaster, whom, of an early lawgiver of the Bactrians he hath made a late false Prophet of the Persians, and the preacher up of One God in the public religion; which doctrine however this learned man supposes to be stolen from the Jews. But the truth is, *the whole is a pure fable*, it

contradicts all learned antiquity, and is supported only by the ignorant and romantic relations of late Persians under the Califes, who make Zoroastres cotemporary with Darius Hystapes and servant to one of the Jewish prophets—*yet in another fit of lying*, they place him as early as Moses, they even say he was Abraham, nay stick not to make him one of the builders of Babel. And in another place this learned bishop speaks of Prideaux's absurd notion as "the good old man's afternoon dream with Hyde at his elbow."—Notwithstanding this, Biblical commentators always, even to the present hour repeat, the old exploded falsehood. The Zoroaster, says Faber, whom Dr. Prideaux supposes to have been a Jew, or at least a servant of one of the Jewish Prophets, seems to have been a totally different character from the most ancient Zoroaster. *On the Cabiri*, ii. 154. This great Messenger consecrated wine (truth), a rose (the Phallus), a cup (the Shekinah), and the kernel of a pomegranate (the Messiah), and they were used in his sacred rites and mysteries. The frequent allusions to the Rose in the Hebrew writings may be here noticed. The Rose was sacred also to the Sun which Persian Mystics held to be the Throne of God. Some of the Christian sects still retain the bread and wine. By others the Rose is regarded as an emblem of the Shekinah or Holy Spirit. See Part I, pp. 179, 466; also *ante*, pp. 105, 147, 219. It is said of Zaratust, says Bryant, that he had *a renewal of life*, [*I am he who lives and dies*. See Apocalypse section 2.] for I apply to the original person of the name, what was attributed to the Magus of Pamphylia, and it is related of him that while he was in the intermediate state of death [the Adamic estacy; see Part I, 269, Part II, 453] he was in-

structed by the Gods. Some speak of his retiring to a mountain of Armenia [Armon] where he had an intercourse with the Deity, and when the mountain burned with fire, he was preserved unhurt. See *Exodus* xix. 21, 22, 24. The place to which he retired, according to Persic writers, was in the region called Adarbain where in aftertimes was the greatest Puratheion [fire altar] in Asia. This region was in Armenia [so called from Hermon]; and some make him to have been born in the same country, upon one of the Gordiæan mountains. Here it was that he first instituted sacrifices, and gave laws to his followers; which laws are supposed to be contained in the Sacred Book named Zand-a-vasta. To him has been attributed the invention of magic; which notion has arisen from a misapplication of terms. The Magi were priests, and they called Religion in general *Magia*. The purport of the term Zoroaster is said, by the author of the *Recognitions*, and by others, to be *the living star*, and they speak of it as if it was of Grecian etymology, and from the words ζῶον and ἀστὴρ. It is certainly compounded of Aster, which, among many nations, signified a star. But, in respect to the former term, as the object of the Persic and Chaldaic worship was the Sun, and most of their titles were derived from thence we may be pretty certain that by Zoro Aster was meant Sol Asterius. Zor, Sor, Sur, Sehor, among the Amonians, always related to the Sun. Eusebius says, that Osiris was esteemed the same as Dionusus and the Sun, and that he was called Surlus. The region of Syria was hence denominated Συρία; and is at this day called Souria, from Sur, and Sehor, the Sun. The Dea Syria at Hierapolis was properly Dea Solaris.

In consequence of the sun's being called Sor and Sur, we find that his temple is often mentioned under the name of Beth-Sur and Beth Sura, which Josephus renders Βηθ Σουρ. It was also called Beth-Sor and Beth-Soron as we learn from Eusebius and Jerome. That Suria was not merely a provincial title is plain, from the Suria Dea being worshipped at Erix in Sicily: and from an inscription to her at Rome. She was worshipped under the same title in Britain, as we may infer from an inscription at Sir Robert Cottons, of Connington in Cambridgeshire.

DEÆ SURLÆ
SUB CALPURNIO
LEG. AUG. &c.

See Part I., 322. Syria is called Sour and Souristan at this day. The Grecians were wrong, therefore, in their etymology; and we may trace the origin of their mistake when they supposed the meaning of Zoroaster to have been *vivens astrum*. I have mentioned that both Zin and Zoan [Oan] signifies the Sun; and the term Zor had the same meaning. In consequence of this, when the Grecians were told that Zor Aster was the same as Zoan Aster, they, by an uniform mode of mistake, expressed the latter ξωον, and interpreted Zoroaster αστερα ξωον. But Zoan signified the Sun. The City Zoan in Egypt was Heliopolis; and the land of Zoan the Heliopolitan name. Both Zoan Aster and Zor Aster signified Sol Asterius. The God Menes was worshipped under the symbol of a Bull, and oftentimes under the symbol of a Bull and a Man. Hence we read of Meno Taur and of Taur-Men in Crete, Sicily, and other places. The same person was also styled simply Taurus, from the emblem under which he was represented. This

Taurus was also called Aster and Asterius, as we learn from Lycophron and his Scholiast. ‘Ο Αστηριος ουτος εστιν ο και Μινοταυρος. *By Asterius is signified the same person as the Minotaur.* This Taur Aster is exactly analogue to Zor Aster above. It was the same emblem as the Mneuis, or sacred bull of Egypt, which was described with *a star between his horns*. Upon some of the entablatures at Naki Rustam, supposed to have been the ancient Persepolis, we find the Sun to be described under the appearance of a bright star, and nothing can better explain the history there represented than the account given of Zoroaster. He was the reputed son of Oromazes, the chief Deity; and his principal instructor was Azonaces [the golden-girdled symbolic One seen in the Apocalypse, section 2]. He is spoken of as one greatly beloved by heaven; and it is mentioned of him that he longed very much to see the Deity, which, at his importunity, was granted to him. This interview, however, was not affected by his own corporeal eyes, but by the mediation of an angel. Through this medium the Vision was performed, and he obtained a view of the Deity surrounded with light. The Angel through whose intervention this favour was imparted seems to have been one of those styled Zoni and Azoni. [See this recorded by Oan of himself in the Apocalypse, section 58, where he does not venture to look upon the Supreme till one of the Saraphim has made him pure. The same incident occurs in section 5. The Zoroastrian tradition was founded on both.] All the vestments of the priests, and those in which they used to apparel their Deities, had sacred names, taken from terms in their worship. Such were Camise, Candys, Camia, Cidaris, Mitra, Zona, and

the like. *The last was a sacred fillet or girdle, which they esteemed an emblem of the orbit described by Zon, the Sun.* They either represented their Gods as girded round with a Serpent, which was an emblem of the same meaning, or else with this bandage denominated Zona. They seem to have been secondary Deities, who were called Zoni and Azoni. The term signifies Heliadae; and they were looked upon as Æthereal Essences, a kind of Emanation from the Sun. They were exhibited under different representations, and oftentimes like Cneph of Egypt. The fillet with which the Azoni were girded is described as of a fiery nature, and they were supposed to have been wafted through the air. Arnobius speaks of it in this light. *Age, nunc, veniat, quæso per igneam zonam Magus ab interiore orbe Zoroastres.* I imagine that by Azonaces, before mentioned, the reputed teacher of Zoroaster, was meant the Chief Deity, the same as Oromanes and Oromasdes. He seems to have been the Supreme of those Æthereal Spirits described above, and to have been named Azon Nakis, which signifies the great Lord,* Azon. Naki, Nakis, Nachis, Nachus, Negus, all in different parts of the world, betoken a king. The temple at Istachar, near which these representations were found, is at this day called the palace of Naki Rustam, whoever that personage may have been.

* The sun was styled both Zon and Azon, Zan and Azan: so Dercetis was called Atargatis; Neith of Egypt, Aneith. The same was to be observed in places. Zelis was called Azilis; Saba, Azaba; Stura, Astura; Puglia, Apuglia; Busus, Ebusus; Damasec, Adamasec. Azon was therefore the same as Zon; and Azon-Nakis may be interpreted Sol Rex, vel Dominus. It is the Serpent Naga. Zin-giz Khan means The King, born of the Sun (Zin) and Issa. The Greek name for the Cabiri, viz., Curetes, is probably a form of Koreish, or Children of the Sun.

10. Whoever this extraordinary character might be, says the Rev. Mr. Oliver, it is certain that *he possessed an extensive knowledge of all the science and philosophy then known in the world*, and had been Initiated into the peculiar mysteries of every nation, to qualify himself for the distinguished part he was now about to act on the great theatre of the world. I think also it is highly probable that *two distinct personages* of the same name flourished in Persia at different eras, the former, perhaps, the inventor of a system which the other improved. *History of Initiation*, p. 91. The same learned writer gives an account of the Cave-Temples, or Yoni-Chapels, which formed so remarkable a feature in the ceremonial of the Fifth Messenger's doctrines. The reader may compare it with the Adonis-fane described in Part II., p. 357. Zoroaster (Zaratusht), says the Rev. Mr. Oliver, retired to a *circular cave* or grotto in the mountains of Bokhara, which he ornamented with a profusion of symbolical and astronomical decorations, and solemnly consecrated it to the middle god or Mediator, Mithr-Az, or, as he was elsewhere denominated, the Invisible Deity, the Parent of the Universe, who was said to be born or produced from *a cave hewn out of a rock*. Here the Sun was represented by a splendid gem, which, with an insupportable lustre, occupied a conspicuous situation in the centre of the roof; the planets were displayed in order around him, in studs of gold, glittering on a ground of azure; the zodiac was richly chased in embossed gold, in which the constellations Leo and Taurus, with a Sun and Lunette emerging from their back in beaten gold were peculiarly resplendent. The four ages of the world were represented by so many globes of gold, silver, brass, and

iron. The whole were decked with gems and precious stones and knobs of burnished gold, and, during the celebration of the Mysteries, illuminated by innumerable lamps, which reflected a thousand different colours and shades of colour, like the enchanting vision of a celestial palace. In the centre of the cave was a marble Fountain of Water, transparent as crystal, to supply the numerous basins with which the grotto was furnished for the purpose of ablution and ceremonial purifications. The cavern thus ornamented, furnished and disposed, was an emblem of the widely-extended Universe, supported by the three grand pillars of eternity, fecundity, and authority; and the symbols with which it was profusely adorned related to every element and principle in nature. *History of Initiation*, page 9. I will only remark on this that Zaratusht was too wise to adopt the theory of the four ages in the vulgar sense: what he symbolized by the four globes were the four races. The gold was the Red race; the silver, the white; the brass was the speckled; the iron, the black. Note that it was in a Cavern that Minos said he received his laws from heaven; and in a cave or grotto, Egeria, the Holy Spirit, gave her statutes to Numa.

SECTION XXI.

The Vision of the Archangel Michael.

1. The religious discord, the polemical feuds, and wars in the name of truth, which followed the advent of this glorious Messenger, and which are alluded to in the

symbolic language as Voices, Thunders, Lightnings, and an Earthquake, were of so odious a nature, and so utterly false in their profession, for they were really waged in the selfish interests of priests and dynasties, that they called forth the appearance of Micha-El, the great Archangelic Cabir of heaven—the unerring Nemesis of God. He therefore takes upon himself to declare that these crimes shall not go unpunished, but shall meet with fire and sword at the hand of the Cabiri, whose first representative, the Seventh Menu, is not far off. And he particularly denounces Ophite, or Serpent worship, then a mighty far-prevailing heresy, as one that shall receive the doom that it deserves. Nay, he threatens that the very Serpent itself shall arise in wrath, and bite or devour its own adorers. This is sublimely alluded to by Thoth, the sixth Messiah: the very Dragon which leads on the wicked in their wickedness, is in reality their judge and punisher. “Thus says Osiris unto the Preacher of Justice. I am the Watchman and Lord of the gleaming house: of the light that walketh in the morning. There is a heavenly mountain, long and great, which God, the Creator of the worlds has made; and in this mountain there is a mystic valley. *In it is a giant dragon; it liveth for the destruction of the wicked, for the annihilation of the enemies of God, the Creator of worlds.* Praise we therefore the mighty Being; I have permitted *that serpent shape* to be formed. I have put together the starry firmament. I illumine the heaven by walking forth in the sight of the Universe—the Producer, the Great God, the Mighty, I have formed all spheres.” This encounter of the Messiah with the Dragon was commemorated from the most

ancient times in the mythos of the Infant Hercules strangling the dragon in his cradle; and in the fight between Cadmus (Adam) and the Dragon, which he slew, and out of his teeth raised men. And as Herod in the Syriac means a Dragon, it gave occasion to the early Christian fabulists to invent the mythos of Herod and the massacre of the Infants—a legend wholly founded on this play of names. Note that this may possibly be the same serpent, which suggested to Hesiod the lines relating to “the youngest born, the terrible Serpent, which, in a cavern of dark earth, at its greatest extremity watches the all-golden apples.” I find no record in mere Hebrew mythology of any Serpent in the sea. Note also that the ascent of Adam (Apocalypse, section 5), the appearance of the Four Mighty Ones (section 15), and the great Angel of the incense Altar (section 21) are alluded to in *Proverbs xxx. 4. Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? What is his name, and what is his son’s name, if thou canst tell?* None but the Initiated could, of course, give answer. The *Secret* belongs unto the Lord our God, says *Deut. xxix. 29*; but those things which are revealed belong unto us. See Part II. 10.

SECTION XXII.

THOTH, *the Sixth Messenger of God. A.M. 6000.*

1. Six men are now seen by Adam. These were the

Five Messiahs who had already appeared: the sixth was THOTH, of Egypt—the Sixth Messenger of God; while the vision of Michael loomed grandly in the distance. He was also called Erm, or Hermes Trismegistus—the thrice greatest Messiah. He appeared AM, 6000. The sapphire girdle indicates his celestial origin: he is a Saviour, Saphari: it probably originated the blue robes of the Druids. See *ante*, 61. The Hebrew ספר, Sphr, a Book, has given birth to the English word sphere, because the sphere of heaven is a Book. Is it not the original of sapphire also: and may not the Sapphire Girdle be a name for the Apocalypse. See Part I., 244. It was on this passage doubtless that the Buddhist veneration for the sapphire was anciently founded. They declare that it will open barred doors and dwellings—that is, that it is a key of heaven; it produces prayer and reconciliation with God; and brings with it more peace than any other gem; but he who would wear it must lead a pure and holy life. (*Marbod Liber lapidum, ed. Beckmann.*) See Part I., page 244. This sapphire girdle also symbolized the Rainbow: hence the British Druid says: *My belt has been a Rainbow.* Marwnad Uthyr Pendragon. Davies, p. 559. The image which hung round the Egyptian high Priests neck was of pure sapphire as Ælian relates. The *name* of this Holy Messenger, like those of all the other Divine Twelve, is deeply mystical. Dât דת, is a primitive radical, which means the Law. Malcolme shews, says Higgins, ii. 33, that Tautah in the Armenian language means Father; in Irish, Dad; in Welsh, Tad or Taduys; Armoric, Tat; Cornish, Tad and Tas; Scotch, Dad; St. Kilda, Tat, and in Guatemala, Tat; in old Italy, Tata; in Egypt, Dade; in Greek Tetta; in old

English Daddy. The American Taut-tah is the Indian Tat. In Egypt the Messenger Thoth was symbolized with the head of an Ibis; for as the Evil Power in the Apocalypse was signified by the Red Serpent, so the Messenger, the Agatho Daimon, the enemy of the Serpent, was typified by the Egyptians as a Man with the head of an Ibis, which is more destructive to the serpent tribe than any other creature. In the Coptic, Thu-Othi, means a *Pillar*: this makes the name sacredly synonymous with that of Ahmed. He was the Sabine King Tattius: that is, a Sabine monarch, assumed the name of this Pontiff. Plato calls Thoth a blessed god or Daimon, and Sanchoniathon says that he was the Secretary of the Everlasting One. Tath, or Tauth-agata, which in the Shanskreet means a God, or a Divine Essence, was probably the original of the Greek Agathon, the Good. The Mercury of Egypt, Teut-Tat, is the same as the Gothic Thiod tat, or Thiod Ad. Here we come, perhaps, at the origin of Θεός. Jayadeva describes Buddha *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. On this the author of the Cambridge Key says: Can a Christian doubt that this Buddha was the type of the Saviour of the world? Ought he not rather to have asked, Can any one be persuaded that the Paulite mythos has not been founded on the Indian one? This particular Buddha, described by Jayadeva, the Cambridge writer supposes to have been Enoch. But Buddha, as we have before seen, was a name for Fo-hi; eventually it became a general Messianic name. This Messenger was the first who gave to God his name of Osiris. God as Osiris, is represented sitting on a tessellated

throne to express dominion, the starry firmament, like the panther's skin, and the alternations of light and darkness, of life and death. He has the head of a hawk (the Sun), and is crowned with a mitre full of small orbs, or worlds, over which he is the Sovereign Ruler. The gourd upon the mitre implies his action and influence on Water, the fountain of all things. The lower part of his dress is made up of descending rays, and his body is surrounded with orbs. His right is extended in a commanding attitude, and his left holds a Thyrses or staff of papyrus; a phallic or generative emblem. So the Holy Spirit in old Egyptian frescoes, is represented lion-headed, with the mystic cross or sacred  as in page 423, in her hand: the Key of Heaven ready to be delivered to her Messenger. Near the Ajunta Pass, where the road from central Hindostan ascends the mural heights supporting the table land of the Dekkan, is a series of temples excavated out of the solid rock, having the walls and roofs embellished with paintings, among which is seen a much defaced head of Siv, with a rich crown ornamented among other things with *crosses*.

2. The Egyptians, says Bryant, acknowledged two personages under the titles of Hermes and Thoth. The first [Adam] was the most Ancient of the gods and the head of all. The other was styled the second Hermes, and likewise for excellence called Trismegistus. There are histories given of this Hermes Trismegistus which will be found to accord very much with those of the Hermes mentioned already; and his real name will appear to be very similar to Osarsiph. This person is said to have been a great adept in mysterious knowledge, and an Interpreter of the will of the gods, He particularly decy-

phered all that was written in the sacred language upon the obelisks in Terrâ Seriadicâ, and instructed the Egyptians in many useful arts. He was a great prophet, and on that account was looked upon as a divinity. To him they ascribed the reformation of the Egyptian year; and there were many books either written by him, or concerning him, which were preserved by the Egyptians in the most sacred recesses of their temples, and held in high esteem.

3. The six Men beheld in this part of the Vision, come from the North: and as the First Messenger appeared there, it seems appropriate that his successors should seem to follow him from thence. The Holy Spirit then, under the name of the Glory of God, commands the Sixth Messenger to put a symbolic mark or **T**, on the forehead of each of his followers. This is a primitive symbol, and belongs to the first language spoken by men. In the primal language it was sometimes expressed by the letters **X** and **+**. As **T** it forms part of numerous Chinese signs. It was in the cruciform shape shewn in the text, that Amosis was said to pray when his host prevailed over the Amalekites. Originally it may have come from **Y** the horns of the Ram, the first sign of the Zodiac: emblematically the first One who is God. After that it became **T** the hieroglyphic of God, TAO and AO: and by Pythagoras, who was a disciple of Lao-Tseu, one of the Messiahs, it was changed into **Y**, the letter that mystically shewed the two roads in life—one leading to God, the other to darkness: that symbolized also the Bi-Une the Ling, the Tree of Life, and Yoni. The meaning therefore of the text is this: Let every man become a member of that True Faith, which I have revealed by my

five Messengers, and worship the One God as they have revealed Him. They who are not marked with this seal of belief shall die. To this Tau, M. de Gebelin says, the Greeks added the particle *ma* (which in Shanskreet signifies *great*) and thus they formed the substantive Thau-ma, a sign or prodigy. Thau-Mas was the Father of the Rainbow Goddess Iris. He adds that in France during the early ages of Christianity, they used the expression in the baptismal ceremony, *crucis thaumate notare*. The Latin Vulgate does in fact read, *You shall mark their forehead with the letter Thau*. Hence Thaumaz or Tammuz, the name for an Incarnation. The Jewish priests, were anointed on the forehead with olive oil; and he that anointed him, says Lewis, drew with his finger the figure of the Greek letter X upon his forehead. *Origines Hebr.* i. 103. Whence but from India could the Jews have derived this? See Part II, p. 31. And it was on this part of the Apocalypse, doubtless that the custom of tattooing [tau-tauing] the skin originated. Kalm says, that the Hurons [Ourans, or Sons of Heaven] tattoo themselves with black figures; some have a *snake* painted on each cheek; some have several *crosses*; some an arrow; others the sun. These figures they grave *on the thigh*. *Travels in North America*. And this was and is commonly practised by all the Red Races. Its origin if not traced to the Apocalypse, cannot be accounted for. The pilgrims to the Temple of Goojraat, are burnt on the arm with an iron plate containing mystical signs, tau-taus, about two inches in diameter. All the Assyrian ear-rings are cross-formed, like the **T**. Hence also originated the custom, once universal, for illiterate persons to make the sign of the cross when they wished to affix their signature

to deeds. This Cross, occurs almost universally as an emblem of creation and generation, before the Petro-Paulites adopted it as the sign of salvation. See Part II., pp, 230, 256. Jablonski (*Egypt. Pantheon. lib. 5, cap. 7, sec. 4, tom 3, p. 205.*) Delacroze, (*Hist. du Christ des Indes, 431*) Carli (*Lettres sur l'Amerique, i. 499; ii. 504*) and Larcher in his notes on Herodotus, (ii. 270.) have all *proved*, that the *crosses* on Indian and Egyptian monuments and vases, on the sacred vestments of the priests and gods, and those also which the priests and bishops of our own time wear, and those which our women carry as ornaments are all ling-yoni, and are remnants of this once common worship. The cross surmounted by a ring, was and still is, the astronomical sign of Venus or Love:—the ring or circle indicating the planets and the Ark of the Covenant, and the *Tau* which is upon it, shewing its designation. The Cholulan god was represented, throned, and habited in a cloak powdered with *red crosses*. **T** is seen all over the Central American ruins. This **T** (Tau) with a human head, emblematic of the Male, as we see it on a medal of Cyzicus published by M. Pellerin, became the crucifix, and crucifixion, in all our churches; and the Dove that hovers over it is the Female. Every steeple to a church represents a Phallus, and every holy font is the accompanying Yoni: their cruciform shape also is copied from the old Priapeïan fanes; and the very obelisk in front of St. Peter's at Rome is a phallus, and is so *intended* by the priests. Our women, who carry the cross so ostentatiously on their bosoms have no idea, as we may charitably surmise, that it is a symbol of the union of the sexes. In another shape **T** represents

also the Pillar and Circle; it is figured on the Hindu and Greek carvings, thus;  the circle representing the girdle round the loins: the descending line the sash. But this Pillar and Circle represented the Male-Female. Hence the sacredness of this mystic symbol: those who were marked with it, were the Initiated only, who had learned its occult signification; and that it was a symbol of AO, and IO. This IO, or perfect Ten, was made up in the Eleusinian Mysteries, by these symbols; viz., \square Square = 4; \triangle triangle = 3; \wedge compasses = 2; \mid a rule or line = 1, total 10. This girdle is also the Crux ansata. See *ante*, p. 423, for a view of the Papal Stole, which is another form of this. See also Part II. 202. Singularly enough *tee* in the Burmese language means an umbrella, which when opened presents an exact resemblance to **T**. See *As. Res.* v. 117. This probably maybe one reason why an umbrella is one of the distinguishing badges of sacred sovereignty in the East: its resemblance to the Rainbow, is unquestionably another. See Part I. p. 465, and *ante* 243. In the Moitay language Tau means the Moon. With them therefore the sign **T** would mean the sign of the Holy Spirit. See Part I. pp. 178, 247. Tau-tau the Moon mark becomes tattoo, as I have before shewn. It was a common custom and indeed it still is in the East, for the worshippers to paint on their foreheads or persons a small image of the god whom they adored. This is alluded to in the text. The antiquity of the sign of the mystic **+**, is curiously shewn in this place. Many imagine that it is only coeval with Christianity, whereas in truth it is to be found on the most ancient monuments even of Paganism; and in various forms it is still a sectarial

mark or symbol throughout Hindostan. It may be seen on the Surya Buddha which was at the East India House, and in *Moor's Pantheon*, pl. 69. See also for the cross: pl. 75, on the Buddha of Bengal; a granite cross 52 feet high, facing a Jain temple, pl. 77; a cross in the hands and a rosary round the neck of Indra, pl. 79; and generally speaking all the cross-legged deities symbolize it. These it may be added take us back to the primeval ages. There shall be a mark upon thy hand, says *Exodus*, xiii. 9, and a memorial between thine eyes (forehead). It was a common custom for every heathen god to have a peculiar society or fraternity belonging to him, and the way of admitting any into those fraternities, was first by giving some hieroglyphic mark on their hands or foreheads which was accounted sacred to that particular god, as that of an ivy leaf to Bacchus: secondly by sealing them with the letters of that god, and thirdly with that number which the Greek letters of their name did make up; for the numeral cyphers of the Greeks were the letters of the alphabet: thus the Greek letters of the Sun did make up 608, therefore his fraternity were marked with XH. Note however that this numerical sign, was given in the days, when the Naronic Cycle, was ignorantly supposed by the Greeks to be 608. When the true cycle of 600 was taught X became the sign of the Cycle. In the Hebrew tracts, Joshua stopping the Sun, means the correction of the incorrect Cycle from 608 to 600: and perhaps also the renovation of the calendar. The baptismal sign of the cross, and the holy ashes put upon the forehead, on Ash Wednesday, are some of the innumerable remains of true religion (or paganism) which the

Petro-Paulites have incorporated with their creeds. See Part II. 68.

4. In Carnack, in Upper Egypt, there is a monolith eighty feet high, composed of a single block of black granite, presenting a beautifully polished surface on each of its four sides. The hieroglyphics upon it represent the lifetime of Thoth, until you at last see him enthroned in heaven at the top. He seems indeed, says Hamilton, to have been considered, either by himself, his subjects, or his successors, as a peculiar favourite of heaven. He is frequently on his knees, receiving from Isis and Osiris, together with their blessing, *the insignia of royalty* [see Apocalypse, section 2] and even of divinity. The hawk is always flying above him. Two priests are performing upon him the mysterious ceremony of pouring the *crucis ansatas*, or *crosses with rings*, over his head, at which time he wears a common dress and a close cap. But this really means investing him with the Celestial Key: anointing him, as in the Apocalypse, section 28. Captain Head describes in his splendid work the avenue which leads to the temple to which this monolith belongs, in the following terms: Fragments of Sphinxes line the sides of the road at intervals of ten or twelve feet, and usher the visitor to the magnificent granite propylon, or gateway, whose grandeur for a time monopolizes the attention, and makes him who gazes on it at a loss to decide whether he shall remain adoring its fine proportions, or advance and examine the carvings which embellish its front. It may be noted here that the ancient pagodas of Benares and Mathura, probably the grandest in all India, are built in the form of this cross. The description in the text is still commemorated in the East. Sprenger informs

us that Unscouski mentions, in *Müller's Sammlung Russischer Geschichte erstes Stück*, p. 144, that he witnessed the celebration of the New Year by the Lamas of the Kalmucks in a manner illustrative of the text. A tent of Chinese cloth was fixed in an open space marked out with red lines [indicating tongues of Fire] to which the priest came in procession from the westward, with his attendants, among whom *six manyis* (young priests) carried sacred standards, &c., &c. These six priests probably symbolized the Naros. That Thoth and Hermes were one and the same, is now conceded. There can be no question whatever, says Bailli, *Hist. de l'Astronom. Ancienne*, sect. xiv., that Mercury and Thoth are but *different names for the same man*. An Indian custom satisfies us that Buddha also is identical with them, namely, that the fourth day of the week is dedicated to Boodh, as it is by the Egyptians to Thoth, and both are marked by the planet Mercury. Hermes, as we have seen, like Boodh, was a generic name, and meant Messenger. These Six also were represented in the old Latin or Hesperian worship of Vesta by six virgin-priestesses, called Vestals, who attended on her sacred fire. This fire was originally kindled by the rays of the Sun.

5. In the *Towers and Temples of Ancient Ireland*, by M. Keane, a copy of a small piece of sculpture is given in which this adoration is commemorated. It is graven on an ancient Irish cross at Kells, in the county Meath, and seven figures (the Six Messengers and Michael) are all bent in devotion before a long, narrow, upright Fish, with a forked tail, representing the Holy Spirit. On the same page, the same Divine Essence is represented as a

Mermaiden, holding a book (the Apocalypse) in her hand; She is marked at the lower part of the abdomen with a ring, or sapphire girdle. This is copied from a sculpture in the cathedral of Clontarf, county Galway. Ireland is full of antique memorials of this kind; but the people are so engaged in superstition and faction that they have no leisure to attend to them.

6. Hermes [Thoth] says Lactantius, although a man, was yet the oldest and most experienced in all learning: so that the knowledge of many subjects and arts has given him the name Trismegistus. He has written Books, and very many, to be sure, which belong to the knowledge of divine things, in which he confesses the majesty of the Great and Only God, and calls Him by such names as we, God and Father. I doubt not, he adds, that Trismegistus reached the truth, who has written much about God the Father, as well as about the Son, which is contained in the *Holy Mysteries*.

7. I may add here that picture-writing and hieroglyphics, such as we find throughout the Orient, were by the ancients invented long after the use of letters, to conceal that knowledge from the many which the priests thought must be diffused among them by the art of writing. Warburton speaks of no less than three methods by which they hoped to keep the people always ignorant. 1, by hieroglyphic symbols; 2, by a sacerdotal alphabet; 3, by a sacred dialect. But this learned Bishop does not explain why their successors at the present day perpetuate the ages of darkness among their followers, and teach them nothing but the crudest elements of divine knowledge. Note the words "I have done" in this section; they mean, I certainly will do. He was so resolved to do

as God had said, that he looked upon it as already done. And again, that as linen was almost exclusively the dress of the Egyptian priesthood, so it would seem to be mentioned here expressly to point out prophetically to whom it referred.

SECTION XXIII.

Symbolic Vision of this Great Messenger's Teaching.

1. In this section is contained another curious confirmation of the primeval character of this Apocalypse. In ancient sacrifices, on the day of expiation the whole service was performed by the High Priest. The custom on ordinary days was *to take fire from the altar* in a silver censer, but on the day of expiation the High Priest took it from the great altar in a golden censer; and when he was come down from the great altar, he took incense from one of the priests who brought it to him, and went with it to the Golden Altar, and while he offered the incense, the people prayed without. All this, it will be seen, was borrowed from the text. The Cloud that filled the court indicates the mystery of the Egyptian theology, as well as the absolute presence of the Holy Spirit. Clemens of Alexandria says: They (the Egyptians) do not reveal their religious mysteries promiscuously to all, nor communicate the knowledge of divine things to the multitude (the profane) but only to those who are to succeed in the kingdom, and to such of the priests as are judged most fitly qualified for the same, on account both of their birth and education. And Plutarch tells us:

When, amongst the Egyptians, there is any king chosen out of the military order, he is forthwith brought to the priests, and by them instructed in their arcane Theology, which conceals mysterious truths under dark fables and allegories. Wherefore they place Sphinxes before their temples, to signify that their theology contained certain secret, hidden, and enigmatical wisdom in it. The arcane theology here alluded to is this Book of Oan, which even to the present day has been an enigma to all: the Sphinx was the Incarnation, and the Holy Spirit;—Virgin, and Lion, or the Bi-Une;—also the Apocalypse.

2. In Egypt, says Origen against Celsus, the priests have a secret philosophy concerning the religion by law established contained in their *national scriptures*, while the common people only hear certain fables, whose meaning they do not understand. Were any one to hear these fables from a private man, and imagine he understood them, without conversing with any priest, or learning from one of that order the Egyptian secret doctrine, he would be extremely ridiculous. What I have said of the learned and illiterate among the Egyptians may be likewise said of the Persians, who have solemn rites performed by the Magi, with knowledge of their reasons and institution, while the superficial multitude content themselves with the mere outward rite or insignificant symbol; and the same holds true of the Syrians and Indians, and of all the nations that have fables and scriptures. And does not the same hold good now, as well as in the days of Origen?

3. In the words, *and took fire and gave it to the Man*, we have a most vivid image of the heaven-sent teaching of Thoth: and from the beginning even to the end of

this section there is displayed, in the most impressive language, a representation of the mighty influence which Thoth and his priesthood exercised over the earth: nevertheless the latter in time corrupted the pure and holy teachings of their founder, as all priests do. Bishop Cumberland thus speaks of them: Thus Egyptian religion, like the Romish faith, is resolved into the priest's tradition. So also all the Egyptian priests were governed and taught by one, who in Clemens Alexandrinus is called the Prophet, which signifies inspired, and so an infallible man, about whose neck hung *Αληθεια*, *i.e.*, Truth, as Ælian writes. Surely he was the Prototype of the Pope, whose name, Papa, is known to come from Alexandria in Egypt, yet these extended to men of lower rank. Thus history perpetually repeats itself; and as the sacerdotal rule of Egypt ended in the ruin of the people, and their own consequent overthrow, so the representation of it in Rome is hurrying forward rapidly to the same end. With the appearance and mission of this sixth Messenger ended the sixth Naros, or period of 3,600 years, which was called a Saros. Thoth was called by the Germans Teuto and Tuisco—hence we have Teutons and Tuscans, or Etruscans. It was in allusion to this fire delivery that the Feast of Torches, mentioned Part II., page 649, was instituted. It also had reference to the Lamp-bearers and the Light of the World. There are some noble lines akin to this in Ennius, but they are of Indian origin, as almost everything beautiful is:

Homo qui erranti comiter monstrat viam,
 Quasi lumen de suo lumine accendat, facit,
 Ut nihilo minus ipsi luceat, cum illi accenderit.

Cicero quotes these (*de Offic. Lib.*) They may be thus

rendered: He who courteously points out the way to a wanderer does as one who lights a lamp from his own lamp; which shines no less brightly because it has given of its light to another. See Part II., p. 40. Note that it was upon this relation of one of the Cherubim giving fire to the Sixth Messenger, was founded the ancient Persian prayer, which ran as follows. *Forasmuch as fire was delivered to Manu* by the Almighty as the symbol of his Majesty; therefore it was required that we should esteem it holy, and respect it as an emanation from the Fountain of Light: and that we should love all things which resemble it, especially the Sun and Moon, the two great Witnesses of God, the sight of which should put us in mind of his Omniscience;—therefore let us without superstition keep the command given to us, evermore praising God for the great use of this element; and beseeching Him to make us always bear in mind the obligations which we are under to do our duty towards Him; and which is as necessary to the health and happiness of the soul, as light and fire are to the ease and welfare of the body.

4. The exalted height to which the Prophet Oan was now raised is shewn by the appearance of the Cherubim in this place, with *eight* wings: and he appears to have been enveloped in a double splendour, that of the Cloud, which symbolizes the Holy Spirit and the Glory of God, which here means grandeur of light and magnificence, streaming straight from the Supreme himself. And in this dazzling nimbus the vision of the first Apocalyptic Saros, or Six, ends.

SECTION XXIV.

Amosis, the Seventh Messenger of God, A.M. 6600.

1. Next in succession after Thoth, comes AMOSIS, the seventh Messenger of God. By many writers he is called Thothmosis, to indicate that he derived much of his learning from Thoth, that is, the writings of Thoth; and we know that he was skilled in all the science of Egypt. He appeared A.M. 6,600. The Rainbow indicates the Holy Spirit. He is covered with a cloud, because he was the first of the Messengers who used the sword; and though it was the Sword of God, still his brightness is not equal to that of those who only use the Sceptre. By the Arabs this cloud is called the veil *Ihrâm*, or Veil of Penitence. The allegorical nature of his writings is also symbolized by this cloud; and it may also occultly allude to the Holy Spirit, his Protectress. Our legislator Moses, says Josephus, telling some things very properly in *enigmas*, but speaking others in *allegories*, with solemnities; but whatever things ought to be told without circumlocution, these he declares explicitly. The Old Testament, which contains numerous indications of mystic truth, if men did but know how to perceive it, has a covert allusion to this;—*And till Moses had done speaking with them, he put a veil on his face.* Exod. xxxiv. 33. The infidels say this was done to hide his leprosy;—the believers, to conceal the brightness of God, that shone upon it. Its true meaning is a mystic one. משה, *Mosheh*, taken out of the Water, and מוצא,

Motza, a Fountain, both mystically allude to that Holy Spirit, or Fountain of Purity, from which the Incarnation descends. Bacchus is called by Orpheus Mises, or Male-Female. *Hymn 41*. Is not this Messias, and Moses? The line is worth citing. Ἀγνήν, ἔνιερον, τε Μίσην ἀρρητον ἀνασσαν;—Chaste, all-hallowed, Queen Mises, the Ineffable Male. Grotius asserts that the original Coptic name was *Moüsi*, from *Moi*, which, in that language, signifies *water*, and *si*, taken. But Moses, finding the Hebrew word *mosheh*, to draw out, bearing some resemblance in sound to his name, and in signification to the occasion of it, translated the Egyptian name, *Moüsi* into the Hebrew, *Mosheh*. *Grotius in Gen. xi. 1*. These speculations may be taken for what they are worth, which however I do not suppose is much. Poor Grotius, after having spent years in gathering erudition to support a fable, on his death-bed had a glimpse of time mis-spent, and died bitterly exclaiming, *Vitam perdidit, operosè nihil agendo*;—I have wasted my life in doing nothing, with much labour. It is worthy of remark that Amosis is said to have been found in the Nile; that is in the Sun. Part II., 470. See also page 219, for the similar finding of the symbolic Taliesin. The Nile was sometimes used as a synonyme also for the Queen of Heaven; (Part II, 627,) and hence Gesenius says that Amosis means Son of the Moon, *i. e.*, Holy Spirit. Vide Gesenii, *Thesaur.* s. v. אֲמוֹס. See Part I., page 250.

2. Amosis bears in his hand *a little book open*. This was the seventh chapter out of the Book of God, which this divine Messenger was commissioned to reveal. In a subsequent part he delivers it into the hand of Jesus, who was a reappearance of Amosis. Part II. 247. The

power of this great Incarnation is vividly figured; his right foot is upon the sea, and his left foot upon the earth. Montfaucon publishes a beautiful figure of Cybele, or the Holy Spirit, in which she is represented like this sacred Messenger, with her left foot upon the prow of a ship, and her right foot upon the earth, to shew her dominion over land and ocean. Her right arm is elevated, as if she pointed to Heaven. Book I., cap. 1, plate I. See *ante*, 241. Amosis is seen on a medal of Adrian, with a trident in one hand, and a dolphin in the other. These indicate his knowledge of the Tri-Une Mystery and the Naronic Fish. See, in the Index, *sub voce*, Dolphin. His right foot is on the land, and his left on the prow of a ship. Yet this is ignorantly called a medal of Neptune; if this be so, what does the above-mentioned medal of Cybele mean? There are very many medals and sculptures with this device; they all allude to this portion of the Apocalypse. The Seventh Messenger is heard to cry out, and he is answered by Seven Thunders, which is a name for the Seven Incarnations, including Amosis himself. They all joined in the cry against the prevailing falsehoods upon the earth. Jesus called two of his disciples *sons of thunder*, that is, sons of the Messiah. In the Hetruscan language, the most ancient after the Chinese or Shanskrit, of which we have any record, *Manu-Biai* means Volumes of Thunders; no inappropriate name for the Revelations of the Avatar, or Ma-Nu; it probably was the Seven Thunders which were commanded to be sealed up. Oan declares that he was about to write what the Thunders spake, but was forbidden. He received them, however, and sealed them up, as he was commanded. It is worthy of note that it

is in the Hebrew tracts alone that these Seven Thunders are to be found, as it was to Amosis they were revealed. Then is heard the oath of the Messenger, which it may be observed is a most remarkable prophecy of the first chapter of Genesis. It would seem as if the Hebrew priest, Nehemiah, had it before him when he wrote; *Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host; the earth and all things that are therein; the seas and all that is therein; and Thou preservest them, and the host of heaven worshipeth Thee.* Note that the common version “that there should be *time* no longer” is absurd. Time must last forever. The vivid strength of character which distinguished Amosis is powerfully symbolized. The very oath, indeed, which the Prophet, many thousands of years before, heard this splendid Phantom (for it could be only an image) swear in heaven, we find alluded to in Deuteronomy. xxx. 19. *I call heaven and earth to witness against thee this day; life and death have I set before thee; the blessing and the curse; choose now life, that thou mayest live, thou and thy seed.* Deuteronomy is not genuine as a whole, but this fragment undoubtedly is. This incident was commemorated by the Greeks, and made part of their religious rites. In the Bouleuterion, says Pausanias, there is a statue of Jupiter, which is the most calculated of all statues whatever to excite terror in the unjust. The surname of this statue is *Orkios*, or the *god of oaths*; and it has thunder in each of its hands. (*Prior, Eliacs*, xxiv.)—symbols, it may be added, of the Seven Thunders connected with this section. Was this statue sacred to Amosis? The common herd it is true knew not the name; but their pontiffs and hierarchs, as we know, drew all their

mysticism from the Apocalypse. In Athens, says Higgins, they had a prophetic and mysterious book which they called the *Testament*, to which they believed the safety of the republic was attached. They preserved it with so much care that among all their writers no one ever dared to make any mention of it, and the little we know of this subject has been collected from the famous oration of Dinarchus against Demosthenes, whom he accuses of having failed in the respect due to the *Ineffable Book* so connected with the welfare and safety of the state. Manetho notices a Sacred Book in the grand Egyptian library of Osymandias, said to be written by Pharaoh Suphis.* This is Pharaoh Συφος, the Wise. This was probably a similar book to that of the Athenians. But what were these mysterious Books? They may have been the Apocalypse, as I have already frequently remarked in Part I. But may they not have been the Seven Thunders as well? They *must* have been one or both; for we now have not, nor does history speak of *any book*, for the concealment of which there existed such powerful reasons.

3. This Messenger having been the First of the Cabiri, or the Children of Fire, we find his advent commemorated in the Greek medals and carvings of Ares, or Ari the Lion of Id, or Issa. D'Hancarville describes in a note to his learned work, and gives an engraving as well, of a marble at Versailles; and of which a counterpart was at Bowood. In the centre of this monument is a phallic pillar crowned with an image of the Holy Spirit, who stands erect in

* No one seems to know how the word Pharaoh is arrived at. I think it is Phre-AO, the Sun AO: a proper title for an Eastern king. See Inman's *Ancient Faiths*, ii. 479.

Minerval beauty, but armed with her helmet, breastplate, spear, and shield. Around the Pillar is entwined the Serpent of Eternity, which receives its food from a patera held in the hand of a beautiful winged Female in a magnificent flowing robe, and with her hair dressed in the Egyptian manner. She holds a *palm branch* in her hand. See Apocalypse, Section 17. This makes me think her Isis, or Issa, the Holy Spirit herself, as contra-distinguished from the *Venus armata*, or armed statue which tops the Pillar. At the foot of this Pillar is a great Circle; so that both constitute IO, or AO. See Part I. page 10; Part II., pp. 457, 472, 532. On the left of the Pillar is the Cabir, armed like Mars: and ready to go forth to battle. This would seem to indicate the moment of his dedication, and solemn consecration of himself to his Divine Mission: he is barefooted, as symbolizing the mighty Presence in which he stands. See Part II, pp. 163, 354. Note that the Cabiri were known to the old mystics under the name of *τιμωροι δαιμονες*, or Avenging Angels.

4. They were revered by the ancient Cymric Druids, as the *three bulls of battle*. The first was called Cynvawr cad Gaddug, or the Great One [the Sun-Flame] of the Battle of Mystery: also Moÿn or the Bull [or Menu] of battle: and Camden has copied two inscriptions *Deo Mogonti Cad*, and *Deo Mouno Cad*, or God. He is also designated Elmur mab Cadeir, the Strong Sun-Spirit, Serpent of the Chair. The second is called Avaon, or Vau-Han, which is one of the cardinal points in the sun's course, and therefore probably refers to Ahmed or Mohammed who was a solar incarnation, and of the tribe of the Sun (Koreish); and the third is Cynhaval or

Kinhâl mab Argat, or Caenfaoladh, Serpent or son of Argha, whom we now know to be the Eleventh Messenger, under his mystic name as the Twelfth; Cuno-Belinus, or Priest of the Bi-Une, *ante* 423. By the British hierarchs, these Three were known as Ellyll Gwidawl, or the Daimon of the whirling stream: Ellyll Llyr Merini, the Daimon of the flowing sea; and Ellyll Gurthmwl Wledig, the Daimon of the sovereign earth; the first two indicating the connection of the 7th and 9th Messengers with the sea (Sections 24 and 31) and with the Holy Spirit of Waters; while the third well describes the mighty suzerain Chengiz Khan. They were also called, The three Dignified Ones; and the Mighty Ones meritorious in battle. Davies, *Mythology*, pp. 133—141.

5. The Nine Messianic Messengers, were commemorated by the Welsh Druids thus: On the downs leading from Wadebridge, says Dr. Borlase, to Saint Columb (the Dove, that is the Holy Spirit) and about two miles distant from it, is a line of stones bearing NE. and SW. This monument is generally called the Nine Maids. *Antiq. of Cornwall*, 189, and Pl. xvii, fig. 1. Pomponius Mela who had heard of this, makes one of the usual Roman blunders, and imagines them to be nine priestesses, whom he calls Gallicenæ; but this word really means Priests of the Sun, which all the Messianic Messengers are. Lib. iii, c. 8. Note that there were Nine Virgin Muses, and Nine Virgin Sibyls, symbols of the Nine Messianic or Minerval Messengers. See Index Nine; also Part II, p. 175. The Three Seirenes whose sweet songs caused death, were a symbol of the Cabirs, whose voices pronounced just judgment on the evil.

6. With reference to the Moses of the Pentateuch, I

suppose I need hardly point out that he is in a great measure an imaginary personage. According to the received theory of the ignorant, or the venal, he is the author of those five tracts; if he were, he would of course know his own father. But he appears to be in complete ignorance, or at all events in remarkable doubt whether he was the son of anonymous parents, whom he himself could not, or did not recognize; a bastard outcast, or foundling in fact: or the son of Amram and Jochebed. If we read the two narratives, supposed to be written by his own hand, we shall at once see that the story is such as to compel belief in its falsehood. This is the first account. *And there went a man of the house of Levi, and took a daughter of Levi. And the woman conceived and bare a son, and when she saw that he was goodly she hid him for three months, &c., &c.,* Exod. ii. Here is a narrative of one of those chance connexions which happen among the Hebrews, as well as the Paulites; the father, like Abraham, abandons his mistress and his child to their fate; and she is so wretchedly poor (like the mother of Jesus) that she is driven to the necessity of exposing him when he is three months old. He is subsequently adopted by the king's daughter, and brought up as her own son—a position in those days of the highest dignity; which would bring him into contact with the king himself, and by means of which he might well become learned in all the learning of the Egyptians. Now read the second account; and see if they can be reconciled. *And Amram took him Jochebed his father's sister [his own aunt] to wife, and she bare him Aaron and Moses. * * The Lord spake unto Moses saying: I am the Lord: speak thou*

unto Pharaoh King of Egypt, all that I say unto thee. And Moses said before the Lord, Behold I am of uncircumcised lips, and how shall Pharaoh hearken unto me? Exod. vi, 20, 29. Here Moses is born of parents whom he knows, in lawful wedlock, a younger son, and evidently brought up by his father; for when God speaks to him, he answers as if Pharaoh knew him not, and would indeed reject him without even audience as one of the leprous and accursed Hebrews. It is impossible to reconcile the two stories; or to believe one word of history in the book that contains them. I abstain from noticing that Moses gives the names of different persons as his fathers in law; first mentioning Ruel (*Exod.* ii, 18), next Jethro (*Exod.* iii, 1), next Raguel (*Numb.* x, 29);—while Philo the Jew, or Josephus, informs us that he had a fourth, the King of Ethiopia, whose daughter Tharbis he married, *after he had been generalissimo of the forces of Pharaoh.* I suppose the sensible reader will doubt all these legends. The senseless will believe them till the day of judgment. I wonder what our priests and prelates in their secret hearts think. How can they abstain from laughter when they meet? Note that Amram, the alleged father of Moses, is in reality אַמַּם *am* and רַמּוּם *rum* (not עַמְרָם *omram*) signifying The Mother on High: the name having been altered by the Rabbis. In the Septuagint the word is written Am-Bram, or the Creating Mother;—Brama, the Bi-Une; in other words, the Holy Spirit: the Emanation of Hindu Brahm: the Mother of this Messenger. The true myth is here, but the rabbis knew it not: or if they did, they hid it, or spoiled it, as they spoiled all things. *For in six days,* says the Hebrew teacher, *the Lord made heaven and earth, and on the*

seventh day he rested, and was refreshed !! Exodus xxxi, 17; which conveys a very different idea from that in the compiled Isaiah: *Hast thou not known? hast thou not heard, that the Eternal God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?* xl. 28.

7. I add here a pertinent observation by a very deep thinker on this subject of the authenticity of Old Testament writings. We are told, says Inman, that during many centuries the Almighty talked personally with men; he conversed, face to face, with Abraham and Moses; he talked to Adam almost daily, and spoke to Enoch, Noah, Jacob, Joshua, Elijah, Elisha, and many others; yet He is never represented as telling any one of them of the condition of the dead, or even of a future state. Hence we naturally conclude: (1) that God did not think it a matter of importance to speak about Hell, or (2) that it did not then exist, or (3) that the alleged conversations never occurred, or (4) that hierarchies had not then learned the value which the modern idea of Hell has in theological systems. *Ancient Faiths* i. 570.

SECTION XXV.

Symbolic vision of the glory that was to follow.

1. This section scarcely admits of any commentary. The prophetic denunciations of the Seven Thunders, and the Mighty Oath of the Seventh Messenger, are immediately confirmed by the march of the Glory of God, which proceeded from the way of the East [the region of the

Cabiri] and was accompanied by a sound of might, or procession of thunders, which awes the mind that contemplates the future. There is, however, great artistic skill in the way in which this apparently simple episode is introduced; for it directs, as it were anew, the reader's attention to the magnificence and majesty of the Divine Presence thus revealed to the inspired Visionary. It has a two-fold bearing also: first, that it reminds us of the high, solemn, and stately nature of all that has hitherto passed before us; secondly, that it impresses on the mind, with the seal of celestial authority itself, the prophecies which had just been delivered in the Seven Thunders, and those which immediately follow, respecting the Great Monarchies of the earth.

SECTION XXVI.

The first four great monarchies of the earth: the Indo-Ethiopic, the Scythian, the Hindu, the Chinese.

1. The Prophet now beholds the rise of Four great monarchies out of the Great Sea. The biblical commentators, for the purpose of their little explanations, say this is the Mediterranean, which is not *a great sea*, but an inland lake, small as compared with the vast oceans of waters which the Prophet saw, and on which the various mighty nations that were to have dominion arose. The Lioness which is first shewn represents the first great monarchy on the earth, which was the Indo-Ethiopic. This vast empire comprised Hesperian Ethiopia, or Libya Interior, and Eastern Ethiopia, reaching from the tropic

of Cancer to within six degrees of the line;—Atlantis divided into two continents Atlantia and Ætheria; India, Chaldæa, Assyria, and Irân; an assemblage of fierce and strong peoples, admirably symbolized by a Lionness with Eagle's wings; that is, in the typical language of the past, as great and powerful as the Bi-Une; the Lionness, or Holy Spirit, borne up by the Eagle-pinions of the Supreme. The wings that were plucked away were the two continents of Atlantis above named; yet even after this dreadful catastrophe, this gigantic empire for a long time maintained ascendancy. Plato's allusion to Greece in connection with Atlantis was designed to please that vain, light people, who did not arise until long after its submersion. Bonomi, in his *Nineveh*, has a figure of one of the Cherubim from Nemroud, and under it he actually cites this line, as if it applied, when the statue itself combines Man, Eagle's wings, Lion's breast and legs, and Bull's body. But it has so long been the habit to blindfold the people, that this wretched writer seems actually to have supposed they have entirely lost the use even of their eyes. He certainly treats his readers, and all who look at the statues in the British Museum, as if they were wholly blind.

2. The Scythian, or second great monarchy of the earth, follows. It is now revived in the Russian empire. It must be recollected that these symbols sometimes repeat themselves. This vast autocracy comprehended the Tartarian steppes, or Scythia *extra Imaum and intra Imaum*, Sogdiana, Bactriana, Siberia, Russia, and, in fact, the whole of northern Europe. Their cyclopean monuments attest the daring genius and wondrous science of this race. Their rugged character is well typified under the

Image of the Bear. This is the brown Bear, to which almost every clime is congenial, from the shores of the Frozen Ocean to the Torrid zone. Buffon says it is not only savage but solitary: he takes refuge in the most unfrequented parts, and the most dangerous precipices and uninhabited mountains. He chooses his den in the most gloomy nooks of the forests, in the deep recesses of a cavern, or in the hollow of some enormous tree. The disposition of the animal is surly and rapacious, and his mischievousness has passed into a proverb. His appearance corresponds with his temper; his coat is rugged, his limbs strong and thick, and his countenance covered with a dark and sullen scowl, indicates the settled moroseness of his disposition. The appropriateness of this symbol need not be pointed out; the native Russian is but a brown bear in human appearance, with all the traits of the lower animal, disguised, however, under a superficial varnish.

3. The next is the Hindu, which was the third great monarchy: it is typified by the Leopard, a mystic foreshadowing that it was to merge into the empire of England, whose true and ancient arms were a Leopard also. This empire extended from the great northern range of Caucasus and Imaus to the extreme point of Sinhala or Ceylon, in the south; and from the Chinese Ocean on the east to the Red Sea on the west. After this appears the Chinese, which was the fourth great monarchy: no other after these four ever attained such boundless extent. The subsequent empires, though great, are not to be compared with them. Note that the emblem of this fourth monarchy differs from all the others." This is the Dragon of five claws, which is the symbol of the

Chinese: Fohi was feigned to have received his Laws from a Celestial Dragon or Serpent (meaning the Wisdom of God) and those laws were known in Greece, long before the days of Solon, as the *Oracles of the Dragon*. They were either my Apocalypse, or the Laws of Fohi. This was the splendid Dragon, which, according to the Orphic Theogony, when the Mundane Egg (the Universe) was first sent forth, appeared beautifully shining, with the head of a Lion joined to its own, and in the middle the resplendent countenance of a God. It is needless to add that this Dragon was a symbol of AO and of the Messiah, which the Bi-Une sends forth; and the Chinese have ever since borne the standard of the Dragon, though without any real knowledge of what it represents. Thus it seems impossible to read a page of primeval theology without being convinced that this Apocalypse was the handbook to which all the most ancient priests and legislators resorted, as to a Fountain of Light and Wisdom, in which the most sublime and secret Mysteries of God were repositied. It should be added that the Winged Dragon is from heaven; the Red Dragon, which is without wings, is of earth. "The little horn" mentioned in the end of this section is the Grand Lama or Pontiff of Tibet, who practically shares the sovereignty of China with the Emperor, and who is Supreme Head of the innumerable millions of Boodhists or Gnostics throughout the East. The bright eyes indicate intelligence. He is called "little" as possessing scarcely any material power when contrasted with the Emperor; and also because he is chosen when a mere infant to fill the spiritual throne vacant by the departure of his predecessor. *As. Res. i.*

4. And here I may allude to a most remarkable

incident related to have happened in the Life of Chengiz Khan, the Eleventh Messiah of God. Having subjected all Tibet, he commenced his march for Hindustan (Enekek). As he ascended Mount Jayda-naru, he beheld a Beast approaching him of the deer kind, of that species called *sarou* (the Unicorn), which have a single horn at the top of the head; it fell on its knees thrice before the monarch, as if to pay respect to him. Every one was astonished at the incident, but the Conqueror exclaimed; "The empire of Hindustân is, we are assured, the country where are born majestic Buddas and Bodhiswatas, as well as the potent Bogdas and princes of antiquity;" and upon this he returned to his own country. This story has appeared utterly inexplicable and fabulous to all the commentators; but it only conveys, in mystic language, an historical fact which I alone can now explain. This unicorn was the Grand Lama of Tibet, who, having the Apocalypse, recognized in Chengiz Khan the anointed Menu of God, and who dissuaded him from attempting the conquest of Hindustân, which he was then bent on achieving. There is a secret meaning in the name of the mountain. Jay-Da is the God Jah and Id and Ada; and Naru is the Naros: and Sarou, the name given to the Unicorn, is the Saros or Cycle of six thousand years which had elapsed from the appearance of the First Messiah until the era of the Eleventh. Nor is it to be wondered that this powerful representative of the doctrine which the Eleventh Menu came to earth to re-establish should have favourable audience with Chengiz Khan. The *pontificate* of the Tibetan Lamas, says a most learned writer, extends by an uninterrupted succession, established by the most authentic proofs, to Pra-Sin-Mo,

who lived 1419 years before the era of Jesus Christ—that is, 3289 years since. D'Hancarville, *Recherches*, i. 2. But it is in fact much older. Note that in this place Unicorn simply means the Monotheistic Power, which the Lama represents: nor need I remind the reader of the mystic masonic words, Keren, Kirin, Karen, Koran.

SECTION XXVII.

The Medo-Persian and the Greek-Macedonian Monarchies.

1. The Prophet next sees two other monarchies, but neither so great as the four which had preceded. The first is the Medo-Persian, which was the fifth great monarchy, and which is symbolized by the Assyrian Ram; the second is typified by the He-Goat. Biblical commentators apply the image of the *leopard with four wings* to Alexander the Great; and immediately after apply the likeness of the one-horned He-goat to the same monarch. This last, however, *does* mean the Greek-Macedonian empire, under Alexander the Great. That this prophecy was well known is proved by the fact that when Alexander was deliberating whether he should attack Darius, there was found in a brook near the city Xanthus, in Lycia, a copper plate, on which was graven in ancient characters, *that there would come a day when the Persian empire should be overthrown by the Grecians*. This, it is said, determined him to proceed. The counterpart of this is also, as I have before said, sculptured in Chil-Minâr. See Part I., 305. The foregoing prophecies

were copied by the rabbins, who published the so-called book of Daniel. This sixth power is put an end to by the sudden assassination of Alexander the Great by his generals, who shared among themselves the fruit of his conquests—1, Macedonia; 2, Thracia; 3, Syria and all Upper Asia; 4, Egypt and the islands; till one arises pre-eminent, which is Greece, which by its literature exercised so marvellous a power over Europe: mystically also it may mean Aristotle and his school, who *walked over the stars of the earth*: that is, the Greek philosophy seduced many and great ones. Its best part came indeed from India, the seat of all true philosophy, but it was wholly corrupted and debased in its transit. Babelon was the connecting link between India and Europe.

2. The reader will note how appositely the Goat is here put forward as the symbol of Alexander the Great. The Goat, the type of Pan, was a well-known hieroglyph of God the Generator: hence it is used as an emblem of that conqueror who declared himself the Son of God. Sometimes, says Payne Knight, the generative attribute of God was represented by the symbol of the Goat, supposed to be the most salacious of animals, and therefore adopted upon the same principles as the Bull and the Serpent. The choral odes sung in honour of the Generator were hence called τραγωδιαι, or Songs of the Goat, a title which is now applied to the dramatic dialogues anciently inserted in these odes to break their uniformity. On a medal struck in honour of Augustus, the Goat terminates in the tail of a Fish, to show the generative power incorporated with Water, or in other words, God with his Holy Spirit. Under his feet is the Globe, supposed to be fertilized by this union; and upon

his back the Cornucopia, representing the result of this fertility. And this man, as we have seen, Part I., p. 314, pretended to be divine, as well as Alexander the Great. The Ram also was a hieroglyph of God, and of the Sun; hence it is here used to designate Cyrus, whose real name, Chosroes, signifies the Sun, in Persian. Hence the prophecy distinctly and positively points him out as the person intended. Hence also it was that the Hebrews so confidently believed that Chosroes was the Eighth Messenger of God. See Part I., 305. The fact that these two braves assumed the title and attributes of Sons of God proves that the Messianic descent was well known to the Initiated in ancient times; and that it was not an exclusively Jewish notion, as is popularly pretended, and as generally supposed. These kings knew of and had the Apocalypse, and consequently pretended to be foreshewn in its divine pages.

3. Here it may be noted that the Apocalypse is silent about the Roman Empire; and indeed it would seem as if its existence were wholly ignored. But the fact is that *all* the monarchies which have been already described were pontifical empires, exercising the greatest influence over the *minds* of men in *religious matters*, and as such worthy of the Divine notice; but the Roman empire never exercised any religious power over any nation, but was a purely political despotism, caring only for conquest, traffic, and material interests. Five of those great empires sent forth Messiahs—Indo-Scythia, Adam; Atlantis, Enoch; China, Fohi; Hindustân, Brigoo; and Iran, Zaratusht; the Greek-Macedonian did not, but it prepared the minds of men by its sage Pythagoras and his followers for the Ninth Messenger; and in this it

played an important part in the Divine Economy. But the Roman empire did absolutely nothing in this respect; it was the humble and contemptible copyist of the Greek in arts, sciences, religion and philosophy. It was therefore with justice excluded from the mighty roll of those dynasties which passed before the visioned glance of Adam. The Jewish priest Esdras, however, or the rabbis who use his name, has a picture of this extended empire, which I cite, not as an evidence of prophecy in this particular, but as a proof that *he* saw Mohammed in the Apocalypse, and predicted his advent as that of the Destroyer of this detested, idolatrous, and merely material power. Theologians have not agreed as to the period when Esdras lived; some place him before, some soon after the Christian era; but no one denies that he lived at least 400 years before the Tenth Messenger. But, as he undoubtedly predicted him, or copied from some lost revelation a prediction of him, he was either a man gifted with the spirit of prophecy (which I do not admit), or he saw the Arabian Messenger in the Apocalypse, and thus prophetically described him. Under either aspect the teaching of this Volume may be supported. Note, however, that it is only part of apocryphal Esdras that is really genuine: a great deal of it is a forgery: some of it belongs to Enoch.

4. *Then, he says, saw I a Dream, and behold there came up from the sea an Eagle [the Roman Empire] which had twelve feathered wings and three heads. And I saw, and behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together. And I behold, and out of her feathers there grew other contrary feathers: and they became little feathers*

and small. But her heads were at rest: the head in the midst was greater than the other, yet rested it with the residue. Moreover I beheld, and lo, the Eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein. And I saw that all things under heaven were subject unto her, and no man spake against her, no not one creature upon earth. And I beheld, and lo, the Eagle rose upon her talons, and spake to her feathers, saying, Watch not all at once: sleep every one in his own place, and watch by course. But let the heads be preserved for the last. And I beheld, and lo, the Voice went not out of her heads, but from the midst of her body. And I numbered her contrary feathers, and behold, there were eight of them. And I looked, and behold, on the right side there arose one feather, and reigned over all the earth; And so it was, that when it reigned, the end of it came, and the place thereof appeared no more; so the next following stood up and reigned, and had a great time; And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more. Then came there a Voice unto it and said, Hear thou that hast borne rule over the earth so long; this I say unto thee, before thou beginnest to appear no more, there shall none after thee attain unto thy time, neither unto the half thereof. Then arose the third and reigned as the other before, and appeared no more also. So went it with all the residue one after another, as that every one reigned, and then appeared no more. Then I beheld, and lo, in process of time, the feathers that followed stood up upon the right side, that they might rule also, and some of them ruled; but within a while they appeared no more: for some of them were set up, but ruled not. After this I looked, and behold,

*the twelve feathers appeared no more, nor the two little feathers: And there was no more upon the Eagle's body, but three heads that rested, and six little wings. Then saw I also, that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place. And I beheld, and lo, the feathers that were under the wing, thought to set up themselves, and to have the rule, and I beheld, and lo, there was one set up, but shortly it appeared no more. And the second was sooner away than the first. And I beheld, and lo, the two that remained thought also in themselves to reign: And when they so thought, behold, there awaked one of the heads that were at rest, namely it that was in the midst, for that was greater than the two other heads. And then I saw that the two other heads were joined with it. And behold the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned. But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth, with much oppression, and it had the governance of the world, more than all the wings that had been. And after this I beheld, and lo, the head that was in the midst, suddenly appeared no more, like as the wings. But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein. And I beheld, and lo, the head upon the right side, devoured it that was upon the left side. Then I heard a voice, which said unto me, Look before thee and consider the thing that thou seest. And I beheld, and lo, as it were a roaring Lion chased out of the wood:** and I saw that he sent out a Man's

* Mohammed expelled from Mecca.

voice unto the Eagle, and said, Hear thou, I will talk with thee, and the Highest shall say unto thee, Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them? And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth, with much wicked oppression, and so long time dwelt he upon the earth with deceit. For the earth hast thou not judged with truth. For thou afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm. Therefore is thy wrongful dealing come up unto the Highest, and thy unto the Mighty. The Highest also hath looked upon the proud times, and behold they are ended, and his abominations are fulfilled. And therefore appear no more thou Eagle, nor thy wicked feathers, nor thy hurtful claws, nor all thy vain body, that all the earth may be refreshed, and may return being delivered from thy violence, and that she may hope for the judgment and mercy of Him that made her. And it came to pass while the Lion spake these words unto the Eagle, I saw, and behold, the head that remained, and that had four wings, appeared no more; and the two went into it, and set themselves up to reign, and their kingdom was small and full of uproar. And I saw and behold they appeared no more; and the whole body of the Eagle was burnt, so that the earth was in great fear; then awaked I out of the trouble and trance of my mind, and from great fear. . . . And the Lion whom thou sawest rising

up out of the wood, and roaring and speaking to the Eagle, and rebuking her for her unrighteousness with all the Lords which then hast heard;—This is the Anointed which the Highest hath kept for them and for their wickedness unto the end; he shall reprove them, and shall upbraid them for their cruelty, for he shall set them before him alive in judgment, and shall rebuke them and correct them. And the rest of my people shall he deliver with mercy, those that have been preserved upon my borders: and shall make them joyful unto the coming of the Day of Judgment, whereof I have spoken unto thee from the beginning. This is the dream that thou sawest, and these are the interpretations.

SECTION XXVIII.

LAO-TSEU and JESUS, the Eighth and Ninth Messengers of God. A.M. 7200 and 7800.

1. The sight of these astonishing incidents had thrown the Prophet into a magnetic trance, a dream of ecstasy. He is awakened by an Angel, who shows him a symbol of God and of the Spirit of God. The Seven Lamps, the seven Eyes of God, in this section, refer to the Seven Messengers who had already appeared. They were symbolized by the Greeks as the Seven Pleiades, or *Doves*, which were transferred to heaven, and shone as stars “that look over the whole earth.” But of these only six were visible to men; the brightness of one (Amosis) was veiled, for he had been a Cabir, and wore the Veil of Penitence for that course of action which the crimes of men had compelled him to follow. This veil of penitence

I have already explained. Our judges wear it in the form of a black cap, when they sentence criminals to death. So the Cabir-Judge is said to wear it, although the sentence which he pronounces is perfectly just; and he does it simply in his judicial character. The Angel next reveals to Adam, under the beautiful type of two Olive Trees, symbols of the Holy Spirit herself, the Mother of these Messiahs, LAO-TSEU (a.m. 7200) and JESUS (a.m. 7800), the Eighth and Ninth Messengers of God; the first manifested in China; the second, six hundred years after in Judea, in the lunisolar cycle of the Naros, when the whole western world was, as it is now, overrun with idolatry. They were the Gemini of old astronomy—the twin starry brothers of Heaven, Castor and Pollux. The olive trees indicate the pure and peaceful principles preached by Lao-Tseu and Jesus. The family name of Lao-Tseu was Li, and he was known, to the more profound Rabbins as the Messenger who should precede their Messiah. By those he was called Elijah. See Part II., p. 543. He is always associated with Jesus; and it was he (not Elijah) who was seen in the splendid Transfiguration on the Mount. Elijah, אֵלִיָּהּ (*Eliyyah*) merely means Strength of the Lord, which the Incarnation is, but no other. The teaching of these Divine Messengers was almost identical in its beauty. If a man keep my sayings, says the Ninth Messenger, he shall never see *death*. That is equivalent to the doctrine of the Eighth Messenger, who declared that his words were waters of life, waters of immortality, and that they who drank of them could never die. The symbol in the text is curiously illustrated by Jesus himself. *Every branch in me, he says, that beareth not fruit, He*

taketh away, and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, etc. John xv. 2—5. Jesus, it will be seen, frequently alludes to this prophecy of him.

2. D'Hancarville gives a curious engraving of the Solar Bull, or God, with two Fishes (Messiahs), one above, the other below him; on the other side of the gem is the head of the Holy Spirit, with two eggs in the corner, indicating her as the Mother of these two Messengers. Plate VIII. A. The She-Wolf, or emblem of Light, with twins at her teats, is a symbol of this section: the mythologists call it Romulus and Remus. So Juno, in her heavenly chariot, drawn by two Peacocks, and Venus, supported in a sea-shell by two Tritons (Men-Fishes) conveyed to the Initiated the true meaning of this part of the Apocalypse. I believe also that the Virgin with a pair of balances in her hands, has the same signification. On one of Gordian's gems is a Virgin with *two* cornucopias. She is called Concordia, but she really signifies the Holy Spirit, with these two unanimous children. In the oldest temples of Hindostan, *two fishes* are seen carved; indicating the Eighth and Ninth Messengers. They are again symbolized in a medal engraved by D'Hancarville, i. 36, *as two Stars arising out of a Crescent*; that is two Emanations from the Holy Spirit. The Greeks commemorated them by dedicating the two summits of their Sacred Mountain Parnassus, the one to Bacchus, the other to Apollo Bromius, or the Son of Brahm. Lu-

can. *Phars.* lib. 5. Macrobian. Lat., lib. 1. *Unde Apollini et Libero Patri in eodem monte res divina celebratur.* Is not this title of Father, which is so generally given to Bacchus, the origin of the title Father accorded to, or claimed by the priests of Rome, who affect to be priests of the Messenger? It probably is; but Pater, as applied to the symbolic Bacchus, is an error; for the real prefix was the Egyptian פִּתֵר, *patr*, which means to interpret; also a king, or royal Prince Pontiff. See Part I., 96. The Twenty-four Ancients are known in Hindostan under the name of the Pitris, or Fathers, a word connected with this root. See, *ante*, 112, 116; and note, in connection with this, that London Stone, in Cannon Street, is a relique of this symbolism, and of the primeval worship of Jupiter L'Apis, and the Stone Ptr; and that it is exactly of the same class as the Caaba, or Holy Stone of Mecca. Castor and Pollux, and Bacchus and Apollo, whenever mentioned together, mean in all mystic writings, these Two Messengers, Lao-Tseu and Jesus. See Part II. 483. Note that when in ancient gems or sculpture we see Pan or Bacchus piping to the Fauns or Satyrs, we are to understand by Fauns men who are in a state of purity, by Satyrs men who are not pure. But the music of the Heavenly Messenger is for both. Jesus covertly alludes to this. *We have piped unto you, and ye have not danced.* Matt. xi. 17. The Jewish prophet-priests always carried pipes. I. Sam. x. 5; Ps. cxlix. 3, cl. 4. So, in Hindustan, the Messenger is seen playing on a pipe: at one time to a choir of virgins (pure spirits) at another to sheep (mortals), and again to beasts of various kinds, that is pure as well as corrupt.

3. In the sphere of Persia, saith Aben Ezra, there

ariseth upon the face of the sign Virgo, a beautiful Maiden, who holdeth two ears of corn in her hand, (Lao-Tseu and Jesus) and a child (the universe) in her arm. She feedeth him and giveth him suck. This maiden, saith Albumazar, we call Adur-Anid-Isa, the most pure Virgin Isa. The ancient Mexicans adored this Dual power under the name of Ometeuli, or the Two Chiefs, which is resolved into Om, God, Omed, a pillar, Eu, Jesus, and Li, Lao-Tseu. Yet though the Epiphany of these Divine Messengers was to be the prelude of perennial harmony and knowledge, we find, says Hurd, notwithstanding the birth of Jesus was announced (*Luke* ii, 14), as the harbinger of *peace*, that ever since his advent the matter of religion has been more a subject of dissension and contention than it ever was before; not merely in respect to animosities between man and man, but more especially in respect to the variety of contending principles, doctrines, dogmas, and elements of doctrines, more and more exhibiting a collision amongst themselves. *Hyponoia*, 50. This, however, is not the result of religious feeling, but of gross ignorance. I think, says the Rev. John Campbell, *the Hottentot's mind is better cultivated than the minds of many in the lowest ranks in London*; and I should expect to be much better served, and to be more safe in travelling with twenty Hottentots than with twenty Europeans. *Missionary Travels in South Africa*, quoted in the Quarterly Review, vol. xiii, page 313. But the ignorance of the lower classes of London is a high degree of knowledge compared with the brutal condition of the country people throughout the whole of Europe.

4. Consequent upon this prophecy heads of these Messengers were made of *olive trees*, which gave rise to

what Pausanias relates, that certain Methymnœan fishermen drew up out of the sea in their nets a head made from the olive tree. This head seemed to have something divine in its form, but such as was foreign [Chinese] and not agreeable to the figure of the Grecian gods. The Methymnœans, therefore, inquired of the Pythian deity of what god or hero this head was the image, and they received for answer that they should venerate Bacchus [the Messiah] Kephallen [of the Head]. Hence the Methymnœans kept the wooden head which they drew out of the sea, venerated it with sacrifices and prayers, and sent a brazen image instead of it to Delphi. *Phocics*. xix. Does *drew out of the Sea* allude to the Holy Spirit under her emblem of Waters? These two Messengers are symbolized in the ancient statue of Truth, which was discovered amongst the ruins of the Temple of Montmorillon in Poictou, and Montfaucon has given a plate of it. (Suppl. ii., p. 221.) The goddess is quite naked, and two serpents twined round her legs and body are embraced by both her hands to show the harmony, union, and inseparable connection between Truth and her Messengers: the heads of both serpents are applied to the breasts of the Goddess, to show that it is from Her they draw all their support: feeding their light, as in this section, on celestial oil. The divine brothers were also symbolized in the Elisian mythos of Cteatus and Eurytus, two children of Poseidon, or the Holy Spirit. Hesiod says that their bodies grew together, and Ibycus that they came out of a silver Egg. They were both subsequently slain. On the golden oil and pipes, mentioned in the section, the Papal Sacrament of confirmation is founded: at all events the oil is an image of it, and those who are “anointed” are supposed to be

thereby strengthened in the faith for all time. The chrisim is a compound of *oil of olives* (typical of the Holy Spirit the Olive Tree of Heaven, and it may be noted that in Greece the olive was sacred to Minerva, *their* name for this Celestial Virgin), and balm, or *balsam* (typical of *Bal*, God, and *sam*, the sun), is consecrated by the bishop on Maunday Thursday, and is reserved for all their most sacred ceremonies. Christ, which is not a name at all but a title, means “the anointed.” See for an allusion to this section, Part I., 312, and the Messianic name of Jupiter Pluvius. Part II., 551.

5. These two Messiahs are represented on other medals engraved in D’Hancarville, vol. I., plate xv., 21, 22. On one side we see the Holy Spirit, a lovely virgin-head and bust, with the wings of an Eagle, the tail and talons of a Lion, and the body of a Bull. On the other we see the Eighth and Ninth Messengers both standing side by side: Lao Tseu bears in his right hand a circle or wheel, in his left a branch of olive; Jesus, who is half nude like a virgin, bears in his right hand a jar, from which he seems to pour oil that feeds the fire on a blazing Altar between himself and Lao Tseu. In his left hand he bears the thyrses crowned with the pine cone. Number 22 is not much unlike, except that Lao Tseu is crowned with an aureole of splendours. We see them again in plate xx., No. 3, symbolized as two Wings between the prongs of the Trident; the medal is inscribed AMBR, which stands possibly for Ambrotoi, or the Immortals, or God the Creator. Again, in the same plate, numbers 10, 13, and 14, as two serpents, with other sacred emblems between them; number 17 two heads, each crowned with a star; *fratres Helenæ lucida sidera*. Number 18

two heads, one of a being ascending to God; the other of a being descending to man. Number 20, two horses bearing an Eagle armed with the thunderbolt. We see them again in plate xxii; Number 3, in the form of two Dolphins, or Fishes, near a head of the Holy Spirit; in number 7, as two Serpents twining around Pillars of Fire, and in number 8, as two Serpents with a Man between them, which represents God. He seems as if He were about to send each on a mission in an opposite direction. In the same plate, and beside the last-mentioned medal, the Two are again symbolized by two Amber stones (Men Ambres) at each side of an Olive Tree, around which the Serpent of Eternity is entwined. These Amber Stones were consecrated Petrai, as before described, This Tree appears on the medal surrounded by a halo like a Rainbow; which at once explains the symbol. Beneath the Tree is a Dog (a Priest) or a Wolf, the emblem of light. In Plate xxiv, on another Tyrian medal, the same figure is represented, and they are designated Ambrosial Stones. The Altar of blazing Fire that stands beside them typifies the Altar in the Apocalypse, section 20, as the Olive Tree signifies the Holy Spirit. This Olive was the blooming Tree Thalia, a Virgin who, according to ancient fable having conceived by Zeus, entreated the God to hide her in the earth until the time of her delivery came, when she brought forth Two Children, who were called Palici, or the Venerable. They were worshipped in the same temple, and near it were two small lakes of burning or sulphurous water, called Delli or doors, an Arabic primitive word.

6. In dwelling on these particulars, I may be perhaps

thought too minute; but I must decide otherwise. I wish to demonstrate to even the most incredulous that my Apocalypse is confirmed by all that remains of ancient art which is really valuable or authentic. The medals to which I refer were not, as is vulgarly supposed, coins, but were struck specially for the Initiated in the Mysteries; they contained the symbols of the Apocalypse which was the main secret of that profound confraternity: as such they were used as tokens by the brotherhood; so that one who possessed these medals, or any of them, could by its simple production, as it were casually, discover whether an Initiated brother was at hand. No one else knew what they meant: one of the profane would probably refer them to the common mythology. And it is for this very reason that up to the present they have baffled all inquiry as to their real meaning; or have been explained in a manner provocative only of laughter or contempt.

7. Among the legends concerning the transformation of Devi (the Holy Spirit) or Φυσις πολυμορφος (many-formed Nature) says Wilford, we find a wild astronomical tale in the Nasatya Sanhita, or history of the Indian Castor and Pollux. In one of her forms, it seems, she appeared as Prabha, or Light, and assumed the shape of Aswini, or a Mare, which is the first of the lunar mansions. The Sun approached in the form of a Horse, and he no sooner had touched her nostrils with his than *she conceived twins*, who, after their birth, were called Aswini Cumarau, or the two sons of Aswini. Being left by their parents who knew their destiny they were adopted by Brahm, who entrusted them to the care of his son Dacsha, and under that sage preceptor they

learned the whole Ayurveda, or system of medicine. In their early age they travelled over the world, performing wonderful cures on gods and men, and they are generally painted on horseback in the forms of beautiful youths armed with javelins. They are called Aswanasau, because their mother conceived them by her nostrils (see Part I., 61), but they are considered as united so intimately that each seems either, and they are often held to be one individual deity. As twin brothers they are evidently the Dioscori (Children of God) of the Greeks. *As. Res.* iii. 168. Faber conjectures that Maha Deva, the Great God, is the original form of Medea, which might mean the Great Goddess. *On the Cabiri*, ii. 90. This, if we bear in mind Bi-Une AO, and the theocrasia may not be without probability. Tacitus, when speaking of the worship of the Dioscuri among the Old Germans, speaks of them exactly in the Apocalyptic (Part I., pp. 545, 635) and Hindu style, as being sometimes two, and sometimes one. *De Mor. Germ.* cap. 43 (7).

8. When the Persians burned the whole Acropolis they spared the *Olive Tree* there, which was sacred to Minerva. Herod. viii. 53. Does this mean the Apocalypse itself? or did they spare the Olive in honour of the Apocalyptic allusion to it? As a nation they were noted iconoclasts. The ambrosia with which Achilles was anointed is called *Θειοτατον ἔλαιον* (divinest olive oil) the most sacred of unguents. Schol. Apoll. Rhod. iv. 869. King Pygmalion consecrated to the Cabiric Messenger, under the name of Hercules, *an Olive tree of massive gold* and of most exquisite and curious workmanship; its berries, which were of emerald (another type of the Holy Spirit) bearing a wondrous resemblance to the natural

fruit of that sacred tree. (*Philost. Vit. Apollon. v., cap. 1.*) The joy of the mortal mothers of those Divine Messengers, at the apotheosis of their sons, is commemorated in one of the Syracusan oboli, which is inscribed, *The Victory of the Mothers*. The Prophet is then told that Papal Rome and Paulite England shall make war upon their teachings: the first by destroying Christianity as far as it was possible: the second by its aggressions upon China, the stronghold of the Gnostic doctrines, and by its general persecution of all religious teaching that is not in accordance with its own narrow notions. The great power given to these Messengers by God is thus alluded to. I am the Chastiser (says God, in the Sacred Revelation of Thoth, the Sixth Messenger) of those who touch the life of the Anointed One; who breathe against the beauty of the Illustrious; who resting on the customs of men, rise up in force against my Holy One. Upon part of this text the Persians were taught that the soul or spirit of man remains *three days* on the earth after its separation from the body. They pray for it during those three days, and these prayers they believe can still profit it on the *fourth day* when the Court opens. Let this, however, be noted by the sensual and the corrupt, that in proportion to the love of the soul for the body, and for its base pleasures, is the attachment of the soul to the body after death; and it often happens that the soul clings about it through all its stages of loathsomeness and corruption till ashes only remain. This is one of its self-inflicted torments, and it is just that it should be so.

9. The rest of this section contains a prophecy of what those Messengers should do, and what their martyrdom should be. I have already shewn, in the notes to the

Apocalypse, Part I., 634, various remarkable allusions to this part of the Vision which have been made by Jesus himself, and which elucidate it in many ways. To these passages I refer my reader, as also to Part I., 321; Part II., 179. One observation should here be made upon the high character of the early disciples, as it is perpetually held forth by the biblicals: and the observation is this. The execution of Jesus struck much terror into the professing followers of that Divine Martyr, that they ran into the extreme of cowardice and pusillanimity, and even went the length of preaching the most unqualified and dastardly submission to the most detestable of despotisms. It is obvious that they who did so were not true disciples, but time-serving hypocrites, who sought to make money of a system, rather than to endure suffering for its sake. It is ever the characteristic of false professors that they unite themselves to the powers that be, and that they teach their dupes the basest lessons of servility to these powers. Foremost among such we find Paul, who preaches thus: *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.*

For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Romans xiii. This much I have thought it right to say, in answer to the falsehoods which the priests put forth as to the pretended troubles and fabulous martyrdoms of these persons. Let us judge of them by their writings, which, if they be genuine, cannot deceive, and not by the false legends which the priests and fabricators of the Papacy have invented about them. There is no *real* historical evidence that any one of them suffered in the least degree for their adherence to the faith of Jesus, though there are plenty of Papal lies and legends to that effect, and it is constantly put forth as an admitted fact. Protestants, says Inman, do not scruple to deride or pity the unreasoning faith which induces the devout Romanist to believe implicitly the sacred stories of canonized moderns, yet they resent, with all the might of superlative bigotry, the idea that similar stories may have been written by astute Jewish priests in ancient Palestine: he might have added, or by the pretended Fathers of the Church.

10. There is a passage in John iii. 13 which has been a stumbling-block to all the critics and commentators, and here I think it apposite to allude to it. *No man hath ascended up to heaven but he that came down from heaven, even the Son of Man, which is in heaven.* Markland, in a letter to Mr. Bowyer, the printer, confesses his utter inability to give any rational interpretation of the original Greek without supposing some corruption of the text. When Beza, writes that eminent scholar and critic, could

not tell what to do with ὁ ὢν ἐν τῷ οὐρανῷ (and he must have been very skilful if he could), he contends that ὁ ὢν signifies *qui erat*, he who was. Again, he says, ‘O ὢν is spoken by the Son of Man conversing upon earth, and affirming at the same time that he is in heaven. Erasmus’ and Grotius’ notes seem to come from persons who thought themselves obliged to say something upon what they did not understand. In the edition of *Conjectures on the New Testament*, which you sent me, in the margin, against *John* iii. 13, I find these words: If Joseph Scaliger, Jos. Casaubon, Grotius, Salmasius, Bochart, and Bentley were to give their unanimous opinions that ‘O ὢν might signify *who was*, I should not believe it without an exemplification. So far Jeremy Markland. And it is no wonder that all these high authorities were at fault; for they did not know that Jesus spake of the Messiah, who is both Son of Heaven and Son of Man, and of the mode of his descent to earth. The Messenger is the only spirit-man who ever has descended to earth from the archangelic spheres: in the same manner he is the only man who has ever gone back again to his original sphere when his mission was fulfilled. *He is now in heaven*, ὁ ὢν ἐν τῷ οὐρανῷ, actually present; for that is his native dwelling-place. Jesus does not, in the passage cited, allude to himself; he could not be on earth and in heaven at the same moment. But he speaks of the Messenger in his generic character: he alludes to the Messengers who had gone before him, having probably some particular one in his mind at the time, and who was then in heaven. In all probability he meant Lao-Tseu, the Eighth Messenger. Hence his use of that ambiguous phrase in the present tense, which has so long puzzled the scriptural annotators,

and proved to be a stumbling-block in the way of even the most learned, but which I think this explanation renders clear to all who have eyes to see and ears to hear, and judgment to understand. Note that the Ninth Messenger in this speech has given the lie to all the Rabbinical fables about the pretended ascents of Elijah, Elias, &c. *No man*, he distinctly says, *hath ascended up to heaven*. He makes an exception, however, in the case of the Messenger, the Zeus Kataibetes, who descends. Part I., 46.

11. The same idea of a Messenger pre-existing as a Seraphic or Minerval Spirit, and descending like an Indian Avatara, is again conveyed in the words of the Baptist. *He that cometh from above is above all: he that is of the earth is earthy, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard [in heaven] of that he beareth witness: and no man receiveth his testimony. For he whom God hath sent, speaketh the words of God.* John iii. And in the speech of the Ninth Messenger himself: *I can of mine own self do nothing: as I hear, I judge, and my judgment is just, because I seek not mine own will, but the will of the Father who hath sent me.* John v. *I am the living bread which came down from heaven, as the Living Father hath sent me, &c.* * * *What and if ye shall see the Son of Man ascend up where he was before [that is, to the celestial choirs, which he has temporarily quitted].* John vi. And again: *Jesus answered them, and said, My doctrine is not mine, but his who sent me.* John vii. And again: *Then said Jesus unto them, I go my way, and ye shall seek me, and shall die in your sins. Whither I go ye cannot come: that is, no living man of all I see*

here can reach the high exalted choirs of spirits to which I belong. John viii. In the same discourse he again alludes with blameless pride to his mission as one *sent*, though, as I have shewn, the descent from heaven to earth of the Messenger is simply *permissive*—it is not a commission from the Most High. After telling them that he was only *a MAN that hath told you the truth* (verse 40) he says: *I proceeded forth and came [was an Emanation] from God: neither came I of myself, but He sent me.* And that there might be no doubt in the mind of any that he had only temporarily assumed this office, he said: *Therefore doth the Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay down it of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.* John x. These words, taken literally, would justify suicide—which is a great disobedience of God—the speaker appearing to declare that a man might voluntarily deprive himself of life on this earth, because he knew that he would assume it again in another sphere. But Jesus alluded to his own departure from the celestial circles, which he compares to a sacrifice of his life, and to his full conviction that after this voluntary exile and suffering, he should be restored to his pristine splendour with God. He then continues: *Is it not written in your Law, I said, Ye are gods.* (*Ps. lxxxii. 6.* See Part I., pp. 360, 451; Part II., page 122.) *If he called them gods unto whom the Word of God [the Seventh Messenger] came, and the Scripture cannot be broken, say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said, I am a Son of*

God. verse 34. Finally he alludes to his own pre-existence and that of all spirits in words that illustrate the passage at the beginning of this section. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the World was. . . . for thou lovedst me before the foundation of the World*—John xvii. —words which are impudently applied to the pre-existence of Jesus *only*, but which in truth refer to the pre-existence, before the visible creation, of all Existences, as pointed out in Part I., pp. 30, 33, 39, &c. And again he says: *What, and if ye shall see the son of man ascend up where he was before?*—John vi. 62—a doctrine that displeased many, and which, like several of the subtile sayings of the Ninth Messenger, is capable of several meanings. Considering these facts, and others of a like nature, which tend to support monotheism, the Lord Jesus, says an Eastern writer, declares in the gospel, *all power is given to me in heaven and earth*, Matt. xxviii. 18., which words are most true. For since Jesus was an especial Prophet and Messenger of God, that he should have greater power is not to be wondered at: but if, according to the false opinion of the Christians, Christ was really God himself, he would not have said *it has been given to me*: he would rather have said, I myself am the Creator of all these things. I may add that it was a belief in the sublime doctrine of pre-existence which made so many ancient peoples, Scythians, Hindus, and Chinese, say that they were descended from the Gods—that is, that having once been in heaven, they were now changed into another form, having suffered a lapse. Paulites, however, prefer to believe that they are only of yesterday; and that God is perpetually assisting at all the wicked, adulterous, and

incestuous connexions that take place, and creating souls and spirits in aid of them, and those who are engaged in them.

SECTION XXIX.

The Coronation of these Two Messengers in Heaven.

1. Another vision, intimately connected with the deaths of these two Messengers, is now revealed, under the name of Iah-son. Lao-Tseu and Jesus are here typified as one, the wonderful similarity and beauty of their sentiments having so unified their Spirits in the splendid scene here witnessed, that, to an observer like the First Messenger, they appeared to be almost as one Essence only, and as such he almost treats them. Their doctrines, in truth, are in most respects identical: they are consequently crowned by God's Angel at the same moment with the mitre of ecclesiastical supremacy. The followers of Lao-Tseu amount to more than 200 millions of souls: they are mostly pure Gnostics, but they have sadly fallen away from the hallowed faith of their Sacred Founder. It would be ludicrous, if it were not rather a cause of melancholy, to find a learned writer like Dr. Clarke thus writing. Joshua, the high priest, he says, may here represent the whole Jewish people, and Satan the grand accuser of the brethren. What the subject of dispute was we perhaps learn from *Jude 9. Michael and Satan disputed about the body of Moses!!!* Note that it is on this passage that the learned Witsius bases one of his chief arguments, that Michael was Jesus himself, and

in fact was God: for as God buried the corpse of Moses (*Deut.* xxxiv. 5, 6.), it was only right that, when the Devil found it, and wanted to play the part of resurrectionist, the original burier should come to the rescue and prevent him!!! As to the imaginary Michael, no one can see what business it should be of his. These are the reverend commentators who are the glory of Paulism, and by their fantasies the millions are misled. The whole passage is figurative—but not of nonsense. The “wretched garments” are emblematic. The spirits of these Two Messengers had just left the earth, and bore the defilement of mortality. Jesus alludes to this in the Parable of the guest who had not on “a wedding garment.” It must be borne in mind that this Apocalypse was a Vision, and that things were seen as if coterminously, though there were many years between them. As Dr. Clarke had referred all that took place to Joshua, and Witsius to Jehovah, so Warburton as absurdly refers it to Job. But such an assertion is in complete harmony with his learned paradox, the *Divine Legation*. I allude to this, not to censure Warburton, but to shew that a man of vast erudition, and a Bishop, did not chime in with the vulgar notion that the passage had any reference to Joshua, “the robber, the son of Nun,” to whom it is commonly applied. There is singular propriety in crowning with a mitre these two divine Messengers, who, more than all the others, preached peace and good will to all men. Zechariah, says the compiler of *Mexican Antiquities*, vi. 40, mentions, in the ninth verse of the third chapter of his book, *a stone with seven eyes*: and a stone with the exact number of seven eyes seems to be represented in

the Mexican painting which is preserved in the Imperial Library at Vienna. It cannot be denied that a passage in the twelfth chapter of the Revelations, which has perplexed all commentators on Scripture, “and there appeared a great wonder in heaven, a woman clothed with the sun,” *receives considerable elucidation from some of the figures contained in the Mexican paintings, since this extraordinary costume is one in which they are not unfrequently attired.* Note that this name Iah-son is derived from $\text{ια}\omega$, I heal, the attribute of the Messiah. Nor can we doubt that Jah-son, the Argonaut, is a symbolic name for the Messenger, God’s son, and also the Nât or Naut (divine creature) out of Arg, the Holy Spirit. Jah-zon is A-zon, the Sun-God—the Solar Incarnation, the Child of the Naros. Hence the Messiah was called Argos-Panoptes, or the All-Seer; and the places in which these two Messengers were worshipped in Greece were called Iasonia, according to Strabo and Arrian.

2. Strabo informs us that there were many Iasonia, or high places of Iason in Armenia, in Media and in the neighbouring countries; that they abounded on the coast of Sinope, the Propontis and the Hellespont as far as Lemnos. He notices also a lofty mountain near the Caspiæ Pylæ, denominated Iasonium, and further mentions that there were traces of Jason in Crete, in Italy and round the Adriatic. He adds that he had a temple at Abdera. In a similar manner while Arrian observes, that there was a promontory in the Euxine Sea near Polemonium, which bore the same sacred name of Jasonium, Homer denominates one of the principal towns of Greece, Jasonian Argos, and that with great propriety;

for Argos was peculiarly the city of Argha, and thence supposed to be under the immediate protection of Juno or the Dove. These Jasonia were greatly revered by the Asiatics. Faber, *On the Cabiri*, ii, 98. They were places consecrated to the Messenger under the name of God's Son; and Jah, and Ya, the Sun.

3. Jason, says Bryant, was certainly a title of the Arkite god, [that is the Messenger of Argha] the same as Arcas, Argus, Inachus, and Prometheus: and the temples were not built by him, but erected to his honour. It is said of this personage that when a child he underwent the same fate as Osiris, Perseus, Moses, Dionusus; *in Arcâ opertus et clausus est tanquam mortuus*: He was concealed and shut up in an Ark as if he had been dead. [This Ark was the Shekinah—the Holy Spirit]. Justin places him in the same light as Hercules and Dionusus; and says that by most of the people in the East he was looked up to as the founder of their nations, and had divine honours paid to him. *Itaque Jasoni totus ferme Oriens ut conditori, divinos honores, templaque constituit*. I suspect that Æsen, Jasen, Jasion, and Jasius, were originally the same title. See Part I., p. 47, and the radical Shm in the Definitions, page 14. Part II., p. 403.

SECTION XXX.

Their teaching shewn to be identical with that of their predecessors.

1. This section alludes to what I have already mentioned in the observations on Amosis, that the Ninth

Messenger was in reality only a re-appearance of the Seventh. For Amosis having as a Cabir done many things which savoured more of blood than righteousness, was permitted to descend again to mortals, to expiate by a life of suffering, contumely and sorrows, such as Jesus experienced, the sins which he had committed; and to undergo humiliation in almost every form, as an antidote to the almost regal pride and despotism in which his spirit revelled while he was the Pontiff-King of his people. The Ninth Messenger therefore is represented in this section, as being commanded by a Voice from Heaven, to take from the hand of the Seventh, who was still seen standing on both sea and land, the little Book which he still continued to hold; and having taken it he fed upon it, until he had saturated himself as it were with its doctrines. This we know that the Jewish Jesus did. The bitterness of the belly denotes the unexampled series of persecutions, miseries, and tribulations which the Ninth Messenger endured: hunger and cold, and want of raiment, and even decent shelter, as it were from the moment of his birth; a humiliation of the Royal, heaven-descended Messenger such as is alluded to in *Eccles. x. 7. I have seen servants upon horses, and princes walking as servants upon the earth.* Observe the distinction between this "little Book," and the Book of Seven Seals. It is called "little" because it was only one chapter, or one twelfth of the whole Book of God. The Messenger eats it; and in the result a moral lesson is conveyed which is this, that Virtue and Beauty are delightful to the mouth, that is delightful to speak of, but in their actual practice they are bitter enough to men of the earth. To Jesus, however, they were not so, for he

was immediately proclaimed as a Divine Prophet when he had eaten it. In commemoration of this incident, and as a symbol also, the most ancient Egyptian pontiffs on the festival of their Messiah, ate honey and figs, saying: Truth is sweet. Nothing it will be observed is said of the Eighth Messenger, who remains passive, while this act is being performed. But it will be seen when the Book of Lao-Tseu is published, that he also had well studied the writings of the Seventh Messenger, and had drawn many truths from them. And the section conveys in meaning though not in actual words, the fact in the epigraph to it.

2. And now having seen the glorious coronation of these Menus, the First Messenger is further encouraged by the promise of a splendid successor—the Tenth Messiah, who was to awaken as if by thunder, the idolatrous pagan and papal world from their deadly superstitions. The Greek word in the text has a double meaning: it signifies the Awakener, and also the East, from which it will be seen this awakening Messenger came.

SECTION XXXI.

MO'AHMED *the Tenth Messenger of God.* A.M. 8400.

1. The Tenth Messenger of God is now revealed, AHMED, or the Illustrious, usually called Mohammed. He appeared A.M. 8400. Abd-Al-Motalleb, Mohammed's grandfather, on the seventh day after his birth made a great entertainment to which he invited the principal of the Koreish [or of the Sun] who, after the repast, desired

him to give the infant, whom he had summoned them to see, a name. Ab-Al-Motalleb immediately replied; I name this child Mohammed. The Koreish grandees astonished at this, asked him again, whether he would not choose to call his grandson by a name that had belonged to some one of his family. He answered, *May the Most High glorify in heaven him whom He has sent to earth.* Amid אֲמִיד means a Pillar, as before shewn: the Pillar-name of the Japanese Amid: or Aum and Jid or Jehid. It is the habit of the ignorant or the false to accuse this glorious Angel of God, of imposture; as if God were likely to deliver over innumerable millions of His children, through a vast chain of centuries to one who was a liar and a knave: herein, in fact, blaspheming God, as Paulites generally do, as if He were the favourer of falsehood and imposition. But this patent fact remains, that Mohammed even when a mighty prince, and when if he were so inclined, he might (as was said of Jesus) have hired or compelled hundreds of impostors, to feign themselves blind, lame, or even dead, like Lazarus the infamous, so that he might if he pleased have seemed to work a miracle on them, never did so; but on the contrary always disclaimed to all, that he was able to work miracles, and though often tempted or challenged to try, utterly repudiated it: a proof of his hatred of anything like imposture so powerful, that it only requires to be thought upon to flash conviction of its force even upon his direst enemies. It is noticeable how soon the prophecy of the Awakener is fulfilled. Hospitality, charity, kindness were three great duties which he enjoined: whoever, said he, believes in God, and the day of resurrection must respect his guest; and the time of being kind to

him is one day and one night: the period of entertaining him is three days; and after that if he does it longer he benefits him more; but it is not right for a guest to stay in the house of the host so long as to incommode him." *He who oppresses a Christian*, exclaimed this splendid Son of God, *shall find in me an adversary to him in the Day of Judgment: he who injures a Christian injures me.* Spanheim, *Introd. ad Hist. Sec. vii*, p. 609. Yet the priests of this faith seem to delight above all other things in vilifying the Prophet of Arabia. Christians, says Lane in his *Arabian Nights*, ii, 234, are often most unjust in their condemnation of Muslim laws and tenets, and especially condemn those which agree with the Mosaic code and the practices of holy men, such as polygamy (which Mohammed *limited*), divorce, war for the defence of religion, purifications, and even minor matters. Mohammed endeavoured to remove one of the chief causes of polygamy and divorce by recommending that a man should see a woman whom he proposed to take as his wife. Instead of condemning him for allowing a plurality of wives I think we should be more reasonable if we commended him for diminishing and restricting the number. On the subject of polygamy, says a recent writer, who has deeply studied Muslim institutions and their effects, a European has all the advantage in discussing with a Turkish woman, because her feelings are decidedly on the side of her antagonists; but then she has a tremendous power of reply, in the comparison of *the practical effects of the two systems*, and in the widely spread rumours of the heartlessness and the profligacy of Europe. All the convictions of our habits and laws stand in hostile array against the country where the principle of

polygamy is admitted into the laws of the state: but yet while we reproach Islamism with polygamy, Islamism may reproach us with *practical polygamy*, which unsanctioned by law, and unreproved by custom, *adds degradation of the mind and dissoluteness of the morals*. SPIRIT OF THE EAST, ii, 415. This was written before our Divorce Court was established: what would the writer say now upon the frightful revelations of wedded life among all classes, which it has developed. It is computed that in our country alone fifty thousand women perish annually, the result of that *practical polygamy* which is so fearfully prevalent. As to infanticide and abortion they seem to be gradually growing into an institution among us. In a Mahometan country, says the Rev. F. Arundell, how often will the traveller be put to the blush by contrasting his own indifference, if not total neglect of religious duty, with the piety of the Turk, who, be he where he may and employed as he may, instantly abstracts himself from the world at the stated hours of prayer to fall on his knees. *Seven Churches of Asia*, page 146. This is a testimony to the condition of the East: we have already seen (*ante*, 561) a testimony as to the Hottentots of the West. But where shall we find one as to Europe?—Europe sunk in the slime-pits of Sodom.

2. In this section is contained the celebrated prophecy which was copied by the Jewish priest *Haggai* (ii, 6), or those who wrote in his name. On reference to the Hebrew, it will be found that the root of Ahmed's name חמד HMD. is in the original. This, says Parkhurst, is applied to all sorts of sacred things, which were to the respective parties eminently the objects of their *desire* and affections. See Part I. p. 261. Another singular fact

deserves to be recorded in this place. Mohammed was of the tribe of the Koreishites; the allusions in the Old Testament, to כרש, *Koresh* (or the Sun) which are applied to Cyrus (Cosroes) by translators, really mean Mohammed, whom the Jewish priests (miscalculating the Naros) took Cosroes to be; and as they were aware that he was to be a great conqueror; and as *he* appeared just at the beginning of the Naros, for he was exactly 600 years before Jesus Christ, they naturally applied to him those predictions which they found in the Apocalypse, and paraphrased them as they used to do on all occasions. Cosroes however, though a conqueror and said to be a friend to the Jews, was not a Messiah, albeit his followers would fain have made him so. The real Messiah of this period, was the Man of Peace and Wisdom, Lao-Tseu.

3. The reader is desired particularly to note the monotheistic tendency of this section, indicating mystically the predominant feature of religion which Mohammed put forth, namely worship of "the Lord Almighty," and no other whatever. These things may appear to be refining, but the theological student knows otherwise. The abiding efficacy of good works is part of their creed, and it is illustrated by an article of their faith, which is often neglected with us. The Muslims regard a child as *a trust committed by God to its parents*; who, they hold, are responsible for the manner in which they bring it up, and will be examined on this subject on the Day of Judgment. They add that the first who will lay hold of a man on the Day of Judgment will be his wife and children, who (if he have been deficient in his duty to them) will come before God and say: "O our Lord! take for us our due from

him, for he taught us not that of which we were ignorant, and he fed us with forbidden food, and we knew not;" and their due will be taken from him. In this section also we find mentioned again, Zi-On, the Mountain of God, or of the Sun, meaning his kingdom generally. This is the central mountain in Paradise, where the angels, that is the pure, the blessed, enjoy perpetual delight. Know, says El-Kazvini, a great Mohammedan doctor, that they are sanctified from carnal desire and the disturbance of anger: they disobey not God in what He hath commanded them, but do what they are commanded. Their food is the celebrating of his glory; their drink the proclaiming of his holiness; their conversation the commemoration of God, whose name be exalted; their pleasure his worship.

4. Whether the word Amid should be considered as originally Egyptian, or as being afterwards taken from one of the many dialects of the Phœnician, with which the Greeks had intercourse, it would not be easy to pronounce; but this much is certain that the primitive word אַמִּיד is one of the most sacred terms which exist. It is used in *Exodus* xiii. 21. Jehovah autem ibat iis interdiu in *Oinn Amid*, עַנֵּן אַמִּיד, *columnâ nubis* (Pillar of Cloud) ad ducendum illos in via; noctu in *Ash Amid*, אֵשׁ עַמִּיד, *columna ignis* (a Pillar of Fire) ad lucendum iis, etc. In Job also we read, *Smim Amidi*, עַמִּיִדִי שָׁמַיִם, *the Pillars of the heavens tremble*, xxvi. 11, which secretly alludes to the awe of the Messengers at the Grand Epiphany of their Lord.

5. The reader would probably find it difficult to parallel by any equally famous act in the western world, the self-sacrifice of the great Emperor Baber, when at the

very pinnacle of earthly grandeur and power. He was indeed a Mahomedan; but I have never read of any Christian king who shewed such parental love. Yet it is the faith which produced such an act that the basest of mankind sneer at as an imposture. When his son and successor, Humaioon, fell dangerously ill, all the arts of medicine were tried in vain, and the emperor, surrounded by his councillors and physicians, was preparing himself for the apparently inevitable blow, when one of the company observed that, in situations like the present, the Almighty sometimes permitted a person to redeem the fleeting life of a friend by the sacrifice of his own most valuable possession. Baber eagerly snatched at the chance, and hastily resolving that *his own life was the most valuable thing he possessed, exclaimed that he devoted it for his son's preservation.* It was in vain that the noblemen present urged him to recall this rash vow, arguing among other things that God would be satisfied with the most precious of his earthly possessions, and recommending him to offer up a celebrated diamond, esteemed to be the most valuable in the world. Baber replied that no stone could be compared in value to the life of a man, and persisted in his resolution. Three times, according to the prescribed form, he walked round the sick bed of his son, and then stepping aside, remained for a while engaged in earnest prayer. At length, he arose, exclaiming, "I have borne it away; I have borne it away!" and from that moment, according to the concurring testimony of historians, Humaioon began to recover, and the strength of Baber to decline in proportion till he sank into the arms of death. The

story is certainly a remarkable one, but it is well attested; and the well-authenticated examples of equally extraordinary effects produced on the health by a firm moral conviction are too numerous to leave us any sufficient grounds for refusing it credit. We now pass to the prediction of the Arabs. The commentators who alledge that all that follows relates to locusts or idolatrous Assyrians, are puzzled by the word “morning,” which always indicates light, beauty, and joy. The word is apposite when applied to a Messianic army, such as the one here predicted; but not at all to the destroyers whom the Biblical commentators would have it refer to. The rapidity of their conquests has never been equalled. In eighty years they mastered and kept Palestine, Syria, both Armenias, nearly all Asia Minor, Persia, India, Egypt, Numidia, all Barbary, even to the Niger, Portugal and Spain. They added also a great part of Italy, as far as to the gates of Rome; Sicily, Candia, Cyprus and other islands of the Mediterranean, destroying idol worship wherever they went. In the Chaldee-Hebrew *Amadh* אַמְדָּה means, among other things, an everlasting people, which the Arab followers of Mohammed may well be called. The Arab race is thus described by Baron de Larrey, Surgeon General to the French army of Napoleon;—one of the most renowned and scientific students of Physical Anthropology that ever lived. This interesting people, he says, undoubtedly one of the most ancient in the world, have a physiognomy and character which are quite peculiar, and which distinguish them generally from all those which appear in other regions of the globe. In dissections, *the brain and nervous substance were found more dense and firm than in Europeans generally, the*

brain large, and its circumvolutions more numerous, and furrows deeper: the heart and arterial system most regular and perfect, their organs of sense exquisitely acute, and the same extraordinary character of perfection conspicuous in the parts performing the functions of nutrition, respiration, and motion; their size above the average of men in general, their figure robust and elegant, their colour brown, but deepest in the face, their intelligence proportioned to that physical perfection, and, without doubt, superior, other things being equal, to that of other nations. See *Jameson's Philos Jour.*, for Oct., 1838, p. 318. Since the days of Herodotus, their high character has been proverbial. There is no people in the world, he says, who have a stricter regard to their plighted faith than the Arabs (lib. iii. 8). Yareb, יָרֵב, the mighty, well designates this great people. In this prophecy, also we find a most vivid picture of the Arab horses. The Arabs, says Dr. Clarke, are the most expert horsemen in the world; they live so much on horseback that the horse and his rider seem to make but one animal. Knolles describes the trained horses of the Mamelouks:—Their horses, he says, were strong and courageous, in make and swiftness much like unto Spanish jennets, and that which is of many hardly believed, so docible that, at certain signs or speeches of the rider, they would, with their teeth, reach him up from the ground a lance, an arrow, or such like thing; and as if they had known the enemy, run upon him with open mouth, and lash at him with their heels, and had by nature and custom learned not to be afraid of anything. How vividly this accords with the text! Arabia, says Julius Solinus, means primitively, the *Sacred*; was this in anticipation of its Divine Mes-

senger? The reader will notice the significant phrase in this section;—*In the heavens is his sword baptized*. This phrase passed, like so much of the rest of the Apocalypse, into the Greek mythology, and was celebrated under the mythos of Chrysaor, the golden hilted sword of the Messenger Apollo (*Il. v. 509*). And Herodotus tells us that Diana (the Holy Spirit) was called *Diana with the golden sword* (*viii. 77*) because She sends forth and even arms the Incarnation with this power. This chrysaor was fabled to have sprung from the blood of Medusa. But as Medusa's Head was a symbolic name for the Holy Spirit, for Wisdom, and the Apocalypse, we cannot be surprised to find Chrysaor proceeding from it. That Medusa's Head typifies the Holy Spirit is *proved* by the passage from Bryant, cited *ante*, 135. Chrysaor is the mystic Chr ; Ys, or Issa ; A O, and Aor, Celestial Flame.

6. John the Baptist, who affected to be a Messiah, and who probably, if he had not been cut off by Herod, would have proved a dangerous rival to Jesus, is said to have known of the advent of the Tenth Messenger, and to have distinctly alluded to him thus. *John was clothed with camel's hair, and with a girdle of skin about his loins; and he did eat locusts and wild honey; and preached saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. Mark i. See also Matt. iii. 11, Luke iii. 16.* The reader must not accept any of the gospel accounts of John's connection with Jesus. I myself have always believed that the words above cited were really spoken by the Ninth Messenger himself, when he alluded to his glorious successor; but I doubt not that

the forgers and interpolators have assigned them to the Baptist, in order to increase the splendour of Jesus.

7. The condition of Papal Europe and Asia, when Ahmed appeared on earth may be taken as follows. The Christians of the west in the fifth century, though they had been converted to Christianity long before, yet such was their propensity to their ancient idolatrous rites and customs, that the whole of them were adopted into their form of religion. Instead of worshipping daimons, or great men, who they supposed after death were translated among the gods, they worshipped the apostles and primitive saints, both male and female; they called them gods or divi, such as Divus Peter, Divus Paul, Diva Maria, the Mother of God!! They made images of them of gold and silver, and brass, and wood, and stone, according to the several ranks they were to be worshipped by. The great and wealthy had gold, and silver, and brass; the meaner and poorer rank had wood and stone. Though these images had neither sense nor motion, they vainly persuaded themselves that these saints, who they supposed received the divine nature, presided over and dwelt in these images; they bowed down before them; they offered incense to them, and paid to them divine adoration, in violation of the Law of God. They continued to indulge a bloody and cruel spirit of murder; they ran to war and bloodshed upon the slightest occasion: they were sorcerers, attempting to destroy each other by enchantments and poisonings, and believed in false miracles; they attributed to pieces of wood, to supposed relics of the saints, whether bones or rags, a divine or protecting influence; they had recourse to their priests, who were

become magicians, for spells to drive away unclean spirits, for the cure of diseases, for amulets to protect them from danger, instead of to God. They committed fornication, by which the principal tie of society was loosened, and in robbery and the invasion of their neighbour's property, they freely indulged in all crime. This was the condition of the western church. They were in a state of utter impenitence, living in an apostacy and rebellion against God, which was more offensive to the Divine Nature, than the most ignorant superstitions and immoralities of the heathens. Can it be wondered that the judgment of God fell upon them in the form of the Second Cabir, and that it justly swept them from the earth?

8. Mohammed died, according to the vulgar computation, in the year 632, and had for his successor Abu Becr, by whom it was resolved in council that, as the Christian empire was given up to idolatry, it was a duty they owed to God and their prophet to invade the Roman provinces, and establish the doctrines of monotheism by the sword. An expedition being resolved on, and the troops reviewed, Abu Becr thus addressed his general Yezd Ebn Ebu Sofian: Take care to treat your men with lenity and tenderness: consult with your officers on all pressing occasions, and encourage them to face the enemy with bravery and resolution. If you happen to be victorious, destroy neither old people, women, nor children; *cut down no palm trees, nor burn any fields of corn: spare all fruit trees, and slay no cattle*, but such as you shall take for your own use. Adhere inviolably to your engagements, and put none of the religious persons you meet in the monasteries to the sword. Offer no violence to the

places they serve God in. As for the members of the synagogue of Satan, who shave their crowns, cleave their skulls, and give them no quarter except they embrace monotheism or pay tribute. It would be a salutary and wholesome thing for Christians to compare this proclamation with those of some of their own canonized popes and conquerors.

9. Four times in every twenty-four hours, says Clarke, the Tahtars, invoked by their Mullahs from the lofty minarets, are seen assembled, performing their ablutions, and proceeding to their mosques. If Paley's position be admitted, that *a man who is in earnest about religion cannot be a bad man*, the Mahommedans, being more in earnest than any sect of worshippers upon earth, are entitled to respect; and it must be confessed we never beheld a Moslem at his prayers without feeling a kindling awe, inspired by the sincerity of his devotion. No utterance escapes his lips, excepting the name of God, which is heard at intervals, accompanied by low impressive sighs. *His whole soul seems to be absorbed in intellectual communion with the object of his worship*, nor can anything divert his attention. *Travels* ii. 171. Compare this with what we see in our churches and chapels, and then honestly ask your own soul whether Islamism, like the faith of Boodh and Brahm, be not immeasurably grander and more provocative of true, heartfelt, and all-absorbing devotion than the false creeds of Europe and America.

10. The fraternity of the Arab races and their enduring fidelity to each other is remarkably typified in this section. Their habits of discipline begin from their earliest years, and contrast favourably with the wretched systems of others. The children of the Muslims, says Lane, *Arab*.

Nights i. 312, are taught to show to their fathers a degree of respect which might be deemed incompatible with the existence of a tender mutual affection; but I believe that this is not the case. The child greets the father in the morning by kissing his hand, and then usually stands before him in a respectful attitude, with the left hand covered by the right, to receive any order, or to await his permission to depart; but, often the respectful kiss, is taken on the lap. After the period of infancy the well-bred son seldom sits in the presence of his father; but during that period he is generally allowed much familiarity. Mohammed said: When a child of the servant of God dies, God (whose name be exalted) saith to the angels, Have ye taken the child of my servant? They answer, Yea. He saith, Have ye taken the child of his heart? They reply, Yea. He asketh them, What did my servant say? They answer, He praised Thee and said, Verily to God we belong, and verily unto Him we return. Then God will say, Build for my servant a house in Paradise, and name it the House of Peace. They tell the following beautiful legend. A certain man who would not take a wife awoke one day from his sleep and demanded to be married, giving as his reason: I dreamt that the resurrection had taken place, and that I was among the beings collected at the Day of Judgment, but was suffering a thirst that stopped up the passage of my stomach; and lo, there were youths passing through the assembly, having in their hands ewers of silver and cups of gold, and giving drink to one person after another; so I stretched forth my hand to one of them, and said, Give me to drink, for thirst overpowereth me: but they answered, Thou hast no child among us: we give drink

only to our fathers. I asked them, Who are ye? They replied, We are the deceased infant children of the Muslims. These ideas prevail generally in the East. Filial respect, says a writer in the *Asiatic Researches*, is almost equally strong among the Burmas as among the Chinese. No Burma is permitted to sit on a seat equally honourable with that of his father; if the father is on a chair, the son must sit on the ground: if the father is on the ground, the son must stand behind. The son does not eat in the father's presence, and rarely speaks except to answer a question. vi. 213. It would be hard to bring the votaries of Paulism to so sublime a degree of virtue as this—they indeed only make a laugh of their “governors.”

10. Though of illustrious blood, Mohammed was poor, and was even once a camel driver, but he rose to be one of the most powerful princes ever known, and his people the most illustrious that ever lived. A victorious line of march, says Gibbon, had been prolonged above a thousand miles from the rock of Gibraltar to the mouth of the Loire: the repetition of an equal space would have carried the Saracens to the confines of Poland and the highlands of Scotland. The Rhine is not more impassable than the Nile or the Euphrates, and the Arabian fleet might have sailed without a combat into the mouth of the Thames. Perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and truth of the revelations of Mohammed. The imagination is lost at the splendid dream here presented, which would have saved Europe

from a thousand years of atheism and crime. See *post*, sections 34 and 38.

11. The reader's attention is called to that magnificent passage beginning with *Sound ye, sound ye the trumpet in Zi-On*: one of those which probably suggested to the Seventh Messenger to institute the use of silver trumpets in the regulation of his camp. *Num.* x. 2. Nor can it be doubted that he borrowed the name Zion from the Apocalypse. He or his priests bestowed it indeed on one of the elevations of the mountain ridge of Baal-Hermon [Hermon of God] *Deut.* iv. 48 (so called from the Apocalyptic name): so his followers were used to designate their church and kingdom as the daughter of Zi-On; and Zi-On itself as synonymous with the Holy City, or the Sacred Mountain of the Lord. As On or Aun represented the male idea of the Creator, says Inman, so Am, Om, Aum, or Umma represented the feminine idea. This compound word was represented by Ammon, אַמּוֹן, which means, among other things, a Ram; the figure of Amon, given in Kitto, has a ram's head and horns, holding in one hand a crozier, or what has inappropriately been called the shepherd's or apostolic crook, and in the other the *crux ansata*. His colour was blue. *Inman's Ancient Faiths*, i. 66. This was Vishnu's colour.

12. This observation as to colour may seem trivial, yet it is not so; for the same learned writer has a singular note on one of the analogies between Venus and the Virgin Mary. Rawlinson, he writes, says that he has found the hue of Venus depicted as white, light blue, or as light yellow. I would suggest that his surmise of light yellow is the true one, and that the light blue and white

being seen is due to the bleaching effect of the sun's rays, which will discharge the yellow tint and leave a bluish white, and ultimately a pure white. Venus, we know, is often represented with flaxen or golden hair; and it is a remarkable fact that in modern Italy and elsewhere the Virgin Mary is represented in paintings as a golden-haired blonde, rather than as a Jewess with dark hair and eyes. *Ancient Faiths*, ii. 499.

13. The paragraph beginning "But he, *He* is terrible and famous," conveys a most wonderful prophecy, and it can apply to none other than Mohammed. Jesus, who knew that a great conqueror was to follow him, alluded to Ahmed the illustrious under the name of the Periclyte, or very renowned, which the monkish forgers who have destroyed so many thousands of inestimable books altered into Paraclete. And he told his hearers, *Think not that I am come to send peace on earth: I come, not to send peace, but the sword*—that is, the sword of Mohammed, which was to uproot idolatry and all the dread impurities which idolatry occasioned. Another fact of the most deep significance in the last days of Jesus is mentioned by Luke; but there has been such cutting and slashing in the manner of Sheridan's *Critic*, that it is impossible to get at what really occurred. What we *do* read is this. *Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one.* LUKE xxii. Here broke out a flash of the old Amosian and Cabiric spirit. Something, however, occurred of which we know nothing; there is an evident gap, a long omission, for what subsequently takes place is not at all in accordance with the fiery resolution and command of the Ninth

Menu. *And they said, Master, behold here are two swords: and he said unto them, It is enough.* This is a lame conclusion. Had the forgers let the passage alone, I have no doubt that we should find that Jesus absolutely spoke of *two Swords*, that is, two Cabiric Messengers, the Tenth and Eleventh, who should immediately follow him, and do deserved justice.

14. At the conclusion of this section there is an absolute prediction of the last atoning act of the Tenth Messenger, which seems to have been literally accomplished. Its simple and sublime beauty must captivate even his bitterest foe. Sitting down in the pulpit and praising God, he said, O men, if I have scourged any one on the back, here is my back, and let him scourge me in return; if I have aspersed any one's character, here is my character, and let him now cast reproach on me; and if I have taken away any one's goods, here are my goods, and let him take his own out of them. And let no one fear that he shall be liable to hatred from me, for that is not my custom. He then came down and said the mid-day prayers. Then he returned to the pulpit and repeated his discourse. Then a certain man in the assembly reminded Ahmed of a debt of three dinârs of silver, and was instantly repaid with interest. And the Prophet said, Assuredly the disgrace of this world is easier endured than the disgrace of futurity. He then prayed for those who had been his companions in the battle of Ohod, and made intercession for them. And he said, A servant of God has his choice between this world and that which is with God; and he chose that which was with God. *Abulfeda.*

SECTION XXXII.

The monotheistic hymn of praise in Heaven.

1. In this section we meet with the remarkable phrase; *these things saith the Amen, the faithful and the true witness*; and Ahmed is unified with the Archè, or Holy Spirit. This word Amen, from which the Arabs called their land Yemen, may be further explained here; it has several meanings. See Part II. p. 148. Sometimes it is God; sometimes the Holy Spirit; sometimes the Menu. Amoun, says Plutarch (*De Iside*) or as it is expressed in the Greek language Ammon, which is generally looked upon as the name of the Egyptian Jupiter, is interpreted by Manetho the Sebenite to signify *concealment*, or something that is *hidden*; if so then their invoking Amoun is the same thing as calling upon the Supreme Being, whom they suppose hidden or concealed in the Universal Nature, to appear and manifest itself to them. So also the Holy Spirit was called *Latona* from *lateo*, I lie hid. This is the Greek λήθη or oblivion, and the Hebrew לַאֵת *Laat*. She was the Yemen Goddess *Lât*, the Star Venus, the Moon. The Bæotians called her *Banna*, the Woman (*Hesy chius*); this is Hindu Bhavani; and later it became Venus, the Deity of Woman or Female Nature. This *Lebanah* הַלְבָנָה־אֵי, a cognate of Phan, Vau-Nus, Phanes, &c., signifies the Moon: hence the Armenian Scythians denominated a Ship *Leaban*. Albion, Albany and Albania were so called from the Moon or Holy Spirit-worship which prevailed. The Hebrew Sabbath begins on Friday; and the Rabbis call it the Bride, and

the Queen, in allusion to the Holy Spirit whose day it is. Note that כלה *Chalah*, signifies not only the Bride, but in its root, it means, as well, the All, the Perfect, the Fire; the Hindu Cali. Malkah מלכה, is the same as Queen Isis, the Queen of Heaven. She was called Maia, the mother of Hermes, from μαω, *cupio*. It should be noted, that oriental words, terminating in AO, are generally mystic and sacred. Thus we have the name of the Eighth Messenger, Lao, which signifies a Sage;—Hi-Ao, to pay divine worship: lao, to adore; chao, early in the dawn; miao, supremely excellent: bao in Japanese means the breath of life. Ao, enters into the composition of innumerable Chinese words. From them come the Greek primitives, which have all relation to mystic AO. Aω, signifies to *send out*, to *breathe*, to *shine*: Eω, to *send out*, to *produce*, to *clothe*, Iω, to *send*, Oω, to *hear*, Yω, to *send down*, to *pour*, to *rain*. The Babylonian goddess Mylitta, or in their own Chaldean dialect *Mullidtha* was the Mother, or the Goddess of Generation: an appellation well corresponding with the Sidonian Astartè, Ashtr, or Ashtoreth, *i.e.*, the Patroness of Breeding, whose ceremonies were carried into Africa, where the Carthagenians worshipped her under the name Alitta, or the Punick title Balsamen, or Balsammen, Queen of Heaven: called by Herodian, *Urania*, Heavenly, and *Astroarchè* Starry Archa, Sovereign of the Stars. She is also Mel-Issa.

2. At the conclusion of the public prayers the people anciently answered with a loud voice *Amîn*, *Amîn*; and Jerome says that at Rome, when the congregation replied with this word, the sound was like a peal of thunder. The Jews aver that the gates of heaven are opened to him who

answers Amîn. This it will be seen is all in commemoration of the Messenger. The word “omen” is derived from it. The Jews have a tradition as to the sanctity of this word, not unmixed however with the horrible, as most of their traditions are. They say, that he who religiously and with earnestness, shall say, Amen! hastens the hour of their redemption. Nay, when he duly pronounces Amen! God himself shakes his head, and cries out, Woe is me, for my sons, who are exiled from the board of their father, and yet how happy is that father, who is thus praised by his sons. And when he hath said this, he begins to think of the redemption of Israel. *Buxtorf. Synag. Judaic*, cap. x. p. 226. Note also as I have before shewn (*ante*, 31) that the word Amîn, is a compound of Aum, God and Ina, the sacred ending of Shekhina; and that both it and Amoun have affinity to Amîna, which was the name of Mohammed’s mother; his father’s name was Abd-Alla, or Servant of God. All this is mystic, but so is all divine religion. אמן *aman*, means, to nurse. It is the name of Siv’s wife in Hindu Theology. I am not sure also but that it may be a compound of חם Hham, Fiery darkness, (God, from his nature and inscrutability), and עין En or Oin, a Fountain, that is the Holy Spirit who is inseparable from the Divine Invisible Splendour. I have seen an ancient medal of the Sun discharging this Fountain from his mouth, as the Crocodile, another symbol of the Supreme, is represented emaning torrents, in Egypt as well as in America. See Part I. p. 135. The truth is that all these sacred words and appellatives came direct from the primitive language, and being mostly compounds they are designedly various in their nature; for so the ancient priests thought that they could best symbolize even in

letters, the infinite variety of the All-Wonderful One. The English word "eyne," or eyes, comes from this; and it is beautifully descriptive, for are not the eyes indeed fountains? We read also in Abulfeda, of Mohammed, that among his people he acquired the name of Al-Amîn, or the Faithful, which is the very title predicted of him in the text. The cries of Allalouia are likewise significant and prophetic. They are in truth a prophecy of the Chaldee אלהאל *Alha* and the Arabic *Alla-Tau-Ala*, the Most High God, the God whose sign is **T**, clearly indicating that Ahmed, and his great empire and no other, are here typified. The call to prayer from the Mosques is as follows: *Alla ackbar! Alla ackbar! esched en la illa ella Alla! esched en Mohammed rasoul Alla! Hai ala es salat: hai ala el falah. Alla ackbar: la illa ella Alla.* God is great; God is great. I bear witness there is but one God: I bear witness that Mohammed is his Prophet. Come to prayer: come to worship. God is great. He is only One God. The humanizing and divine influence which the holy portions of the Korân have exercised over the great majority of the Faithful, is wholly kept in the back ground by those who profess to treat of the East and its religious condition. The following incident related by Dr. Clarke (*Travels*, iv. 544) indicates the high type of Mohammedan feeling: Mr. Cripps alighting from his horse, killed a serpent which was crossing the way; carrying it to the Ambassador who was seated in his arabah, he received a mild but pointed reproof against the wantonness of depriving an animal unnecessarily of life. By Zadeh [Shadai] said he, had that poor serpent done anything to injure you? Are you the happier because you have deprived it of life? Do not carry with you a proof of

your cruelty: it may be unlucky: the same God who made you created also this serpent; and surely there was room enough in the wilderness for both of you.” The prophet himself was the mildest of men, as the following beautiful anecdote testifies: A dispute one day arose betwixt Omar, son of Khattáb, and one of his friends. The latter, exceeding the bounds of civility, annoyed Omar by the terms he used. Omar, however, bore them with patience. The Prophet was present, and listened without speaking a word. Finding that his friend’s tongue grew intolerable, Omar began to retort; whereupon, the prophet turned his back, and withdrew. Disturbed at this, Omar followed him, and said, “Prophet of God, wherefore, when this man was pouring abuse upon me, did you remain quiet, and, as soon as I began to reply to him, why did you go away?” The Prophet answered thus: “As long as you listened patiently to that man’s outrageous speech, angels were by you, each of whom made him ten replies; but the moment you began to reply to him yourself, the angels disappeared at once, and left you alone with him.” Selections from Arabian Writers, by A. Pichard. *Journ. Asiat.* for September. Another remarkable proof that this prophecy refers to Ahmed only is furnished by the words “these are the true words of God.” Those who have read the Korân, know how frequently even in its corrupted state, this form of speech is used. It is a wonderful coincidence. The glory and majesty of this divine Messenger were so overpowering, that even the Prophet was dazzled, and forgot that he also was a Messiah. He involuntarily offered him worship. If the writer had been a Jew this would not have been likely. But he was at once prevented.

The Arabic horror of idolatry is here indicated, the great shibboleth of their sublime faith being, *There is no God but God: He is most great.* When their children first begin to speak, the father is commanded to teach first the *Kelimeh* or profession of faith;—*There is no God but God: Mohammed is God's Apostle.* He must dictate this to him seven times. Then he should instruct him to say, *Wherefore exalted be God, the King, the Truth! There is no god but He, the Lord of the honourable throne.* He should teach him also, *He is God, beside whom there is no Deity—the King, the Holy!* Thus this mighty truth becomes as it were part of their being. We need not wonder therefore that the visionary phantom of the Tenth Messenger is represented as shrinking with a species of horror from the involuntary homage which Adam was about to pay him: and that he forbade him in those sublime words which are the beginning and end of the Arabic creed;—*Worship God alone!* See Part II. p. 395.

2. After this is heard the Voice of the Spirit of God, followed by that of a large multitude whose three-fold exclamation *Al-Al, Ou-Ya* [God! God, Ya the All-Seer] four times repeated, makes the name of God, and God alone, to be twelve times called on. This is mystic. *Alla* is God;—*Ou* is the Overseer, and *Ia* is *Jah* or the Lord. In Hebrew *Allaluia* הללויה *Hallelu-Yah*; means *Praise ye the Lord.* The Jews say that the book of Psalms, consists of ten sorts of songs, but *Halleluiah* is the greatest of them because it comprehends the name *Iah*, and praise, in one word; and it is observable that this word which is often used in the Psalms, is first used *when the Psalmist desires the utter destruction and consumption of sinners and wicked men on earth*; as if the persons who wrote

these songs, adapted the word and connected it with ideas of desolation taken from this very passage, which so forcibly predicts the just ruin and destruction of the abominable tribe of wretches who opposed Mohammed. It may be added that the Greeks in their religious hymns or poems to Apollo (the Messiah), began and ended with ελ 'ελ εἰς ἱη. The North Americans, descendants of the second or Red race, have nearly the same word, clearly shewing that it is derived from the very primal language and religion, ages and ages before Moses, or how else could they, cut off by the ocean from all communication with the Hebrews, have got it? In their places of worship, or *beloved square*, they dance sometimes for a whole night, always in a bowing posture and frequently singing *halleluyah Ye ho wah*; praise ye Yah: Yehovah. *Adair's History of the American Indians*. The attempt to prove that the Red races were Hebrews has utterly failed; and is now abandoned. The Greek form of Allalouia in the text occurs no where else in the New Testament. I have restored the true reading. (8)

3. And as the false Church is represented subsequently as a Harlot, (for she sells herself for money) so the Church of God in this section, is represented as a Bride pure and shining: she wears no splendid dress, but is clothed in linen, the simple garb of the Arabs. Garments are given to her, but it is not revealed by whom, so cautious is the Apocalypse throughout of making God agent in any thing. Even the Messengers are sent by the Spirit of God: the Supreme Being himself is studiously kept out of view, so as to negative all notion of predestination, or special providence, or interference with the acts or free will of His creatures. The last sentence of this section

applied to ISSA the Sacred Spirit of God, is apposite and true; applied to Jesus it is absurd, for *he* never pretended to prophecy in the true sense of the word, though he indeed anticipated many things, and cited prophecies. In this section also we may find probably the germ of the command, afterwards given by the Seventh Messenger. *Thou shalt worship the Lord thy God, and Him only shalt thou serve.* The Ninth Messenger taught the same divine decree. But at the present moment pure monotheism is unknown in Paulite lands: woman and man-worship prevail. These lead to dollar worship, and that in the natural gradation to devil worship—so that all may see whither the earth is tending. I know not indeed, but that in this present age we have reached the last degree of this gradation in crime.

SECTION XXXIII.

CHENGIZ-KHAN *the Eleventh Messenger of God.*

A.M. 9000.

1. The successor of Ahmed next appears, CHENGIZ-KHAN, the eleventh Messenger of God. He came A.M. 9000. His Code of Laws is sublime. He purged the East of idolatry, but with a strong hand. He was the third and last Cabiric Angel. The nine missionaries of peace were symbolized in the primal religion by the Nine Muses: the three of conquest by the Seirens, Harpies, and Eumenids; but the Greeks perverted the last into the most insane imagery possible. In this place we have figured the vast number of his kingdoms;—China,

Corea, Tibet, Cashmere, Khowaresm, Persia, and the greater part of Hindostan. He was of the family of Nouranyoun, or Children of the Light, the Yoni, that is the Naros. No power, says D'Hancarville, ever approached so near an universal monarchy, as that of the house of Chengiz Khan. Can we wonder therefore that he is designated in the Apocalypse, King of Kings? Chingis Chan, says Bryant (*Ancient Mythology*, vi. 140) the celebrated Tartar emperor called Changuis Chan by Hatho is interpreted the *King of Kings*; for such is the purport of Changis Chan; answering very nearly to words of the same signification in English. This plural inflexion is now lost in most English words: but three hundred years ago we should have written and pronounced King-es King, which is here expressed Chingis and Changis Chan, that is, Βασιλευς βασιλεων. The inscription on this prince's seal is mentioned by Johannes de Plano Carpiri; and according to his translation it is this; *Dominus in cælis et Cuynch Chan super terram.* (cap. 8). The same title was assumed by Cyrus also, who affected to be one of the Divine Messengers. Strabo (lib. xv, p. 100) mentions a Persian inscription on a stone at Pasagardæ ending with this Greek line;—Ενθαδ' εγω κειμαι Κυρος βασιλευς βασιλεων;—Here am I buried, Cyrus, King of Kings. See Apocalypse, section 10. Part I. p. 522. Note that Tchoban, which in the Tâtar language means *Shepherd*, that is Messiah, was assumed as one of his titles by Chengiz-Khan. Philo the Jew calls the Messenger or Logos, Ποιμην της ιερας αγελης—the Shepherd of the holy flock. Note also, that his appearance thus, was remembered in Mexico (see Part I. p. 172), and was commemorated in the ancient sphere, where the *White Horse* is

represented flying through the zodiack; and it is the White Horse of Irân. See Part I. 299. This great Messenger is represented in the Temple at Elora, with a threatening countenance, and six hands to indicate the power of the Naronic Cycle. In one hand he bears the battle axe; in the other the lotos. Note in the third place, that this prediction applied literally to Jesus, as the whole of this vision is by the Petro-Paulite commentators, is inappropriate, but to the Messenger of conquest by the sword it is just what would be expected. "Blood" and "wine" in the symbolic language, however, mean Truth. "The heavenly armies" which follow him are clothed in fine linen, white and clean, which was commemorated in the Mysteries, where the Initiated wore long robes of fine linen. Here the word "armies" is figurative: it merely means that he had celestial strength to do the thing that he designed; namely, to extirpate idolatry and polytheism. In an assembly of the nation on the Selinga, one of their wise men arose and said he had a Vision, in which he saw the great God of Heaven, sitting on his throne in council and heard sentence given that Temujin should be Chengiz Khan; that is Lord of Kings. The Mongols raised their hands, and vowed to follow him whithersoever he went. He is the Kalki or Tenth Avatar of the Hindu theology and maybe seen in the frontispiece to *Maurice's Hindostan*, vol. iii. A rosary of 600 beads is round his neck. He destroyed the false priests and their followers, as grapes are crushed under the feet of one who treads in the wine vat. Nor was his great example lost on his successors. That zeal, says Maurice, for the encouragement of learning which animated the Arabian princes, continued to glow with almost equal

fervour in the hearts of the Tartar monarchs, their conquerors and successors in these parts of Asia. To Halaku surnamed Il Khan, the grandson of Chengiz, and founder of their monarchy in Persia, we owe the astronomical tables of Nasireddin, called from him Ilkhanian. He built a magnificent observatory at Maragha in Persia, and invited thither all the great astronomers of his time to observe the motions of the heavenly bodies, and Abusaid Khan the Great devoted to literary pursuits the whole of that time which was not engrossed by the immediate concerns of the empire. *Hist. of Hindostan*, i. 27. Note that on this section was founded the ancient superstition which made white horses sacred to Apollo (the Messenger) and the Sun. *Herodot.* i. 189. So the Druids and the Magi venerated the White Horse. The White Horse of Hanover, signified a sacred birth. Kæmpfer relates that soon after the days of the Ninth Messenger, a temple was erected in Japan which still subsists, and which is called Fakubasi, or the Temple of the White Horse: because the Kio or Kao, or Holy Book, was brought thither on a White Horse, *Japan*, p. 247. These are evidently Apocalyptic allusions.

2. One further word upon the name of this great Messiah. The Sun-god, (*Kan* according to Diodorus) is the Minos of the Egyptians. The hieroglyphics at Turin represent him with the head of an Ibis, with an altar before him, on which a Shade places his offerings, viz., a bird, cakes of bread, and flowers of lotus, and awaits in humble attitude his doom. The lotus flowers are alike sacred to the *Kan* of the Egyptians, as to *Kaniya*, the Incarnate Messenger of the Hindus, and both are painted blue, and bird-headed. Kani (pronounced Kan) is one of

the names of the Sun-divinity with the Hindus. Tod. *Rajasthan*, i. 538. There is probably not a more significant radical in any language than this of Khin, Khan, Ken, and Kûn. In the Chinese it has two meanings: Heaven and a winged Dragon. *Pauthier*, 32. Li, the family name of Lao-Tseu, means Nectar, also that which is highly precious. So the Shanscree name of Virgo is Kûn-Ya, or the Tabernacle of God. Kin in Chinese is a Commander; Kien is supremely exalted, and Kiûn means a Prince. Hence Lao Tseu is often called Lao Kiûn, or Lao the Prince, as Jesus called himself a King. There is a most ancient Highland tradition of a Seer called Kenneah Ouar. *Hhan* 𐎧𐎺𐎠, which is a cognate of this word, and which enters into the name of the Tartar Messiah, Erlic-Han, imports miraculous grace. Kiun was a Syrian God.

3. I have already in Part II., pp. 589, 655, 708, alluded to the mystical words: *on his thigh he hath written, &c.*, and to those pages I refer the reader. I may add that Erichthonius, a fabulous son of Minerva by the God of Fire, but in reality a name for the Messenger, was said to have been concealed until his birth *in her thigh*. Note also that the Laws of the Eleventh Messenger were called by him, after the name of the Holy Spirit, Yassa, or Yssa; sometimes also Ysac.

4. Among other extravagances, says Davies, the Druids *pierce their thighs*, so as to cause an effusion of blood, and he refers to an ancient poem, ascribed to Taliessin, in which it is said, Let the thigh be pierced with blood. Davies did not know that this was done in commemoration of the present section, and that when they pierced the thigh they merely wrote on it the name of their Deity; and this

tattooing of course drew blood. *Mythology*, pp. 170, 537. See, *ante* 524.

5. While this glorious Messenger is marching onward in procession through Heaven, an Angel is beheld standing in the Sun, who makes proclamation. On this Barnes writes; Every one must be struck with the image here: the description is as simple as it can be, and yet sublime. The fewest possible words are used, and yet the image is distinct and clear. A heavenly being stands in the blaze of the brightest of the orbs that God permits us here to see, yet is not consumed, and himself so bright that he can be distinctly seen amidst the dazzling splendours of that luminary. It is difficult to conceive of an image more sublime than this. *Why he has his place in the sun is not stated.* He evidently does not know. I will tell him. This Angel stands in the sun, because Chengiz-Khan was the Child of the Sun (the Naros), and the Angel as his servant was posted there. In the Septuagint version of *Psalms* xix. 4, God is said to have placed his Tabernacle in the sun (εν τῷ ἡλίῳ εθετο το σκηνωμα αυτον), which is the genuine reading and not that of the vulgar translation, *In them* (the heavens) *hath he set a tabernacle for the sun.* This Greek word is evidently a sort of reflex of Shekina. In the same Psalm the Heavens are said to declare the Glory of God: that is, the Heavens contain the Spirit of God, who is His Glory, and also make manifest the Naros which written in them announces his Messenger. Rabbi Moses, a very learned Hebrew, says that the word *saphar*, to declare or set forth, is never attributed to things inanimate. Hence he concludes that the heavens are not without some soul which is no other than that of those Blessed Intelligences

(Messiahs) who govern the stars, and dispose them into such letters as God has ordained; declaring unto us men, by means of this writing, what events we are to expect. And hence this same writing is called by all the ancients *chetab hamelachim*, that is to say, the Writing of the Angels. This clearly indicates the Naros, and its mysterious significations to mankind, but I doubt whether Rabbi Moses had really pierced into the hidden secret. The Tabernacle, as we know, is a name for the Holy Spirit. Upon this passage was, no doubt, founded the ancient Ariyan belief that the Throne of God was in the Sun; for reading here that an Angel made proclamation from the Sun to all the earth, some of them concluded that this Angel could be no other than God, and that He thus spake from his Throne. See Part I., p. 280. The Writing of the Angels was probably an Apocalyptic name.

6. The Scandinavian priests thought that this Mighty One was God himself, who thus spake out of the Sun, and in some measure they founded their religio-military creed upon it. Hence they called God the Father of the Sun. In an Icelandic Saga, a person named Giest said to his nephew, who is just ready to embark for Greenland: I beseech and conjure Him who made the Sun, to give success to thy undertaking. A celebrated warrior named Thorstein makes a vow to the same Being who made the Sun, for, adds he, His power must needs have been excessive to produce such a work. All his family entertained the same sentiments, and it is expressly noted in many places of the same Saga that it was their religion to believe in Him, who was Creator of the Sun. Torkill, a supreme judge of Iceland, a man of unblemished

life, and distinguished among the wisest magistrates of that island during the time that it was governed in form of a Republic, seeing his end draw near, ordered himself to be set in the open air, with his face turned towards the sun, and having rested there some moments in a kind of ecstasy expired, recommending his soul to Him among the gods who had created the sun and the stars.

7. The reader notes that the name of this Messenger was known only to himself. This custom is essentially Oriental. In Siam, according to Father Loubere, iii., cap. xiii. p. 101, the king's *real name* is never divulged. The Messenger of the Lord, in the Hebrew tract, says, *Why askest thou thus after my name, seeing it is secret?* Judg. xiii. 18.

8. The advent of this mighty Conqueror and Messiah has been thus prefigured by Esdras; who must have been inspired by the Apocalypse when he wrote as follows: for to no mere mortal is the gift of prophecy given; or who must have interpolated from some lost Book. *Behold a horrible Vision, and the appearance thereof from the East: where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble. Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians. And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them, then these shall be troubled, and keep silence through*

their power, and shall flee. And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife among their kings. Behold clouds from the east, and from the north, unto the south, and they are very horrible to look upon, full of wrath and storm. They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly, and dung of men unto the camel's hough. And there shall be great fearfulness and trembling upon the earth: and they that see the wrath shall be afraid; and trembling shall come upon them. And then shall there come great storms from the south, and from the north, and another part from the west. And strong winds shall arise from the east, and shall open it, and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west-wind, shall be destroyed. The great and mighty clouds shall be lifted up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place, an horrible star. Fire and hail, and flying swords, and many waters, that all fields may be full, and all rivers with the abundance of great waters. And they shall break down the cities, and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn. And they shall go steadfastly unto Babylon, and make her afraid. They shall come to her, and besiege her, the star and all wrath shall they pour out upon her, then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her. And they that remain under her shall do service unto

them that have put her in fear. And thou Asia, that art partaker of the hope of Babylon, and art the glory of her person: Woe be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee. Thou hast followed her that is hated in all her works and inventions: Therefore, saith God, I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death. And the glory of thy power shall be dried up as a flower, when the heat shall arise that is sent over thee. Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee. Would I with jealousy have so proceeded against thee, saith the Lord, if thou hadst not always slain my chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken: Set forth the beauty of thy countenance? The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompense. Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief. See Part II., p. 155. Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field. They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water. Thou as unhappy shalt come through the sea, and receive plagues again. And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory,

and shall return to Babylon that was destroyed. And thou shalt be cast down by them, as stubble, and they shall be unto thee as fire: And shall consume thee and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire. Thy children shall they carry away captive, and look what thou hast, they shall spoil it, and mar the beauty of thy face.

SECTION XXXIV.

The Seven Trumpet-bearing Angels.

1. In this section we have a Vision of Seven Angels; the word Angel means Power or Era personified; it does not necessarily mean an individual. They represent to the Messenger, the mighty events which were to follow the advent of Ahmed and Chengiz-Khan. And as those were the Two Swords prefigured by Jesus in that corrupted passage which we have seen, *ante* 596, wars and conquests come after them: the self-avenging acts of men themselves in punishment of their own crimes. First the Crusades: finely figured as to their numbers by hail; their ferocity by fire. There were five in the whole;—A.J.C. 1096, 1147, 1188, 1202, 1248: strong images are used to signify their sanguinary destruction of the Mahommedans, whose sacred colour is green. Trees and gardens express the beauty and fruitfulness of a land, and when the earth is an emblem of nations and dominions, they signify persons of high rank and those of common condition. In this place also is signified *the*

black pestilence, the most dreadful in the history of the world, which in 1347 broke out in the southern provinces of China, overran all Asia, and infected the whole of Europe; it penetrated into Greenland, and thence to the Pole without interruption. The rigorous cold of the Arctic Regions gave it additional force, and two-thirds of the human race disappeared from the globe. Ten years before this, viz., 1337, the first Comet of which we have any record was observed. After this, in 1370, the advent of Timûr, surnamed *Hillâk*, or the Destroyed, is prefigured. The sea in the symbolic language here means a vast continent of people, and the destruction of human life occasioned by this conqueror is typified by the destruction of a third of the population. He must have destroyed more than a million of lives. In one day alone he massacred 100,000 prisoners in cold blood. He next morning moved his camp, says Dow, more to the eastward, where he was told by the princes and generals of his army, that there were then above 100,000 prisoners in his camp, who had been taken since he crossed the Indus; that these unfortunate persons had the day before expressed great joy when they saw him attacked before the citadel, which rendered it extremely probable that on a day of battle they would join with their countrymen against him. The inhuman Timûr, who might have found other means of prevention, gave orders to put all above the age of fifteen to the sword, so that upon that horrid day, one hundred thousand men were massacred in cold blood. *Hist. of Hindostan*, ii. 6. The same event is related by Abulgazi. Timur, he says, gave orders for the slaughter of a hundred thousand infidel slaves. The great Mosque was fired, and the souls of the infidels

were sent to the abyss of hell. Towers were erected of their heads, and their bodies were thrown as food to the beasts and birds of prey. At Mairta the infidel Guebres were flayed alive. See Part I., p. 156; Part II., pp. 49, 176.

2. After this is prefigured the discovery of the Americas and the frightful butcheries of the natives by the Christian Europeans which ensued. The ruin of their religions, which are called rivers and fountains, and their corruption by the false and horrible creed of Rome and Paul, is predicted; for those creeds were remnants of the One True Faith, though terribly corrupted by the priests in the lapse of ages. Could all the blood of the Red Race which has been shed by Europeans since their first landing on the Western Shores, down to our own days, when blood hounds from Cuba were imported and used by their descendants to hunt the natives from the face of the earth, be collected into one basin, it would equal in extent and depth the Atlantic Ocean. A writer in the *Quarterly Review* for 1840, thus summarises what Christianity —“that mighty star from heaven, blazing like a bright lamp,” has done for this once splendid race of men. However, he says, *we* may bless the name of Columbus, accursed to *them* has been the hour when the white man’s foot first landed on their shore, and when his pale hand in friendship encountered their red grasp. The vast Indian empires of Mexico and Peru have, as we all know, been as completely depopulated by the inhabitants of the Old World, as the little cities of Herculaneum and Pompeii were smothered by the lava and cinders of Vesuvius. In less populous, though not less happy, regions, by broadsides of artillery, by volleys of musketry, by the

bayonet, by the terrific aid of horses, and even by the savage fury of dogs, the Christian world has managed to extend the lodgment it had effected among a naked and inoffensive people. In both hemispheres of America the same horrible system of violence and invasion are at this moment in operation. The most barbarous and unprovoked attempts to exterminate the mounted Indians in the neighbourhood of Buenos Ayres have lately been made. In the United States upwards of thirty-six millions of dollars have been expended during the last four years in the attempt to drive the Seminoles from their hunting grounds. What quantity of Indian blood has been shed by this money is involved in mystery. The American general in command, it is said, tendered his resignation unless he were granted, in this dreadful war of extermination, the assistance of bloodhounds, and it has also been asserted that on a motion being made in one of the state legislatures for an inquiry into this allegation, the proposition was negatived, and the investigation suppressed. At all events, the aggression against the Seminoles still continues; a pack of bloodhounds has been landed in the United States from the island of Cuba; and, while the Indian women with blackened faces are mourning over the bereavement of their husbands and their sons, and trembling at the idea of their infants being massacred by the dogs of war which the authorities of the State of Florida, have, it appears from the last American papers, determined to let loose, the republic rejoices at the anticipated extension of its territory, and as usual exultingly boasts that it is going ahead. *Q. R.* vol. 65, p. 404. As I pen this I read in all the daily papers that the hellish cry for blood,

pillage, and extermination, has again gone forth from the United States, and that the whole of the Red Race, the ancient owners of the great continent, are to be utterly swept out of existence by fire and sword, and famine, and all the other arts and appliances which the true Anti-Christ Petro-Paulism always calls to its aid, when gold is to be gained, or its lust satisfied. See Part I., p. 426. *The kings and princes*, says Bishop de las Casas, *the Spaniards scorched to death or tore to pieces with dogs. The poor people they burned in their houses, and dashed out the brains of their children.* Those that were spared they forced to carry greater burdens than they could bear, by which thousands of them were destroyed. Others who escaped died of famine in the woods, after they had killed their own wives and children and eat them for hunger. *In this one province they murdered about two millions of men*, not sparing those of quality who had civilly entertained them. *They tortured the natives with the most hellish inventions to make them discover their gold.* Diego de Valesco in particular spared none that fell into his hands, so that in a month's time he murdered ten thousand; he hanged thirteen noblemen. Some they starved to death by thrusting their heads between pieces of cloven timber; others they buried alive, leaving their heads above ground, at which they bowled with large iron bullets; they also forced them to eat one another. This is part of the fruit of what the worship of the Almighty Dollar, substituted in America and England for that of the Almighty God, is producing. It must be recollected also, says the compiler of *Mexican Antiquities*, vi. 68, that the Spaniards *intentionally consigned the arts, history, religion, and ancient monuments of America to oblivion, and they denied*

the Mexicans and Peruvians the knowledge of many arts which had arrived at even a flourishing state of perfection amongst them! (9)

3. But crime never yet produced any fruits that were not evil. This once great Spanish people has now sunk into the most degraded meanness: the greater portion of that empire, which was procured by blood and villany, has slipped out of their hands: they languished until lately under the ineffable infamy of having a common prostitute for their sovereign; and their national faith is thus described by a modern writer: In general, he says, the Spaniards have ceased to be Catholics; they are divided into two great classes, Deists and Infidels, and the majority are indifferent to Divine worship. Of the two classes, the former say they believe in a Divine Being, of whom, however, they have no definite notion. They believe in neither the miracles, nor the prophecies, nor the Virgin, nor any of the mysteries of the Catholic Church. The latter do not believe in anything whatever, and both classes are so far alike that, for the most part, they do not trouble themselves about questions which have not the slightest effect on their conscience. Deists and Infidels are subdivided and intermingled with each other, and of the groups thus formed that of the hypocrites is the most numerous. From motives of personal interest, in order to stand well with their neighbours, to get an appointment, or to avoid the risk of losing one, people imitate the men at the head of affairs, and, as they see that these play the hypocrite, follow their example by joining pious fraternities, purchasing tickets for the Communion, or even attending it without confession. Other hypocrites frequent the service

of the church, that they may not shock the prejudices of their wives or mothers. Indeed, hypocrisy, that genuine daughter of indifference and unconscientiousness, is universal, raging especially among the rich and in the middle class. "As far as we are concerned, religion is superfluous; we laugh at such weakness; but the people must have a religion, and we must set them a good pattern." This is the language of the opulent, particularly of the men in office; but the people neither understand hypocrisy nor believe in the New Catholic (Ultramontane) missions, which are intended to make a profit out of them; and when they see a Necedal, with every show of piety, kissing the ring of Archbishop Cirillo before he takes his place in the Senate, they laugh aloud, or are simply indignant. The larger portion of genuine Catholics in Spain belong to the dissolute portion of society. The thieves, the loose women, and other ill-livers, bedizen themselves with relics, set up altars in their houses, and light wax tapers before the images of saints. Indeed, in all the abodes of vice, a vessel of holy water, a crucifix, and a Virgin are certain to be found. Such is not the case with the great mass of operatives in the towns, even with a large portion of the middle class, which is composed of honest and estimable persons, in whom the church, the clergy, and all that belongs to them inspire nothing but contempt and abhorrence. Of these two classes, a tenth part at most attend church and confession, and even these are not actuated by religious motives. The external pomp of the service, the music, the singing, the flowers, the silk, the gold, and the jewels with which the images are decorated, all this works upon the senses; and a number

of people go to church both to see and to be seen. *The Five Great Monarchies of the Ancient Eastern World*. There is a great deal in the foregoing extract which applies to our own land. We are hardly better than these Spaniards. May we arrest our evil course in time, or Paulism must eventually lead us into the same Abyss.

4. In this section Nadir Shah is also predicted. The figurative expressions that follow are typical of great evils. Offended at a breach of friendship by the Emperor of India, Nadir invaded that country: one great victory near Delhi laid the power of the descendant of Timûr at his feet. Upwards of 30,000,000 sterling of booty and the annexation of the country west of the Indus rewarded the victory of Nadir. He afterwards subdued the kings of Bokhara and Khorassan, and gained a final victory over the Turks in Armenia. For the last five years of his life Nadir exercised the most dreadful tyranny: he blinded his brave son Riza Kooli, massacred his subjects by thousands, and was at length assassinated by his own officers.

5. After him is seen a well-known symbol. This Eagle assumed its form because it was about to proclaim a most important period in the destinies of France. Pierius, *Hieroglyph* xix. 175, though he did not mean to do so, has a passage that confirms the view that it was this Eagle which was adopted by so many primeval peoples. Let a man, he says, peruse the histories of the Assyrians, Medes, or Persians, or the records and glorious achievements of the Greeks and Macedonians, or of the Romans, who afterwards eclipsed them all—what will he meet with among these more frequently than the Eagle? what more honoured? what more sacred? *To this bird*

alone, by the consent of all ages and augurs, is the honour given of always portending events. Martinius, Lexicon Etymol. in *Aquila*, proposes the derivation of the Greek name αἰετος, an Eagle, from αω, to breathe—the name, as we have seen, of the Bi-Une. The rotunda before the temple at Baalbec appears to have been covered and embellished with the figures of Eagles. Among them is a vast Eagle in bas-relief, carrying a *caduceus* (the emblem of Hermes) in her claws. This is the Bi-Une, with the wings of an Eagle bearing the man-child or Messenger unto Hermon. *Univ. Hist.* ii. 266.

6. This Bird was, in the early ages, symbolically worshipped by the Assyrians, because it was believed to be God himself in a divine form. It was called *Nisrokh*, the great Eagle, a hero body with an Eagle's head. On the earliest Assyrian monuments, says Layard, one of the most prominent sacred types is the eagle-headed or vulture-headed human figure. Not only is it found in colossal proportions on the walls, or guarding the portals of the chambers; but it is also constantly represented amongst the groups on the embroidered robes. When thus introduced, it is generally seen contending with other mythic animals, such as the human-headed lion or bull; and in these contests it appears always as the conqueror. *Nineveh* ii. 458. A fragment of the Zoroastrian oracles preserved by Eusebius declares that *God is he who has the head of a hawk*: he is the First, Indestructible, Eternal, Unbegotten, Indivisible; the dispenser of all good; Incorruptible; the best of the good, the wisest of the wise; He is the Father of equity, self-taught, physically perfect and wise, and the only inventor of sacred philosophy. Sometimes the head of this bird is added to

the body of a Lion. Under this form of the Egyptian hierarcho-sphinx it is the victor in combats with other symbolical figures. It also closely resembles the Gryphon of the Greek mythology, avowedly an Eastern symbol. In Pluche's *History of the Heavens*, God is represented in the zodiacal circle enthroned with the Eagle under his feet, the Holy Spirit on his right, Hermes or the Incarnation on his left, just about to enter on his advent to man. From the description of this oracular Eagle was based the ancient notion that the flight and voices of birds were prophetic. See Part I., 156; Part II., 352. Knowing the language of birds meant in the old theology being acquainted with the secret of the Sun-Bird Orion, the mystic name of the Apocalypse. Part I., 256. So Kir-Ani, or Kir-Auny, means the Ship of the Sun and the Bird of the Sun. See Part I., p. 190.

SECTION XXXV.

The French Empire and Napoleon.

1. Now appropriately is seen the great child and champion of the Revolution. The reader will bear in mind the words of Jesus: *I beheld Satan as lightning fall from heaven.* The star here alluded to is Napoleon, who converted an intellect of brightness to purposes of hell, his own selfish glory. His name of "the destroyer" (Apollyon) is actually prophesied, and was contained in the original Apocalypse. The French Revolution of 1793 is here prefigured; its horrors are personified in the most lively manner. The Arabs call Satan *Aboo Shiháb*, Father of a shooting star. By him the pit is opened; that is, he

let loose the French soldiery, whose career was one of the greatest curses that ever fell upon Europe. They are imaged by the scorpion, the most remarkable circumstance in whose conformation is the sac in which the tail ends, and the sharp sting to serve as a guide to the poison laid up in the sac. This sac opens by two small pores underneath, to afford an issue for the poisonous matter. The sting is generally attended with agony. The scorpion moves about with his tail held in readiness to strike, either in defending himself, or in assailing the larger insects on which it feeds. It belongs to the family of spiders.

2. The reader is now referred to the command “not to hurt any green thing.” It has been already seen that this word “green” referred to the followers of Mohammed, whose sacred colour it is, and who, as we have seen *ante*, page 590, always spared the green. The following extracts from the proclamation of Napoleon in Egypt shew how this prediction was fulfilled. “People of Egypt, you will be told that I am come to destroy your religion; do not believe it. Reply that I am come to restore your rights, to punish usurpators, and that I reverence, more than the Mamloucs themselves, God, *his prophet Mahomet, and the Korân*. Tell them that all men are equal before God. Wisdom, talents, and virtue are the only things which make a difference between them. Cadis, Cheiks, Imâns, Tchor-badgis! tell the people that *we are the friends of the true Mussulmans*. Is it not we who have destroyed the Pope, who said that it was necessary to make war on Mussulmans? Is it not we who have destroyed the knights of Malta, because these madmen believed that it was the good pleasure of God

that they should make war on Mussulmans? Is it not we who have been in all ages the friends of the Grand Signior (on whose desires be the blessing of God!) and the enemy of his enemies, &c. These sentiments of Napoleon were not simulated; his undying faith in fatalism proves it. Conversing with Thibaudeau, he said, They will say I am a Papist—I am no such thing. I was a Mahomedan in Egypt. I will be a Catholic here for the good of the people. I do not believe in forms of religion, but in the existence of a God. He extended his hands towards heaven. Who is it that has created all above and around us?

3. There is great singularity in the verse, “and on their heads were like, as it were, crowns of gold.” Every French soldier had the chance of winning a crown, or, as Napoleon himself said, “carried a field-marshal’s baton in his knapsack” [the scorpion’s sac]. Observe the nicety of the prediction; they had not crowns, but the semblance (that is, the ambitious hope) of crowns. In this place too the mingled ferocity and effeminacy of the French soldiery are alluded to. In *Kitto’s Encyclopædia*, ii. 263, there is a description of locusts which is eminently significant of the *wantonness of destruction* which the French exhibited in their conquest of Europe. Locusts seem to devour, not so much from a ravenous appetite as from a rage for destroying. Destruction therefore, and not food, is the chief impulse of their devastations, and in this consists their utility—they are, in fact, omnivorous. The most poisonous plants are indifferent to them: they will prey even upon the crowfoot, whose causticity burns even the hides of beasts. They simply consume *everything* without

predilection: vegetable matter, linens, woollens, silks, leather, &c.; and Pliny does not exaggerate when he says, *fores quoque tectorum*, even the doors of houses; for they have been known to consume the very varnish of furniture. They reduce everything indiscriminately to shreds. Some idea of them may be formed from what follows: A letter from Tirhoot states that on the 6th July some parts of the district were visited by an extensive flight of locusts, *extending four square miles*, and all the indigo plants and crops over which they passed were materially injured. The noise created by their approach was similar to that of a north-wester. While passing over the house, they occasioned so much darkness that it became impossible to read. Some parts of the district over which they passed escaped from their damage, but some factories and fields were entirely ravaged, and not a leaf was left behind them. *Juanpore, July 15, 1832.*— Since the 5th there have been three other flights of locusts to the eastward—one nearly over Benares, another intermediately between Benares and Pussewa, and a third over Juanpore, *embracing an extent north and south of thirty-six miles*. About seventy beegahs of plant at Bohora has been devoured by their casually alighting. *Native Paper [As. Journal, 1833]*. But these Apocalyptic locusts were more destructive than ordinary ones. They had tails like scorpions. The scorpion has eight feet, eight eyes, and a long jointed tail ending in a pointed sting. It is the largest and most malignant of all the insect tribes. It somewhat resembles the lobster in its general appearance, but it is very hideous. There are few animals more irascible. Goldsmith states that Maupertius put about a hundred of them together in the same glass, and that as soon as they came into contact they began to exert all

their rage in mutual destruction, so that in a few days there remained but fourteen, which had devoured all the rest. The torment of a scorpion when he strikes a man is thus described by Dioscorides. When the scorpion has stung, the place becomes inflamed and hardened: it reddens by tension and is painful by intervals, being now chilly, now burning. The pain soon rises high, and rages sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities of the body become cold, the groin swells, the hair stands on end, the members become pale, and the skin feels throughout the sensation of perpetual pricking, as if by needles. Any one who is aware of the atrocities of the National Assembly of France, and their mutual combativeness and destruction, will see the force of their likeness to scorpions. The “five moons” means a brief period, for their very violence exhausted its own power. The common comparison of these pests to the followers of Mohammed is quite childish: their power has now lasted more than 1200 years; and in numerous particulars they essentially differ from the hordes mentioned in the text. Could any indeed but the most rank bigot compare the sublime monotheism of these men to the stings of scorpions or the teeth of locusts? Yet Barnes lauds “the surprising unanimity of commentators” upon this particular. Look now to the name of their leader. This is עבדון, *Abhdon*, *servitus dura*, or hard slavery, which is wonderfully apposite of Napoleon: it is derived from אבד, *abad*, he destroyed. אבדן, *Abdon*, Chor, חיר, place of perdition, enters into the Greek word *Charybdis*. אבידן, *Abidan*, means a Chief.

SECTION XXXVI.

The Angels with the Seven Last Plagues.

1. The Seven Angels with the seven last plagues are now seen, together with the Sacred Ark for the first time beheld. This Ark is the Holy of Holies, the Spirit of God. I have before referred to it. See Part II., pp. 98—106. These Angels are clothed in stone, signifying their dreadful mission: they are necessarily bound to be as hard and cold as stone in the fulfilment of their just functions. The Ethiopian Pontiffs, in commemoration of this clothing, which was supposed to be lucidly beautiful, were interred in *coffins of crystal*. Herodotus describes them. In the same symbolic spirit the Cabiric Messenger bears a whip of thongs, like that of Jesus (*ante*, 161). This whip is emblematic also of the sun, the parent of the Messenger, and signifies that he holds in his hand a power equal to that by which the Sun impels the heavenly bodies onward in their orbits. Whenever, therefore, we see such an image in Egypt, or elsewhere, we should bear in mind that he signifies an Incarnation of the Sun. It is probable that in this place reference is made to the stone *asbestos*, of which linen was made, called *asbestinum*, and of that linen, sacred garments, which, when stained, were put into the *fire*, and came out clean, bright, and splendid. These pure and glorious Spirits live in the very fiery sphere of God's own light, and, so far from being consumed in it, as they would if they had the least tinge of evil, they come out of it clothed in flaming brightness, that is around them like a purified garment. This

asbestos is a fossil of a whitish colour and woolly texture (called Salamander's wool), the downy fibres seperable into short filaments, capable of being spun into a sort of cloth, which will endure the fire without consuming. When foul, instead of washing, they throw it into the fire, which cleanses without burning it. Whole webs and coats, napkins, handkerchiefs, and towels, have been made of it, which were so far from being consumed by fire, that they were only cleansed from their dross, and came out purified into a greater lustre than if washed with water. Its principal use, according to Pliny (xix. i.) was for making shrouds, in which the dead bodies of their kings were usually burned. The princes of Tartary use it to this day in burning their dead. Nero had a napkin made of it. The Brahmins are said to make clothes of it, and they use it as a wick for their perpetual candles. The Emperor Constantine ordered an incombustible sort of linen to be made of *lapis amianthus*, the growth of Cyprus, that might burn in the lamps used in his baths at Rome. One of the commentators on Saint Augustine says, That he saw several lamps at Paris which could never be consumed; and at a feast at Louvain, there was a napkin thrown into the fire which was restored to its owner clearer and brighter than if it had been rinsed in water. Incombustible paper is also made of this asbestine stone. Dr. Bruckman, professor, of Brunswick, published a Natural History of Asbestos, or incombustible paper, and printed four copies of his book on this sort of paper, which be deposited in the library at Wolfenbuttle. Tacus, in his *Treatise on Stones*, says that the stone which is called Carystios [a mystical allusion to the Eu-charist] contains a certain woolly and coloured sub-

stance, from which garments are spun and wove. Wicks for lamps likewise are twisted from this substance, which burn with a clear light without being consumed. These garments, too, are not purified from the dirt which they contract by water; but they enkindle the branches of *vines*, and then place the garments on them. The dirt is by this means removed, and the garments become white and pure through the fire, and adapted to the purposes for which they were before employed. But the wicks which are formed from this substance for lamps, when burnt with oil, give a perpetual light without requiring fresh supply. By the smell, too, of these lamps those that labour under the falling sickness are detected. This stone grows in Carystus, from whence it derives its name. What Plutarch, too, in his treatise, *Why the Oracles cease to give answers*, says, concerning the non-existence of this stone in his time, particularly deserves the attention of the philosophical reader. It is not long (says he) since the quarry of Carystus has ceased to yield a certain soft stone, which used to be drawn into a fine thread; for I suppose that some here have seen towels, net-work and coifs woven of that thread which could not be burnt; but when they were soiled with using, people threw them into the fire, and took them out white and clean, for the fire only seemed to purify them. But all this is vanished, and nothing is to be found in the quarry now but some few fibres or hairy threads laying scattered up and down. Aristotle and his followers affirm that the cause of all this is owing to an exhalation within the earth; the phænomena proceeding from which fail, or again make their appearance when this exhalation fails, or revives and recovers itself again. These angels, it

may be noted, wear cruciform girdles, such as the Spirit in the first scene was observed to wear.

SECTION XXXVII.

The great hierarchic Capitals of the World described and their fate predicted.

1. And now begins a series of prophecies which the reader will do well to study with the greatest attention. First appears the mighty Harlot, of whom we have had a faint glimpse on more than one previous occasion; and she is now revealed as she is led forth to judgment. This Harlot was Bab-El-On, so called, as signifying the Gate, or Court, or Temple of the God On; it was the centre of idolatry and impurity, and was even then a vast city, though in later days it grew to a size that may be called colossal. The priests were in the habit of sacrificing a child to their deity every Thursday, and this was called *Mushterî*; though Gesenius is wrong in supposing it to be the name of the god; it was the title given to the sacrifice itself. Hence the city and the crime are here both denounced, and the inscription Mystery visibly points to the *real* Ba-Bel-On. The common date assigned for the building of Ba-Bel-On is erroneous: note, however, that Ba-Bel-On in the text means Babylonia, the central source of all the false idolatrous worship of that age. But as the true Ba-Bel-On was a heap of ruins (*Plin. Nat. Hist. lib. vi. 26*) long before the vulgar era of the imaginary John, we are asked to come to the absurd conclusion that God *predicted* its destruction hundreds of years after that destruction had

taken place. The biblicals carefully hide this fact from the readers; *and write and speak as if Babylon fell after the days of John*. The truth is its power had departed ages before, for it was taken and destroyed by Cyrus 600 years before Jesus: in the days of Augustus, more than a century before the predictions of the pretended Ioan, Bab-El-On, as Strabo tells us, was a desert. I suppose I need not add that the visit of Apollonius to Babylon (*ante*, 345) is a mere fable; but I have cited it as a picture of ancient customs on which we may rely. Had the inspired writer of this prediction been John, or a person existing at his era, there is no reason why he should not have called Rome by her own name, if Rome had really been intended; but if he existed in the days of Ba-Bel-On, he would naturally allude to that city by its name, and this in the text he actually does. The theory of the biblicals leads to all sorts of inconsistencies. Rome has *not* perished in the way here predicted: Babylon has. All that remains of Babylon, says Pausanias (viii. 32) is the Temple of Belus, and the walls of the city of Babylon, a greater city than which the sun formerly did not anywhere behold: in like manner nothing of Tyrinthia, an Argolic city, remains but the walls. All these *the dæmon has reduced to nothing*. The dæmon alluded to by Pausanias is the Angel with the millstone. The Ba-Bel-Onian skill in art and science, alluded to in the text, has never been excelled. Bryant says:—It would be unpardonable if I were to pass over in silence the mighty works which this people carried on, and the edifices which they erected in the different parts where they settled. All those mounds and causeways, the high roads and stately structures which have been attributed to

Semiramis of Babylonia were the works of *the ancient Semarini*, of that country. They formed vast lakes and carried on canals at a great expense; and opened roads over hills and through forests, which were before impassable. Strabo says that Babylonia was full of works of this nature; and besides what was done in these parts, *there were monuments of Babylonian industry all over Asia*. He mentions $\lambda\omicron\phi\omicron\iota$, high altars of raised earth, and strong walls and battlements of various cities, together with subterraneous passages of communication. Also aqueducts for the conveyance of water under ground, and passages of great length upwards by stairs. To these were added beds formed for the passage of rivers and for lakes; together with bridges and highways. Those who were driven to Egypt and took up their residence in that country, carried on the like works; many of which remain to this day, and are the wonder of all who view them. Besides clearing the river and gaining a most valuable territory, they enriched the upper region with numberless conveniences. The canal which they carried on from the upper point of Delta to the Red Sea, was an immense operation. They undertook it, and, however people may dispute the point, it was finished. This is evident from the abutments of the flood-gates, which are still existing between the hills through which it passed. For they took advantage in conducting it of an hollow in the Arabian mountain, and led it through this natural channel. Don John de Castro says that though the ancient passage is in great measure filled with sand, yet traces of it are still to be seen in the way to Suez. The stones of which they made use for the construction of their obelisks and pyramids, were hewn out of the moun-

tain of Arabia; and some were brought from the quarries in the Thebaïs. Most of them are so large and ponderous that *it has been the wonder of the best artists how they could be carried to that degree of elevation, at which they are seen at this day.* The obelisks consist of one stone, and are of a great length. Two of them have been brought from Alexandria to Rome, and treatises have been written to shew the manner of their conveyance, and others to describe the means by which they were afterwards raised. What must have been the original labour when they were first hewn from the rocks; and when they were first erected. The principal pyramid seems at first to have been five hundred feet in perpendicular height, though by the accumulation of sand it may fall something short of that extent at this day. The vertex was crowned with thirteen great stones, two of which do not now appear. Within are rooms which are formed of stones equally large. Thevenot speaks of a hall thirty feet in length, nineteen in height, and sixteen in breadth. He says that the roof is flat, and covered with nine stones, of which seven in the middle are *sixteen feet* in length. Sandys also speaks of a chamber forty feet in length and of a great height. The stones were so large that eight floored it; eight roofed it; eight flagged the ends, and sixteen the sides, all of well wrought Theban marble. The chamber to which he alludes is certainly the centre room; but he is mistaken in his mensuration. We have it more accurately described by another of our countrymen, Greaves, who speaks of it as a rich and spacious chamber of most curious workmanship. The stones, says he, which cover this place are of a strange and stupendous length, like so many huge

beams lying flat and traversing the room, and withal supporting that infinite mass and weight of the pyramid above. Of these there are nine which cover the roof. He makes the room larger than it is supposed to be by Thevenot; for he says that by a most exact measurement he found it to be something more than 34 English feet in length, seventeen feet $\frac{100}{1000}$ in breadth, and nineteen and a half in height. Pocock takes notice of some prodigious stones which he met with in those parts. One was found to be 21 feet in length, 8 broad, and 4 in depth. Another was 33 feet long and 5 broad. Many have been the surmises about the people by whom these stately structures were erected. I have mentioned that they were the work of the Cuthites; those Arab shepherds who built Heliopolis, who were the Γηγενας, the Giants and Titans *of the first ages*. The curious traveller, Norden, informs us that there is a tradition still current among the people of Egypt, that there were once Giants in that country; and that by them these structures were raised, which have been the astonishment of the world. According to Herodotus they were built by the Shepherd Philitis, and by a people held in abomination by the Egyptians.

2. It is not without deep interest that we read of a tradition similar to that in the text, in Cuttack, in the heart of Hindostan. I read in the *Christian Observer*, the following account by a missionary; the volume which he cites was probably a Purana, or a commentary suggested by this very passage. July 30th.—I commenced, he says, with an exposure of the practices of the present day, from their own books, and explained and applied it as I went on. The passage is to the following effect: “Hear now the customs of the Black Age—the people

shall all become unrighteous and very wicked; they shall be filled with inveterate malice towards each other, and shall in consequence be merged in the ocean of pain and sorrow. Indecency shall be universally practised, and customs not to be named, and they shall blaspheme the word of God. Hence the days of man's life shall be shortened, and at length destruction shall overtake him." But the terrible denunciation here predicted was not meant to be confined exclusively to one seat of vice; but to embrace all the false hierarchies of the world, and those especially like Benares, Lassa, Rome, London, the cradle of Paulism, Moscow, &c., which have fallen away from their original virgin purity, and have become harlots. The early Roman state, as constituted by Numa, was almost a theocracy, and in its primal days was the seat of the true religion, though it subsequently fell away into impurity. Observe the appositeness of the prophecy to one of these great capitals, whose founder Romulus was the son of a harlot, and whose foster-mother, Faustula, was herself one. This prophecy alludes also to the British empire, temporal and spiritual, "the scarlet coloured beast," which, in many respects, seems one with the Babylonian and Papal. These double, treble, and quadruple applications are in harmony with all the works of Providence, which invariably makes every one of her works serve the greatest possible number of purposes. Hence Nature is said to be the great Economist. Note here that the name of Rome was mystic, from רומ, *Rûm*, waters; it was so called by Nu-Ma. It meant the temple of the Holy Spirit. So Rome was by transposition Amor, or Divine Love. The Saracen doctors knew this, for when they had founded an empire extending

from the Euphrates to Constantinople, from the Black Sea to the confines of Syria, they called their capital *Roum*. See Gibbon. The woman sitting on a beast alludes to the great symbol of Pagan Rome, as it may be seen in her coins and medals. The symbol of the Papacy also is a woman (Mary, the mother of Jesus); and of England the female Britannia, modelled from a female seduced by Charles II. As the Romish Church, says Clarke, worships their supposed Virgin, or Mother of God, so the Russian abomination pays its principal homage to the abandoned prostitute and adulteress Mary Magdalene, whose bones are among the most venerated relics at Moscow. Clarke's *Travels*, i. 163, 164. The great maritime power of England is symbolized by "sitting upon many waters." Platina says that Pope Paul the Second ordered by a public decree, on pain of punishment, that no man should wear a *scarlet cap* but cardinals, to whom also, in the first year of his popedom, he gave *cloth of the same colour* to put upon their horses and mules when they rode; and besides would have put into the decree that the Cardinals' hats should be of *scarlet silk*, upon which Du Moulin makes this remark: Pope Paul the Second was the first that gave scarlet to the cardinals, as well for themselves as for their mules, to the end that this prophecy, which agreeth in general with the See of Rome, might likewise appertain particularly to every one of the pillars of the said see, which is to be set upon a scarlet coloured beast. Scarlet is the colour of England also.

3. This harlot bears in her hand a cup. In this may be traced the chalice in which Papal Rome holds the consecrated wafer, which the priest has changed into the

body and soul of God, and which its unhallowed followers swallow under that wild belief. The fifth article of the Trent Creed, to which every priest is solemnly sworn, thus defines this doctrine:—I likewise profess that in the Mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist there is truly, really, and substantially, *the body and blood, together with the soul and divinity of our Lord Jesus Christ*: and that there is made a conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood; which conversion the whole Catholic church calls transubstantiation. No wonder that this church was prefigured to the Prophet wearing, like Babelon, the name of Mystery on her forehead, and that she bare the name of Great. Does not this allude mystically to *Great Britain*? This may seem to be refining, but almost every word in this Apocalypse is pregnant with meaning. The eleventh article of the Trent Creed says, I acknowledge the holy catholic and apostolic Roman Church as *the mother and mistress of all churches*, and to the Pope of Rome, successor of St. Peter, Prince of the Apostles and Vicar of Jesus Christ, I promise and swear strict obedience. The eighth article declares that the saints reigning with Christ are to be worshipped and invocated, and that they offer prayers for us to God, and that their relics are to be venerated. Of her infamies depicted in this place, Cardinal Baronius writes: That for 150 years together, the Popes were rather apostates than Apostles, and that they were thrust into the Papal chair by the power of harlots and the violence of the princes of Tuscany; they were monsters, men of most

base life, most destructive morals, and in every manner most defiled. *Homines monstrosi, vitâ turpissimi, moribus perditissimi, usquequaque fœdissimi.* Annales 897. And on An. 912, he cries out, *Quod tunc facies Ecclesiæ Romanæ? quam fœdissima, &c.* What was then the face of the Roman Church? How most foul, when most powerful, and filthy prostitutes ruled and governed in Rome, by whose will the Sees were changed and bishoprics given away; and that which is horrible to relate, their lovers, false Popes, were thrust in violently into Peter's chair. Speaking of John XI., natural son of Pope Sergius by the courtesan Marozia, and who was Pope in 931, he says, the Roman Church suffered herself to be thus villainously oppressed by such a monster. And John XII., who at the age of 18, by means of these prostitutes came to the Papacy in 955, is "abhorred" by the cardinal "as an execrable monster." She claims, of course, an universal dominion. This claim has always been put forth and never abandoned. The Trent Creed says: No man whatever must attempt to infringe this declaration of our will and commandment, or rashly dare to contradict it; but if any shall presume to do so, he shall know that he thereby incurs the indignation of Almighty God, and of his apostles, SS. Peter and Paul. No wonder that after all this she is called "the habitation of devils;" but, as I have said before, all these things are as true of Benares and Moscow as of Rome or England. In the latter country, harlotry has ever helped the Church of Paul, since the days of Anna Boleyn, and her more abandoned and licentious daughter, Elizabeth, down to those of the consort of George II., who encouraged her husband in his adulteries, and who was the great nomi-

nator and favourite of all the bishops; and to the mother of George III., who was publicly accused throughout the empire of criminality with Lord Bute. The odious ways to the patronage of the powerful described by Smollett as prevalent in his day, still subsist in our own. See Roderick Random, chapter 51. Under the Melbourne and Palmerston governments, some of the most lucrative public offices were bestowed as a price for the prostitution of wives, sisters, and daughters; the same order of infamy still continues; as a people we are devoid of all public honour or spirit, while we sicken the world with self-praise. But success now, as in the days of Juvenal, tinsels all things: and, like the Papacy, can varnish every crime. For there is hardly any enormity which the Church of Rome and its Paulite daughter have not committed, and, what is worse, defended. When any of its professors is asked what he believes, he is taught to answer, as a late casuist once did: *I believe what the Church believes*; and when he is asked what the Church believes, he is educated to reply: *The Church believes what I believe*. It is one of the Papal doctrines that, no matter what it may command—that is, no matter what a spiritual instructor may enjoin—the disciple is bound to believe it to be good, and to do it, if so ordered, however wicked it may at first sight appear to be. This is inculcated by Cardinal Bellarmine, who in this merely gives expression to the well known doctrine of the Papacy. *Fides Catholica*, he says, *docet omnem virtutem esse bonam, omne vitium esse malum. Si autem erraret Papa præcipiendo vitia vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, et virtutes malas, nisi vellet contra conscientiam peccare*, which is: The Catholic Religion teaches us that all virtue is good,

and that all vice is evil. But if the Pope should err, in commanding a crime, or in prohibiting a virtue, the Church would then be bound to believe that crimes are virtues and that virtues are crimes, unless indeed it should wish to sully its conscience by disbelief. This is the tenet held in all their convents: it appears now to have become a part of our own politics also.

SECTION XXXVIII.

The lamentation of the wicked over their downfall.

1. Robertson gives the following account of the use and form of Indulgences, as practised in the beginning of the 16th-century, and which any sinner might purchase. May our Lord Jesus Christ have mercy on, and absolve thee, by the merits of his most holy passion. And I, by his authority, and that of his blessed apostles St. Peter and St. Paul, and of the most Holy Pope Leo X., &c., granted unto me in these parts; do absolve thee first from all ecclesiastical censures and then from all thy sins, transgressions, and excesses, how enormous soever they may be, even such as are cognizable by the Holy See alone, and as far as the keys of the holy church extend, I remit to you all punishments which you deserve in purgatory on their account, and I restore you to the unity of the faithful, and to that innocence and purity which you possessed at baptism, so that when you die the gates of punishment shall be shut, and the gates of paradise and delight opened: and if you shall not die at present, this grace shall remain in full force when you shall be at the

point of death, In the name of the Father, and of the Son, and of the Holy Ghost. The same historian (*Hist. Charles V.*, ii, 30) gives the language of the clergy, or “traffickers,” who published the indulgences. If any man, they say, shall purchase letters of indulgence, his soul may rest secure with regard to its salvation. The souls confined in purgatory, as soon as *the money tinkles in the chest*, instantly escape from that place of torment, and ascend into heaven. The efficacy of indulgences is such that the most heinous sins would be remitted and expiated by them, and the persons be freed from punishment and guilt. This is the unspeakable gift of God to reconcile men to himself. Lo, the heavens are open; if ye enter not in now when will ye enter? For a little money you may redeem the soul of your father out of purgatory from torments. If you had but one coat you ought to strip yourself instantly and sell it, in order to purchase such benefits. This has been ingeniously commented on by a modern writer. If the Pope’s indulgences can thus release souls from purgatory, why does he not at once release them all? Our Lord asks the Pharisees, If an ox, an ass, or a sheep, fall into a pit, which of you will not lift it out? and is not a man better than a sheep? But it seems the Pope is of another mind, and deems an ass better than a man, for he has less pity for men whom he leaves burning in purgatory, than they for an ass or sheep which they would not leave in the pit one day. Now, to keep men in torment—to detain them there until the money is paid for them, perhaps a few shillings, or the price of an old coat, is it not to act like Satan, or St. Peter’s “false prophets who made merchandize of the people.” *2 Pet.* ii. 3. But why does not the Pope

keep himself out of it? For the many masses offered for him after his death, which are never intended for those in heaven or hell, proclaim he is himself gone to the flames of purgatory.

2. The monks, says Southey, promoted every fantastic theory, and every vulgar superstition that could be made gainful to themselves, and devised arguments for them which they maintained with all the subtleties of scholastic logic. Having introduced a polytheism little less gross than that of the heathens, and an actual idolatry, they hung about their altars, as had been the custom in heathen temples, pictures recording miraculous deliverances, and waxen models of diseased and injured parts which had been healed by the saint to whose honour they were suspended. Cases enough were offered by chance or credulity, as well as by impostors of a lower rank, and the persons by whom the practice was encouraged, were neither scrupulous on the score of decency nor of truth. Church vied with Church, and convent with convent, on the reputation of their wonder-working images—some of which were pretended to have been made without hands, and some to have descended from Heaven. But the rivalry of the monastic orders was shewn in the fictions wherewith they filled the histories of their respective founders and worthies. No language can exaggerate the enormities of the falsehoods which were thus promulgated; nor the spirit of impious audacity in which they were conceived. Yet some of the most monstrous and most palpably false received the sanction of the papal authority. The superstitions founded on them were legitimated by papal bulls, and festivals in commemoration of miracles

which never happened—nay, worse than this, of the most flagitious impostures, were appointed in the Roman Kalendar, where at this moment they hold their place. *Book of the Church*, i. 305.

SECTION XXXIX.

The dirge of the Destroying Angel.

1. Burnet, on the Thirty-Nine Articles, says: A jubilee was after the massacre of Paris granted to all who had been in this butchery, and they were commanded to go and bless God for the success of that action. The Pope sent Cardinal Urson his legate to France to thank the king for so great a service done to the Church, and to desire him to go on and extirpate heresy, root and branch, that it might never grow again. And, as the legate passed through on his journey to Paris, he gave a plenary indulgence to all who had been actors in the massacre. Allusion is again made to her cup. This cup is the chalice of transubstantiation. If any one shall allege, says Rome, that in the sacrament of the Eucharist, the substance of the bread and wine remains together with the body and blood of our Lord Jesus Christ, and shall deny the wonderful and singular conversion of the whole substance of the bread into his body, and the whole substance of the wine into his blood, the appearances only of the bread and wine remaining, which conversion the Catholic Church most properly terms transubstantiation—let him be accursed. *Canon of the Council of Trent*, ii. Observe, too, how haughtily she calls herself the Spouse of God. Scarcely less blasphemous is her humble imitator the Church

of England, which, as I have shewn, is also prefigured, if indeed the Vision does not relate to every false Church in the world, which would be more consonant to the whole tone of the Apocalypse. The following is from the Book of Common Prayer: Dearly beloved in the Lord, ye that mind to come to the holy communion of *the body and blood of our Saviour* Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to *eat of that bread and drink of that cup*. For as the benefit is great, if with a true and penitent heart and lively faith we receive that holy sacrament (for then we spiritually *eat the flesh of Christ, and drink his blood*; then we dwell in Christ and Christ in us: we are with Christ and Christ with us;) so is the danger great if we receive the same unworthily, *For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation*, not considering the Lord's body; *we kindle God's wrath against us*; we provoke Him to plague us with divers diseases and sundry kinds of death * * * Grant us, therefore, gracious Lord, so *to eat the flesh* of thy dear son, Jesus Christ, and *to drink his blood*, that our sinful bodies may be made clean by his body and our souls washed through his most precious blood, and that we may evermore dwell in him and he in us. Amen. In the same Book are contained the curses "with certain prayers to be used on the first day of Lent, and at other times, as the Ordinary shall appoint: It is thought good that at this time, in the presence of you all, should be read the general sentences of *God's cursing* against impenitent sinners, gathered out of the seven-and-twentieth chapter of Deuteronomy and other places of Scripture, and ye should answer to every sentence, Amen. To the intent that being admonished

of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous days: fleeing from such vices for which ye affirm with your own mouths the curse of God to be due.” Then follow the curses.

2. There are two imprecations among them which, as it seems to me, they directly invoke upon their own heads. “Cursed is he that maketh the blind to go out of his way,” for the great majority of the believers are indeed blind, and are led perpetually out of the way by their blinding guides and leaders; being taught to ignore reason and knowledge, and to have faith alone in “the man Christ Jesus:” yet immediately afterwards this execration is added, “Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord”—which all these Paulites certainly do. See Part II., 409. When the Egyptians sacrificed a victim, they carried the head to the market and offered it for sale to foreigners, but if they could not dispose of it, they threw it into the Nile with this imprecation: If there be any evil to come upon any part of Egypt, may it light, not upon Egypt, but on this head; a very short, simple Petro-Paulite mode of atonement for those crimes of their commission which they supposed drew down divine punishment. Note the remarkable allusion to the “souls of men.” These the church bought and sold, and treated as of no account whatever when they interfered with her projects. Clement V., in his Bull against Louis Emperor of Bavaria, thus expresses himself. May God strike him with imbecility and madness: may heaven overwhelm him with its thunders; may the anger of God, with that of St. Peter

and St. Paul, fall upon him in this world and in the next; may the whole universe revolt against him; may the earth swallow him up alive; may his name perish from the earliest generation, and may his memory disappear; may all the elements be adverse to him; may his children, delivered into the hands of his enemies, be crushed before his eyes. *Rainald An. Eccles.* The manner in which she introduced idol worship is graphically detailed by Gibbon. Under Irene a council was convened, the second council of Nice, or the seventh general council, in which it was unanimously pronounced that the *worship of images* is agreeable to scripture and reason, to the fathers and council of the church. The arguments which were urged in favour of the worship of images in the council above referred to, may be seen in *Bower's Lives of the Popes*, ii. 152, 158 (Dr. Cox's edition). The answer of the bishops in the council to the question of the Empress Irene, whether they agreed to the decision, was in these words. "We all agree to it: we have all signed it: this is the faith of the apostles, of the fathers, and of the Catholic Church; *we all salute, honour, worship, and adore the holy venerable images; be they accursed who do not honour, worship, and adore the adorable images*, ii. 323. It is supposed, says Barnes in his Notes, that fifty millions of Christians have perished in the persecutions of the Waldenses, Albigenses, Bohemian brethren, Wycliffites, and Protestants: that some fifteen millions of Indians perished in Cuba, Mexico, and South America, in the wars of the Spaniards professedly to propagate the Catholic faith; that three millions and a half of Moors and Jews perished by Catholic persecution and arms in Spain, and that thus probably not less than sixty-eight millions and five

hundred thousand human beings have been put to death by this one persecuting power. See *ante*, page 593, the remarks on Gibbon's exclamation. But the millions which are actually destroyed in persecution, vanish away into nothingness compared with the millions which their false teachings in all these corrupted Churches hurl into irremediable ruin. A considerable part of this prophecy has been copied by the rabbinical compilers of the writings that pass under the names of Isaiah and Ezekiel. If I cite here one or two more illustrations of the evil wrought by the Papacy it is not that I wish it to be inferred that the Papacy has alone been guilty of excesses; but she has been rivalled and followed by all the other false pretenders to the name of Church, and all have been guilty of the same classes of crime. Barnes says, Any one who is acquainted with the history of the middle ages, must be aware of the wide-spread licentiousness which then prevailed, especially among the clergy. Historians and poets, ballads and acts of council, alike testify to these facts. It is to be remarked also as illustrating the subject, that the dissoluteness of the middle ages was so closely and almost necessarily connected with the worship of the images and the saints. The character of many of those who were worshipped as saints, like the character of many of the gods of the Pagan Romans, was just such as to be an incentive to every species of licentiousness and impurity. On this point Mr. Hallam makes the following remarks: That the exclusive worship of saints under the guidance of an artful though illiterate priesthood degraded the understanding and begat a stupid credulity and fanaticism is sufficiently evident. But it was also so managed as to loosen the bonds of religion and pervert the standard of morality.

3. But all who watch the judgments of God will rejoice that, as predicted in the Apocalypse, the power of this Anti-Christ shall disappear from the face of the earth. I have travelled over the world, said the Arabian philosopher Averroes, and have found diverse sects: but so sottish a sect or law I never found as is the sect of the Christians, because with their own mouth, they devour their God whom they worship. I have already alluded to John XII., who was the Vicar of God on earth. His open simony, says Gibbon, might be the consequence of distress, and his blasphemous invocation of Jupiter and Venus, if it be true, could not possibly be serious. But we read with some surprise that the worthy grandson of Marozia lived in public adultery with the matrons of Rome: that the Lateran palace was turned into a place of prostitution, and that his rapes of virgins and of widows, had deterred the female pilgrims from visiting the tomb of St. Peter, lest in the devout act they should be violated by his successor. The system of the indulgences led to the greatest enormities. In the pontificate of John XXII., there was invented the celebrated Tax of Indulgences, of which more than forty editions are extant. According to this *incest* was to cost if not detected, *five groschen*: if known and flagrant, *six*. A certain price was affixed in this way to adultery, infanticide, &c. *Merle D'Aubigny's Reformation*, i. 41. And the very *pilgrimages* to the shrines of the saints, which were enjoined as a penance for sin, and which were regarded as a ground of merit were occasions of the grossest licentiousness. This licensed vagrancy, says Hallam, was naturally productive of dissoluteness, especially among the women. Our English ladies, in their zeal to obtain

the spiritual treasures of Rome, are said to have relaxed the necessary caution about one that was in their own custody. *Middle Ages*, vol. ii. As her moment of desolation approaches highly figurative imagery is used, descriptive of the destruction which usually accompanies the ruin of great Oriental capitals; for in the East the desertion of the habitations by man soon makes them the resort of wild animals of every kind, birds, and beasts: and according to the notion of the common people of evil spirits also, who were supposed to choose their home in all wild deserted places.

4. It may be urged that this picture of high civilization and luxury in Bab-El-On, is inconsistent with the primitive ages in which the Apocalypse of Adam is supposed to have been written. But this is not so. Even in the *remotest* ages, says a writer in Valpy's *Classical Journal*, we find evidence of a propensity to luxury. In the days of Abraham the Asiatic natives are described as possessed of various kinds of jewels and vessels of gold and silver. In Isaac's time we find mention of sumptuous and perfumed garments, of which kind were those of Esau, which Rebecca caused Jacob to put on. We find, therefore, the use of perfumes or sweet-smelling odours introduced among the people of the East even in the most distant ages. In the days of Joseph we find that the Egyptians were possessed of costly jewels, vessels of gold and silver, rich stuffs, and perfumes, and were waited upon by a great number of slaves. This person dwelt in a superb palace, and had a master of the household to manage his domestic affairs. When he went abroad he had many attendants, and a herald went before the procession and proclaimed the occasion of it to all people.

At this period the court of Pharaoh makes a very magnificent and brilliant appearance. There we find a chief butler, a chief baker, a captain of the guards, &c. Persons of distinction were then drawn in chariots, of which they had various kinds suited to a variety of occasions. The establishment of the Queens of Egypt must have been very splendid, if we may judge of it from what Diodorus relates, that the whole revenue of the fishing of the Lake Mœris was allotted for the purpose of finding these princesses in robes and perfumes. This sum was said to amount to a talent a day. (DIOD. *lib.* i. and ATHE. *lib.* i.) The little we knew of the ancient Assyrians proves them to have been not less addicted to luxury than the Egyptians. Concerning the ancient Babylonians we have much more distinct information, and all ancient writers agree in representing them as a people strongly addicted to luxury and debauchery. It was a practice almost peculiar to the Babylonians, of all the nations of the East, to admit women to their banquets; a circumstance which cannot be supposed to have diminished either the luxury or the dissoluteness of the entertainment. The dress of the Babylonians was extremely sumptuous. Even the common people, according to Herodotus, had a tunic of lawn next their skin, which descended to their feet in the Eastern mode. Above that they wore a woollen robe, and again wrapped themselves in a cloak, which was of an extraordinarily white colour. They let their hair grow long, and covered their heads with a kind of bonnet or turban. According to the same author and Strabo, each of these people wore a signet on his finger, and never went abroad without having in his hand a staff or baton of elegant workman-

ship, on the top of which was raised some distinguishing ornament, as a pomegranate, a rose, a lily, or an eagle. Persons of high rank affected in their dress a much greater degree of magnificence. They were not contented with stuffs of silver and gold embellished with splendid dyes and the finest embroidery: but enriched them still further with rubies, emeralds, sapphires, pearls, and all the jewels of the East. Collars of gold were also part of their finery, as Sextus Empiricus informs us (*lib. iii, c. 24*). The Babylonians too greatly delighted in perfumes, of which they made constant use: frequently perfuming the whole body with odoriferous waters. The Babylonian perfume was even peculiarly renowned among the nations of antiquity, for the singular excellence of its composition. *Athen. xv. 13. PLUT. in Artax.* In the decoration of their apartments, as might naturally be expected, the greatest splendour prevailed. The scripture makes mention of vessels of ivory, marble, and brass, with which the Babylonian dwellings were adorned, and by the same authority it appears that many of the implements were ornamented and enriched with precious stones. Costly carpets were an article of luxury in which the Babylonians had attained great excellence. Pliny, speaking of a carpet fit for covering those couches of which the ancients made use at table, says that this piece of furniture, which was the produce of the looms of Babylon, was valued at 81,000 sestertia, or near six hundred pounds sterling (*lib. viii. 74*). It appears also from Herodotus (*lib. i. 199*), that litters were in general use among the Babylonians: a sort of conveyance which has never been employed but by a voluptuous and effeminate people. The ancient Medea have been scarcely less

exclaimed against for their luxury and effeminacy by the writers of antiquity than the Babylonians. In the writings of Herodotus, Xenophon, Strabo, Athenæus, Diodorus, and Justin, we find ample proofs of their passion for pageantry and luxurious indulgence. They wore long flowing robes with large hanging sleeves, a dress well calculated, says Xenophon, to conceal the defects of the shape. These robes were woven with various splendid colours, and richly embroidered with gold and silver. HEROD. i. 111; XENOPH. *Cyrop.* viii. They allowed their hair to grow, and covered their heads with a tiara, a kind of pointed cap of great magnificence. They were besides loaded with bracelets, gold chains, and necklaces, adorned with precious stones and carried their nicety so far as to tinge their eyelids and eyebrows, paint their faces, and mingle artificial with their natural hair. *Class. Journ.* xii. 49. See also Part I, pp. 127, 133, 265. A glance at the relics in the Nimroud apartment in the British Museum, will convince the most incredulous, of the existence of high art in days the most ancient. In the time of Osiris and Isis, says Diodorus Siculus (book i., cap. i.) (that is in prehistoric times), projectors and ingenious artists were in great honour and esteem: and, therefore, in Thebes, there were then goldsmiths and braziers, &c., &c. See Part I, pp. 128, 130. But how far back must we go before we reach in thought the time of Osiris and Isis? (10).

SECTION XL.

The symbolic vision of the British Empire.

1. Next follows a mighty prophecy. This is the British Empire, whose ancient arms were the Leopard, and which is now a conglomeration of many peoples, signified by the bear's feet and the lion's mouth: the ten horns and the seven heads. This and the succeeding Beast, the two greatest maritime powers the earth ever had, are appropriately seen, while the Prophet is upon the sand of the sea, in vision. How full of truth is the description! on his heads the names of blasphemy;—*Dieu et mon droit*—the most blasphemous identification of God, with the ravenous, murderous, and avaricious right hand of the British power, that could possibly be named. The English in India, during the 17th and 18th centuries, by their rapine, impiety, and licentiousness, led the natives to regard them as little better than *fiends let loose from hell to ravage their coasts*. Pearson *on Infidelity*, p. 415. Observe this anti-theistic empire has the same number of heads and horns as the Dragon that appeared before. Note its power also. The vast strength of the bear is principally in its feet and claws, and the mouth of a lion is made to seize and hold its prey as if with iron tenacity. Thus all the qualities of England are typified. The Dragon is said to have given it dominion, because the Dragon represents Atheism, or the denial of God, which Paulism is, and England has done more to extend the dominion of this baneful heresy

than any other land. The Bible Society distributes millions of our corrupted scriptures yearly. The loss of the American colonies is foreshewn in the words, “one of its heads wounded to death:” or it may mean that Papacy was at one time one of its heads, yet that though wounded it recovered from the wound. The strenuous exertions which the Roman church in late years has made to regain its lost power in these kingdoms, and the marvellous success that has attended those exertions, would fully bear out the second allusion. And it seems likely to destroy Protestantism wholly in these lands. No one seems to care for the last, or to have faith in it unless he is paid: the English Church must follow the Irish into the pit of annihilation. The Paulite hatred of monotheism is shewn in this section under the words: “he opened his mouth in blasphemy against the One God.” The worship of God is wholly ignored by the Paulites, for such the vast majority of those who call themselves Christians are. There are plenty of temples to dead men, but none to God. This superstition is consequently called by the Prophet: “blasphemy against the One God:” probably there never was a more wicked denial of his justice than the doctrines contained in the eleventh and thirteenth Articles of Religion. We are accounted righteous before God, they say, only for the merit of our Lord and Saviour Jesus Christ, *by faith*, and *not for our own works or deservings*. Wherefore that we are *justified by faith only* is a most wholesome doctrine and very full of comfort. Works done before the grace of Christ, and the inspiration of his spirit, *are not pleasant to God*, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school-

authors say) deserve grace of congruity: yea, rather for they are not done, as God hath willed and commanded them to be done, *we doubt not but they have the nature of sin*. The plain and obvious meaning of these Articles is, that *good works* are of no use at all to Christians who are saved by faith only: and the *good works* of all other people in the world, who have never heard of Christianity, have the nature of sin; than which I believe the Father of Lies himself never invented a doctrine more entirely savouring of blasphemy against the One God; though there can be no doubt that to practisers of evil deeds the doctrine is welcome, “and very full of comfort.” What was said by Machiavelli of the Papacy applies with equal force to the demoralizing influence of the Reformation. The greatest symptom, he says, of the approaching ruin of Christianity is, that the nearer we approach the capital of Christendom, the less do we find of the Christian spirit of the people. The scandalous example and crimes of the court of Rome have caused Italy to lose every principle of piety and every religious sentiment. We Italians are principally indebted to the church, and to the priests, for having become impious and profane. What would not this acute observer have written, had he lived in the present day, and seen the utter abnegation of God which universally prevails, while never perhaps, since man was sent upon the earth, were louder professions made, or more impious hypocrisy practised. If we are to trust to our writers we are advancing to a Golden Age: if we are to trust our eyes, we are already in Hell.

2. Here I shall add, says Swedenborg, in one of his remarkable Visions, a memorable relation concerning the

lot of those after death who have confirmed themselves *in faith alone unto justification*, both in doctrine and life. When they are dead and revive as to their spirit, which commonly happens on the *third day* after the heart has ceased to beat, they appear to themselves in a body like that they had before in the world, insomuch that they know no other than that they are alive in the former world; nevertheless they are not in a material body but in a spiritual body; and this, to their senses, which senses are also spiritual, appears as if it was material, although it is not so. After some days they see that they are in a world where there are various Societies instituted, which world is called the World of Spirits [Hades], and is the middle between heaven and hell: all the societies there, which are innumerable, are wonderfully arranged according to the natural affections, good and evil; the societies arranged according to the good natural affections communicate with Heaven, and the Societies arranged according to evil affections communicate with Hell. The novitiate spirit, or the spiritual man, is carried about and introduced to various societies, as well good as evil, and is examined whether he is affected with truths, and in what manner, and whether and in what manner he is affected with falses. If he is affected with truths, he is withdrawn from evil societies, and introduced into good societies, and these various until he comes into the society which corresponds to his own natural affection; and there he enjoys the good which accords with that affection, and this till he puts off his natural affection, and puts on a spiritual affection, and then he is taken up into heaven; but this is the case with those *who have lived in the world a life of charity, and thereby a life of faith* also, which consists in believing in

the Lord, and shunning evils as sin. But they who have confirmed themselves *in faith unto justification, by it alone* in doctrine and life, *because they are not affected by truths but by falses*, and because they have rejected the goods of charity, which are *good works*, from the means of salvation, are withdrawn from good societies, and introduced into evil societies, and these various, till they come into the society which corresponds to the concupiscences of their love; *for he who loveth falses cannot do otherwise than love evils*. But, forasmuch, as in the world they had feigned good affections in externals, although there were none but evil affections or concupiscences in their internals, they are at first kept by turns in externals, and they who in the world presided over bodies of men, are here and there set over societies in the world of spirits, in general, or in part, conformable to the extent and importance of the offices they had formerly exercised. But forasmuch, as they neither love truth nor justice, nor can be illuminated so as to know what truth and justice is, therefore after some days they are dismissed. I have seen such transferred from one society to another, and the administration of some office given them everywhere: but after a short time they were as often dismissed. After frequent abdications, some out of weariness will not, and others from the fear of losing reputation, dare not any longer solicit functions; wherefore they retire, and sit down in sadness, and then are led into a Desert, where there are cottages, which they enter, and there some work is given them to do, and as they do it they receive food; and, if they do not do it they are hungry and receive none; wherefore necessity compels them. Food there is similar to the different kinds of food in our world

but is of spiritual origin, and is given out of heaven by the Lord according to the uses that are performed: to the idle, because they are useless, it is not given. After some time they loathe work, and then they go out of the cottage: and, if they have been priests, they have an inclination to build, and then there appear immediately heaps of stones cut, bricks, rafters, and boards; also heaps of reeds and bulrushes, clay, lime, and bitumen, which when they see, the lust of building is kindled, and they begin to construct a house, taking one while a stone, then wood, then a reed, then clay, and place them irregularly upon one another, but regularly as it seems to themselves; but what they build by day falls down by night, and the next day they gather materials from among the rubbish and build again, and this they continue to do till they are tired of building. This happens by reason that they have collected together falses *to confirm salvation by faith alone*, and this, and no other, is the manner in which those falses build up a church. Afterwards out of weariness they go away, and sit solitary and idle, and forasmuch as the idle have no food given them from heaven, as was before observed, they begin to hunger, and think of nothing else but how they shall get food and satisfy their hunger. When they are in this state there come to them, some of whom they ask alms (stipem), and they say;—Why do you thus sit idle? come with us to our houses, and we will give you work to do, and food, and then they rise up with joy, and go with them to their houses, and there each hath his work given him, and food for his work. But forasmuch as all who have confirmed themselves in falses of faith, are unable to do works of good use, but only works of evil use, neither do they do

these faithfully, but only so as to save appearances for the sake of honour and interest; therefore they leave their work, and only love to converse and talk, and walk about and sleep, and in this case, since they cannot any longer be induced by their masters to work, they are cast out as useless. When they are cast out their eyes are opened, and they see a way leading to a certain Cavern, to which when they are come a door is opened, and they enter and inquire whether there is any food there, and when they receive the answer there is, they ask leave to stay there, and are told that they may, and are introduced, and the door shut after them, and then comes the Overseer of that cavern, and says to them: Ye cannot go out from hence any more; behold your companions; they all labour, and as they labour food is given them from heaven. I tell you this that ye may know; and their companions also say, Our Overseer (Praesul) knows what work every one is fit for, and daily assigns the same to every one; on the day you finish it food is given you; but, if not, neither food nor clothing is given; and, if any one doeth evil to another, he is cast into a corner of the cavern, upon a certain bed of accursed dust, where he is miserably tormented till such time as the Overseer sees signs of repentance in him, and then he is released and commanded to do his work. Moreover, he is told that every one after his work is permitted to walk about, to converse, and afterwards to sleep; and he is carried into an interior part of the Cavern, where there are harlots, out of which each is permitted to take one as a female companion (in Mulierem), and promiscuous fornication is forbidden under pain of chastisement. Of such Caverns, which are nothing but eternal workhouses, doth the Universal Hell consist:

it hath been given me to enter into some of them, and see them, to the end that I might make it known, and they all seemed vile; neither did any one of the inhabitants know who or in what office he had been in the world: but the Angel who was with me told me that such a one had been a servant in the world, another a soldier, a third a governor, a fourth a priest; this one in dignity, and that in opulence, and yet that none of them knew otherwise than that they had always been servants and companions as then, and this by reason that they were all interiorly alike, although they had been unlike exteriorly; and interiors associate all in the spiritual world. Such is the lot of those who have removed the life of charity, and thence have not lived that life in the world. With respect to the Hells in general, they consist merely of such Caverns and workhouses; but those inhabited by satans are of a different kind from those inhabited by devils; satans are those who have been in falses, and thence in evils; and devils are those who have been in evils, and thence in falses. Satans appear in the light of heaven like dead corpses, and some of them black like mummies; and devils appear in the light of heaven of a dark and fiery colour, and some of them black like soot; but they are all as to their faces and bodies monstrous; yet in their own light, which is like the light of a coal fire, they appear not as monsters, but men; this is granted them that they may associate. *Apocalypse Revealed*, i. 182. See Part I., 290.

3. I have so frequently alluded in my former volumes to the deadly wickedness which this creed of justification by faith in the blood of Jesus has produced in all Protestant lands, that I should but weary the thinker if I

were to add much more. I cannot refrain, however, from citing here a passage which relates to the vicarious sacrifice of a man as an atonement for sin which prevails among the savages who dwell on the hills of Koond-Is-Tan—the Region of the Fountain of Issa. Here, it seems, they propitiate the Holy Spirit, the Rainbow of Heaven, typified under the form of an Elephant and a Bird [a Dove] with the blood of human beings, in the same way as they propitiate the Cabir Manu-sooroo. Is any effort too great to be made to save our Paulite, as well as our Khoond kinsmen from the effects of this bloody and blasphemous belief? It was there, says our author, that we discovered, during the war, with mingled horror and surprise, that a system of human sacrifice, aggravated by the cruel manner of its performance, exists almost universally. This revolting rite had been handed down through successive generations; it was regarded as a national and most necessary duty, so darkened were their minds by the gross delusions of ignorance and superstition. In the hill countries of Goomsur and Boad, the human blood is offered to the earth-goddess, under the effigy of a *Bird*, in the hope of thus obtaining abundant crops, averting calamity, and insuring general prosperity. In Chinna Kimedey this deity is represented by an *Elephant*, but the purposes for which the sacrifice is offered are the same as in Goomsur. In Jeypore, the “the blood-red god of battle, Manecksoroo” (thus they style him), is the deity whom they seek to propitiate by human victims. Thus, on the eve of battle, or when a new fort, or even an important village is to be built, or when danger of any kind is to be averted, this sanguinary Being must be propitiated with human blood. Irrespective of the

sacrifices offered by the community as a body, it is not an uncommon thing for private individuals to make special offerings on their own account, in order to secure the attainment of any particular object. Both the motive and manner of the sacrifice differ amongst the various tribes: the rite itself, however, is performed with invariable cruelty. The victims, called Meriah, must be bought with a price. This condition is essential. They may be of any age, sex, or caste; but adults are most esteemed, because they are the most costly, and therefore the most acceptable to the deity. They are sometimes purchased from their parents or relations, when these have fallen into poverty, or in seasons of famine; but they are most commonly stolen from the plains by professed kidnappers of the Panoos caste. These Panoos are base and sordid miscreants, who, without the excuse of superstition or ignorance, carry on a profitable trade in the blood of their fellow-men. Unfortunate people of the low country are decoyed into the hills by these miscreants, and then sold to the Khonds for Meriah sacrifices. Their guilt admits of no palliation, and no mercy is ever shown them when they are brought up for punishment. In some cases Meriah women are allowed to live until they have borne children to Khond fathers; these children are reared for sacrifice, but never put to death in the village of their birth; to avoid this they are exchanged for children born under similar conditions in other villages. Meriahs are always treated with marked kindness, and are seldom subjected to any restraint. Money is rarely used in the purchase of Meriah victims, the price agreed upon being usually paid in cattle, pigs, goats, brass vessels or ornaments, and sometimes in saffron, wax, and other products

of the hills. The sacrifice, to be efficacious, must be celebrated in public before the assembled people.—*The Wild Tribes of Khondistan, by Campbell.*

SECTION XLI.

The symbolic vision of the American Empire.

1. Great Britain having thus fallen away from God, by its blasphemous reliance on faith, not good works, her successor appears. These are the vast future empires which now constitute Northern and Southern America. Note the numbers in Chi-Xi-San, which are primitive words. This is the primitive name of the Americas in the language of the Red Race. The word means Chi, God; Xi, mouth; San, the Sun—*i.e.*, The Sun-Mouth of God, or God's Word, which is the name to be hypocritically assumed by this assemblage of blasphemous empires. In Greek numerals it means 666, or the triple Naros, indicating the superior sanctity to which these false professors would pretend.

2. The incident described in this section (41), and the following is represented in one of the plates (No. 33) in Moor's Hindu Pantheon. There the heavenly Messenger is represented mounted on the Tiger [*I think a Panther*] a solar emblem, as the horse is in the Apocalypse; in one of his hands he bears a spear like a reed (section 50); in the other the Serpent, which is described in section 21. The Evil essence or Wild Beast typified in section 41, in place of disguising himself as a Lamb, as in the Apocalypse, has chosen a form of concealment more Indian, and

more in character with the genius of its religious ideas, namely a Cow—that is, it assumed the outer figure of Truth and what is Divine; the animating essence within was also ape-headed; that is, it feigned itself to be a sincere follower of Brahm, which means Ape; and in this way it deceived many. But when the deadly conflict described in section 42 came, and it made war with the Messenger, then, as the Cow's head was cut off, the wicked nature of the Wild Beast was made manifest, and it is represented as issuing armed from the neck of the Cow, endeavouring also to escape, but it is seized and bitten by the Serpent, and captured both by sword and spear, to receive the fate predicted for it in this section. Two plates that follow (No. 34, No. 35) represent the same incident. Each and all most singularly illustrate this portion of the Apocalypse. I recommend the reader to examine and judge for himself.

SECTION XLII.

The final overthrow of all evil dominion by the monotheistic power.

1. In section 42 we have described the onslaught made by the Wild beast, his false priests and the locusts, upon the Eleventh Messenger—that is, upon his teachings or monotheism; for all such are in their daily lives active enemies of Truth. They attack; but, as may be anticipated, they are destroyed. This prophecy was commemorated in Greece, where there were statues of Messianic Apollo, which Pausanias describes, and which were called

Parnopius, *because he banished locusts from the land.* And that these insects were expelled, he says, is indeed certain; and he mentions three modes, by wind, by fire, and by cold.

SECTION XLIII.

The Twelfth Messenger of God, A.M. 9600.

1. The vision now reveals the Twelfth MESSENGER of God to Man, whom the Hindus expect as Parasu-Rama; the Mohamedans as Imâm Mahidy;— $\aleph\tau\prime\eta\eta\eta$, *M'hhiydha*, who joins together, that is, who collects into One all the Holy Revelations of the Divine. The key indicates his opening and revealing sacred things: it has a secret mystic meaning also. Proclus, in his Hymn to the Sun alluded to this when he called Apollo (the Messiah) “the Key-Keeper of the Fountain of Life,” the Holy Spirit. From this passage indeed it became subsequently a common type of sacerdotal authority. The priestess of Juno (the Holy Spirit) was called the *key-bearer* of the Goddess: κλειδουχος Ἡρας. *Æschyl. Suppl.* 299. Again we are told Καλλιθοη κλειδουχος Ολυμπιαδος βασιλειης:—Kali-thoe (this is almost pure Shanscreeet) was the Key bearer of the Queen of Heaven. The priestess of Ceres (the Holy Spirit) had the key on her shoulder, κατωμαδιαν εχε κλαιδα. *Callim, Ceres*, v. 45. Cybele (the Holy Spirit) was borne in a chariot drawn by lions: she holds a *Key* in her hand. In the Orphic hymns, the Holy Spirit, under the name of Eros or Ion,

is described as *having the keys of all things*: παντων κληιδας εχοντα. *Hymn 57*. Hence she delivers the keys to her Messengers. So the Hibernian Druids always wore a key, like the doctors of law of the Jews, to shew that they alone had the key of the sciences, that is, that they alone could communicate the knowledge of the doctrine which they preached. The figure of this key resembled *a cross*: those of the Egyptians were of the same form. The peculiar office of the Irumarcalim says the author of *Origines Hebrææ*, i., 97, it is difficult to find out, only it is agreed that *they carried the Keys of the seven gates of the Court*, and one could not open them without the rest. Some add that there were seven rooms at the seven gates, where the holy vessels were kept, and these seven men kept the keys, and had the charge of them. It was in allusion to this part of the Apocalypse and to this Messenger that Jesus said, *There is nothing hid which shall not be manifested, neither was anything kept secret but that it should come abroad*. Mark iv. 22. In direct and almost prophetic allusion to this Messenger and the place from which he comes, which is the first syllable of his name, we read in *Sohar*;—Rabbi Simeon hove his hands up, he wept and spake;—Woe to him who shall live to see the time of this Messiah. Then a *fire-pillar* will appear, which for forty days shall reach from heaven to earth, and shall be visible to all nations. On that day, the King, the Messiah will depart from the Garden Odin, out of the place named Chen-Tzipor (the Place of the West, of the Bird, and the Morning; all of them Messianic allusions). And on the day of his coming, the whole world shall quake, and all the children of the world shall hide themselves in

holes and caverns, for they can no longer hope to be saved.

2. The *key* which is still worn with the priapic *hand* as an amulet by the women of Italy, appears to have been an emblem founded on the Apocalypse. But Payne Knight, when he discussed this question, did not and could not know that this *key* was that which the Twelfth Messenger bore in *his hand* of might: that it was so carved in the Alhambra Palace, and that it was used immemorially by the most ancient peoples as a symbol of that Messiah who completed the perfect number of the Apostles. He goes on to add: Of the same kind, too, as was before noted, was the Cross in the form of the letter **T** attached to a Circle, thus  and by which the Syrians, Phœnicians, and other inhabitants of Asia represented Venus, the Mother  of the Messenger. The cross in this form is sometimes observable on coins, and several of them were found in a Temple of Serapis: it occurs on many Runic monuments found in Sweden and Denmark, which are of an age long anterior to the approach of Christianity to these countries, and probably to its appearance in the world. The Masons have this symbolic key, but they are ignorant of its real meaning. Perhaps the Grand Master may know it: the mere herd know nothing. In the same way they have the Pot of incense and the Beehive, both of which represent the female principle; the Sword pointing to a naked heart, which represents the Ling-Yoni; the anchor and the Argha, which indicate the Triad and the Holy Spirit; the Scythe, an emblem of the Cabir; and the coffin with the skull and cross, of which the first is the mystic coffin used in the Mysteries, the skull symbolizes

mankind, and the cross is the Linga and Yoni in one. The representation of this cross by bones is one of the Paulite inventions. See Part II., 357 (11).

3. One of the Jew Tractarians alludes to the Key in a passage which has been interpolated. *And the key [of the house of David] will I lay upon his shoulder, and he shall open and none shall shut; and he shall shut and none shall open.* Is. xxii. 22. And the framers of the New Covenant had this passage, with its hidden Apocalyptic meaning doubtless in their minds, when they put into the mouth of the Ninth Messenger the remarkable words which form the basis of the hierarchic power of Rome (MATT. xvi. 17, 18, 19), and which the reader will find commented on in Part II. 615. Note that **K** is a mystic letter. It is a trilithon and cromlech : it is **IV**, Iv, or the Serpent: its three lines form a Δ , and a Triangle; and it is ling-yoni  with a line drawn  through it, it is a Tree. See Part II. 483.

4. Of this Key I have already mentioned the Arabic tradition, as indicated in the Alhambra, where the Hand of Might and the Key of Power are sculptured. In Ireland, the repository of so many primeval eastern traditions, as might be expected, we find traces of it; and they are connected with the submersion of Atlantis, of which Ireland once formed a part. The old Irish, says General Vallancey, say that great part of Ireland was swallowed up by the sea, and that the sunken part often rises, and is frequently to be seen on the horizon from the northern coast. On the north-west of the island they call this enchanted country Tir Hudi, or the City of Hud (an oriental name for Enoch), believing that a city stands there which once possessed all the riches of

the world, and that its Key lies buried under some Druidical monument. When Mr. Burton, in 1765, went in search of the Ogham monument called Conanes' Tomb [Chen-Aun, Priest of the Sun] on Callan Mountain, the people could not be convinced that the search was made after an inscription, but insisted that he was seeking after an enchanted Key, that lay buried with the Hero, and which, when found, would restore the Enchanted City [the Earth] to its former splendour, and convert the moory heights of Callan mountain into rich and fruitful plains. See Apocalypse, section 7. They expect great riches whenever this City is discovered. This enchanted country is called the Royal Island, and Vallancey supposes it to be the lost city of Arabian story visited by the Prophet Houd—the City and Paradise of Irem. He compares the tradition with the remarks of Whitehurst on the Giant's Causeway, and suspects that it refers to the lost Atlantis.

5. Reference is made in this section to a most ancient dogma, which is alluded to by Plato in his *Republic* book x., where, speaking of Erus, the son of Armenius, who came to life, after having been dead twelve days, and who described the state of departed souls, asserting that some were obliged to make a long peregrination under the earth, before they arose to a state of happiness, εἶναι δὲ τὴν πορνειαν χίλιετη, *for it was a journey of a thousand years*;—he adds that, as the life of a man is rated at a hundred years, those who have been wicked, suffer in the other world a tenfold punishment, and therefore this punishment lasts *a thousand years*. Virgil alludes to it in his mystic 6th book, v. 748. Has omnes, ubi *mille* rotam volvere *per annos*, &c. There is a Rabbinical

tradition that the righteous, whom the Holy Blessed God shall raise from the dead, shall not return again to the dust, but for the space of *a thousand years*, in which the Holy Blessed God shall renew the world, they shall have wings like the wings of eagles and shall fly above the waters. The corrupted Scriptures of mankind are called an abyss, or bottomless pit of impurity, falsehood and superstition; this Messenger by his *key* unlocks and lets forth only Truth. But the Atheism which they contain he seals up in darkness with the Dragon who is its Author. The “thousand years” indicate the long duration of his doctrines: they have nothing to do with millenarianism. This incident is sculptured at Elora, where the Twelfth Messenger, figured as Crishna, is represented trampling on the Black Snake, or Cali Naga.

6. This Messenger is seen in one of the visions of Esdras, a Seer, probably of the same order as Swedenborg: unless we take a different view and think that he merely copied from older writers. *And it came to pass after seven days, I dreamed a dream by night. And lo, there arose a wind from the sea, that it moved all the waves thereof. And I beheld, and lo, a Man that waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him. And whensoever the voice went out of his mouth, all they burnt that heard his voice, like the earth faileth when it feeleth the fire. And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the Man that came out of the sea. But I beheld, and lo, he had graved himself a great mountain, and flew up upon it. But I would have seen the region or place whereout the hill was*

graven and I could not. And after this I beheld, and lo, all they which were gathered together to subdue him, were sore afraid, and yet durst fight. And lo, as he saw the violence of the multitude that came, he neither lift up his hand, nor held sword, nor any instrument of war. But only I saw that he sent out of his mouth, as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burnt them up every one, so that upon a sudden, of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid. Afterwards I saw the same Man come down from the mountain, and call unto him another peaceable multitude. And there came much people unto him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaited and said, Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer: shew me now yet the interpretation of this dream. This is the meaning of the Vision; whereas thou sawest a Man coming up from the midst of the sea; the same is He whom God the Highest hath kept a great season, which by his own self shall deliver his creature; and he shall order them that are left behind. And whereas thou sawest that out of his mouth there came as a blast of wind and fire and storm; and that he held neither sword nor any instrument of war, but that the rushing in of him destroyed

the whole multitude that came to subdue him; this is the interpretation. Behold the days come when the Most High will begin to deliver them that are upon the earth; and he shall come to the astonishment of them that dwell on the earth. And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another. And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared whom thou sawest as a Man ascending. And when all the people hear his voice, every man shall in their own land leave the battle which they have one against the other; and an innumerable multitude shall be gathered together, as thou sawest them willing to come and to overcome him by fighting. But he shall stand upon the top of the Mount Sion. And Sion shall come and shall be shewed to all men, being prepared and builded like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame, and he shall destroy them without labour, by the law which is like unto fire. And whereas thou sawest that he gathered another peaceable multitude unto him, those are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king, whom Salamanasar the king of Assyria, led away captive, and he carried them over the waters, and so came they into another land. Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the Man coming up from the midst of the sea? And he said unto me, Like as thou

canst neither seek out, nor know the things that are in the deep of the sea: even so can no man upon the earth see my Son, or those that be with him, but in the day-time. This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened. xiii. Note that the introduction of the Ten lost Tribes into this prophecy—if it may be so called—of Esdras, does not weaken its force; *it proves the author of it to have been a Jew*, who, of course, took a Hebrew view of all things. Note also, as a most curious coincidence that the *Crux ansata*, or rod and circle of this Messenger, are occultly glanced at in one of the ancient Welsh poems, where they are called the circle and wand of Twrch Trwyth, or the Boar of the Spray: Cynvelin the beloved Chief from whom blessings flow; under his *thigh* in equal pace shall run the sprites of mist, skimming along the pleasant hills. This allusion to the thigh proves that a Messenger was meant. Davies translates Cynvelin, Lord Belin, Sol Ipse; Domine Sol. An ancient Welsh poem says,

*Seith tan ufelin,
Seith cad cyferbin,
Seithfed Cynfelin,
Y pob cinhvân.*

Seven blazing fires will counteract seven battles: *the seventh is Cynvelin*, in the front of every mount. It was a custom with the Druids to give talismans of gold in the name of this Messenger. These talismans they called Gwarchan Cynvelin, the talisman of Ceann-faola (see *ante* 179), which was afterwards Anglicised into Cuno-beline, or Cymbeline, and so frequently occurs in British coins, indicating the kinship of the Twelfth Messenger with the British Isles. These talismans bore the figure

of a White Horse, from whose thigh issues either the Sun or the Morning Star: on the reverse is the Olive;—the device meaning that the Eleventh and Twelfth Messengers combined the Cabir and the Messiah, and were but one appearance. The same idea is conveyed in the prefigurement of this Messenger by Esdras (2, xiii); and as the Druids called him the Boar of the Spray (an allusion to the Hindu Boar-Avatar) so the Jewish writer calls him the Man that came out of the Sea. Janus, says Nimrod, i. 658, was worshipped as the Khan Oul [King of the Earth] ὁ κανουλος. See Lydus de Mensibus. Bibl. Alt. Lit., vol. 3, p. 32. The Twelfth Messenger is again pointed out in a Druidic fragment. *Merddin prophesied that a King should come from the Cymry nation, out of the oppressed: Druids have declared that the Liberator should be born anew from the Eagles of Snowdon; Davies, Mythology 21; that is, from the sacred race of Vau-Han, or God-Priest;—the same as Erlic-Han, Chengiz-Khan, etc. See ante, 540. Cinhvân which means Mountain, alludes to the passage in Esdras, and to Vaun, or Vau-Han.*

SECTION XLIV.

A vision of his followers.

1. Section 44 now opens to us a splendid Vision of those who shall be enrolled as followers of the Twelfth Messenger. The number twelve times twelve is only mystical: his followers are not to be confined within that limit. They are all pure monotheists; hence they bear the name, THE FATHER, on their foreheads: the “new song” which they chant is this new Revelation of

Truth. They are compared to virgins for their purity. To these virgins, who were subsequently clothed in white, the Oracle of Apollo at Delphos alluded, as we are told by Suidas, when, on an alarm that a victorious enemy would plunder the Temple, the God answered, *I and my White Virgins will take care of that*. This answer puzzles the antiquaries, but it can do so no longer. Note that the priests of Buddha are male virgins. See *ante*, p. 243.

2. The followers of this Messenger are seen on a Mountain, that is on high, sacred and pure places, from which they take an august view of all around; they are removed away from the low, and dark, and miserable things of the earth. Not unlike this Mountain is the Burmese Hemavunta, with the holy lake Anandat, in the centre of five other mountains. One of them contains in its bowels copious mines of gold, and even its surface is thickly covered by that precious metal. The surface of the second mountain is covered with silver, and it contains also rich silver mines. The third contains mines of diamonds and rubies, and these stones glitter on its surface. The fourth of these mountains is also impregnated with all manner of jewels; and the fifth is covered with sandal-wood, clove and nutmeg trees. In this aromatic mountain are three arched habitations: one of gold, another of silver, and a third of carbuncles, and before these high abodes grows a flowering Tree, one juzana high. In this delightful place dwell certain hermits, and men of eminent sanctity and morality, who appear in this world when the law of any god [Messenger] ceases. For the Burman writings declare that when a god or Messenger appears, and reveals his law, men only observe it for a fixed number of years after his

death. The history of religion proves the truth of this observation; and the appearance of such sages as Pythagoras, Socrates, Ammonius, Swedenborg and others, who seek to bring back men to the Holy Law, whose precepts they have forgotten, may readily induce a belief in the Burman tenet of hermits of sanctity issuing from fair Mount Sion. In commemoration of this was the Druidic Din-Breon, or Hill of Justice, a sacred mount where causes were decided.

SECTION XLV.

The voice of Heaven proclaiming his Epiphany.

1. To confirm the disciples in their faith, a Voice from Heaven is heard, making proclamation of the celestial messiahship of this Messenger—after which a new spectacle is shown. This spectacle is a sea of hyaline: it differs from the pure hyaline sea, which the Prophet first saw, because this is mingled with fire. The first sea was filled with Heavenly Spirits, but this with Spirits who had only made the first ascension: this fire therefore is an emblem that this sea (or sphere) was only to be their temporary dwelling for a thousand years; and that when they had been perfectly purified in this celestial flame, living in it unharmed, so long as their virgin-thoughts were sacred and immaculate, and enjoying the beatific vision, as if in an empyrean paradise, they should ascend one degree higher into the hyaline, which is before the Throne. Their songs, hymned to harps of God, and

their divine orisons reveal but part of the happiness which they enjoy in this primary sphere. This sea was represented in the Temple of Solomon, and it was supported by Twelve Bulls, emblems of the Messengers, and of the Sun, their Parent. *And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it all about. And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. And it was an hand breadth thick, and the brim thereof was wrought like the rim of a cup, with flowers of lilies: it contained two thousand baths.* The “cup with flowers of lilies” was the Shekinah, the Caldron of Ceridwen, the Argha, the Winged Cup, or Holy Spirit. Note also that the North is the first mentioned, because it was the birth-place of man.

SECTION XLVI.

The Glorious Congregation of Believers.

1. On section 44 and on the present was based, in a great measure, the symbolic veneration of fire which Fohi, otherwise called Menu, or perhaps Enoch, first introduced into religious worship, and which a priest of Fo-hi, call-

ing himself Nu-ma, introduced into Italy. The Vestal institution drew its origin from these passages. It was essential that they should be pure virgins, as mentioned in the text. Numa, says Plutarch, delivered over the pure and uncorrupt substance of the Fire to the care of persons undefiled and unpolluted. To ensure their chastity, when first chosen for this service, they might not be older than ten years, though not younger than six. *Aul. Gel. N.A.* i. 12. Horace denominates them *Virgines sanctae* (Od. i. 2, 28), and in Greek they are called as in the text, *ἅι ἱεραὶ παρθενοὶ* (PLUTARCH, *Num.* ix.), or *ἅι παναγεις παρθενοὶ*, the all-holy Virgins. PLUT. *Camil* 20;—the latter word being masculine, to signify that they were Apocalyptic symbols.

2. The appearance of these glorious Spirits thus standing or walking amid fire is commemorated still in the East in the Feast of Fire holden in honour of Dharma Rajah, the Lord of Justice. It is called, says Sonnerat, the Feast of Fire because they then walk on that element. It lasts eighteen days, during which those who make a vow to keep it must fast, abstain from women, lie on the bare ground, and *walk on a brisk fire*. The eighteenth day they assemble to the sound of instruments (“harps of God,” as in the text), their heads covered with flowers, the body daubed with saffron (an emblem of sunlight and purity), and follow in cadence the figures of Dharma Rajah and Dibrede (the Holy Spirit, the Bride) Di-Br-Ada, or Ida, his wife, who are carried there in procession: when they come to the fire, they stir it to animate its activity, and take a little of the ashes, with which they rub their foreheads: and when the Gods have been three times round it, they walk either fast or slow, according to their zeal, over a

very hot fire, extended to about forty feet in length. Some carry their children in their arms, and others lances, sabres, and standards. The most fervent devotees walk several times over the fire. After the ceremony the people press to collect some of the ashes to rub their foreheads with, and obtain from the devotees some of the flowers with which they are adorned, and which they carefully preserve. *Travels* i. 154. The Hirpine priests used to walk barefoot over heaps of burning coals of pine-wood, whose *cones* were symbolic of the Holy Spirit. Hirpus in the old Sabine meant a Wolf. It is alluded to in Virgil xi. 787.

Et medium freti pietate per ignem

Cultores multâ premimus vestigia prunâ.

Founded on this also was an ancient custom long preserved in Cilicia, where the priestesses of Diana Per-Asia walked barefooted upon burning coals without receiving any harm. *Strabo*. See Part II., page 632. Connected with it also are the Baal-Tinne, or Fires of Baal, through which the faithful jumped. This association of the pure in heaven with fire, on which they stand or walk unscathed, appears to have originated the Hindu ordeal by fire. For this an excavation nine hands long, two spans broad, and one span deep is made in the ground, and filled with a fire of peepul wood; into this the person accused must walk barefooted; and if his foot be unhurt, they hold him blameless; if burned, guilty. *As. Res.* i. 390. The triumphant conquest over the Wild Beast is commemorated in one of the sacred leaden symbols dug up at Syracuse, which bears the inscription, *The Victory of the Immortals*. See Part II., 632.

3. Note that in this section the heavenly speaker

solemnly declares that it is by *a man's own works*, and not by the mediation or vicarial virtues of any other, that a man shall reach the Eden of Heaven. This is a celestial truth, that at present is wholly ignored. No man seeks to reach Paradise by his own excellence, but by some vague and wild notions of what is called "atonement;" a notion founded on the Brahmin Y'Agna sacrifice (or sacrifice of the lamb), the Hindu Aswamedha (or sacrifice of a horse), and the Jewish scapegoat. The Gnostic theology is based on surer foundations. Genuine Buddhism, says Hodgson, never appears to contemplate any measures of acceptance with the Deity; but overleaping the barrier between finite and Infinite Mind, urges its followers to aspire *by their own efforts* to that divine perfectibility of which it teaches that man is capable. Surely this notion of the perfectibility of man is more sublime, exalting, and consoling than that of his *imperfectibility*, which is the religion of the West, and which tells him that no efforts of his own can raise him to the Divine, but that *all* must be the result of what was done for him by another. Had the enemy of man devised a doctrine to keep him for ever in a state that would make no effort after improvement, it would doubtless have been this of his necessary imperfectibility. The Pagan Lacedæmonians had more just ideas on this subject than our Lutheran Christians, for they sculptured Jupiter without ears, to signify the inefficacy of mere prayers without good works. The Petro-Paulite churches, on the contrary, appear to teach that God is *all ears* and *no eyes*; that he takes no note of human actions, but grants everything that is asked, without much heed to the acts of the petitioner. These truths seem self-evident. Yet

mark the way in which some Paulite maniac raves against them. Here is a tract which was thrust into my hand the other day at Brighton: can any wonder that with such teachings so many live in sinfulness? It is headed thus:

THE PRECIOUS BLOOD OF CHRIST.

Precious blood! What tongue can tell its infinite value? What powers of imagination can conceive its unspeakable worth? Man's descriptive genius is painfully inadequate to the task. An archangel's eloquence is laid prostrate before it. A seraph's fire is extinguished in its oceanic fulness. The blood of the Cross is the wonder of the universe—the rapture of heaven—the scourge of hell—the salvation of a dying world. Heaven's crystal domes re-echo with but one immortal song—*the precious blood of Christ*. The blazing sapphire, encircling the vast area of the mansion-home, resounds with but one unceasing melody—*the precious blood of Christ*. Those white-robed choristers, bathed in the splendours of light ineffable, hymn but one untiring anthem—*the precious blood of Christ*. The golden harp-strings of the blessed vibrate with but one celestial ring—THE PRECIOUS BLOOD OF CHRIST. Salvation through the blood of a Redeemer's Cross will be the very heaven of heaven. No chorus so sweet as the chorus of the Lamb! No melody so deep as the melody of the Cross! "Unto Him that loved us" will be the life of that exalted service. "Unto Him that washed us"—the spirit of everlasting praise. Matchless grace! Marvellous love! This blood *applied*, and we join the ranks of "the ransomed of the Lord." This blood *despised*, and "there remaineth no more sacrifice for sins." Christ embraced, and the soul is

saved. Christ rejected, and the soul is lost. Let me ask all who read this tract to stand, in imagination, at the foot of the Cross of the God-man Christ Jesus. Black Gethsemane is a tale of the past. Gabbatha's frowning portals are left in the distance; while Calvary's grassy scaffold receives the Divine Sufferer with a murderous stare. With malicious hate, He is hurled upon His bed of sorrows—the hard wood of the Cross—while blood-red hands drive the cold iron through His tender flesh—those hands ever uplifted to bless—those feet worn out in deeds of love! In hell-defiant scorn, they laugh at His tears, mock at His prayers, and deride His sufferings. The Mighty God, bound by His own creatures, is “hanged upon a tree,” between heaven and earth. Now, stand still, and read the story of God's unfathomable love. Trace it in the ruby drops which encircle that blessed brow—in the bloodless hands pinioned to the cruel beam—in the crimson streamlets gushing from His scourged shoulders—in the purple channels of His bursting veins—in the deep vermilion watering Calvary's sward! Read it in His bitter tears—His heart-deep groans—His forgiving love—His dying shriek! What heights of sublimity are these! What depths undefinable are here presented! This is the true ambrosial food for immortal minds! The God-man Christ Jesus bleeding, groaning, dying for His lost creatures—His enemies—His murderers! Was ever love like this? Ye sinless spirits before the throne, say—Was ever love like this? Ye guileless hosts of unfallen cherubim, say—Was ever love like this? Now, to conclude,—If man, sold under sin, condemned, ruined, lost, is to be saved at all, it can only be through a

personal interest in the work of the Cross. That blood which once streamed on Calvary is now sprinkled upon the Mercy-seat of the skies. Resurrection, life, power, and glory, all testify to the completeness of Redemption's work. Nothing can be added thereto. Nothing can be detracted therefrom. Believe in Christ, and you are saved. Trust Jesus, and life eternal is yours.

SECTION XLVII.

A Vision of Angels who follow after the Twelfth.

1. We now see propounded the theory of an Universal Religion, *which shall recognize the Measiahs of all nations*. Every line of it points to monotheism as the sole and true religion. The words of the text are precise, positive, and unmistakeable; and that there may be no doubt of their import, other Angels or Messengers rapidly follow, pointing out that those who had abjured this religion had perished. The "great city" is a figure for evil communities generally. In accordance with this section, an Everlasting Gospel, *Evangelium Eternum*, called also the Gospel of the Holy Spirit, appeared in the 13th century, under the auspices, at first, of the Church. The object of this work was to supersede the books of the Old Testament and of the Four Evangelists (so-called), and to unite all religions under one head. It announced that there had been two imperfect ages, the one of the Father, the era of the Old Testament; the other of the Son, the era of the New; and that the third, or the perfect one of the Holy Spirit, which was to be preached to all nations, was at hand. It consisted of three Books; the

first, *The Harmony of Truth*, in which the first maxims of morality and theology were embodied; the second was called *The New Apocalypse*, containing a new arrangement of that heavenly book in the same order as I have here connected it; and the third was *The Psaltery of Ten Chords*, in allusion to the Ten Indian Incarnations, or the ten-stringed harp. The followers of St. Francis maintained that he who was the Angel mentioned in the Revelation, xiv. 6, had promulgated to the world the true and everlasting Gospel of God: that the Gospel of Jesus was to be abrogated in the year 1260, and to give place to this new and everlasting revelation which was to be substituted in its room; and that the ministers of this great reformation were to be humble and barefooted friars, destitute of all worldly emoluments. Very soon after this the Popes, as might be expected, issued their thunders against it: the Book fell rapidly into contempt, and not a single copy of it perhaps now exists. Whether in this age of print a similar destruction of the present Sacred Book shall follow, is a question on which *I* will pronounce no opinion.

2. Divines, says Macrobius, reckon Nine Muses [or Messiahs] eight of which answer to the musical sounds of the eight spheres: the ninth, which is the most perfect and sublime, they consider *as an harmonical concord resulting from the eight former*. In *Somn. Scip.* ii. 30. Macrobius insists that this idea is as ancient as Hesiod. Does it shadow forth that the Twelfth Messenger's proper mission is to harmonize into one, the perverted teachings of the Mighty Ones who have preceded him? This would appear to be so from the language of sections 45 and 46.

3. The Greeks, says Wilford, supposed that Mount Parnassus was the favourite abode of the Muses: the Hindus have not limited their residence to any particular spot, *but as the Sun is their leader* they are supposed to accompany him. *As. Res.* vi. 503. But why is the Sun (God) their leader? Because it is He who gives these Nine their light and wisdom. This shows that the nine Celestial Messengers are intended. Their name in Shanscreeet is Rasa. But Ras is Wisdom, the name of the Holy Spirit. See the word in the Index. They are therefore appropriately named after her, whose pure Minerval emanations and representatives these nine Messiahs are. The mountain indicated is that of the Twelfth Messenger, or the Cinhvân, mentioned *ante* 671, 675.

SECTION XLVIII.

The command given to the Sixth trumpet-bearing Angel.

1. In this mysterious section the Veil of the Future is lifted to the Messenger, and he hears the Sixth Angel sounding; whereupon he beholds four angels, that is, four mighty Conquerors who are yet to appear, and who will deluge the earth with slaughter. One comes from Russia, one from America, one from Australia, one from Europe. They appear to him to arise out of Ephr; *Hhephr.* הֶפֶר, a pit, or *Ophrah*, עֶפְרָה, Dust. It is not very clear which was intended by the word in the text: if the first, these conquerors were evil because they came from the pit: if the second, their achievements after all would be but worthless dust in the eyes of God. It is needless

to add that the vulgar translation Euphrates, is entirely imaginary and destitute of any authority, the words in the text being simply *Ephr.* The number of their followers is two hundred millions, which means any vast indefinite number. The description in the lines that follow is supposed by Dr. Clarke to symbolize pieces of ordnance yet unknown to military invention. But they prevail only against devil worshippers. A man is said to worship demons when he follows vice. Thus the drunkard worships the demon of drink: the miser the demon of gold, &c., &c. Many of the canonized saints, like Constantine, were in reality demons of wickedness; but, having served the Papacy, she caused them to be adored by men. See upon this section Part I., 155.

2. Mitchell, in his Exposition, thus writes. It was the colour of fire, of hyacinth, or blue, and like brimstone, and the heads of the horses or war-engines were like heads of lions, for some particular reason, and out of their mouths issued fire, and smoke, and brimstone. By the effects of this fire and brimstone, the third of the Christians was slain or totally subdued, which fire and smoke and brimstone, issued from the mouths of these horses, or engines of war; for the powers of these horses or engines were lodged in their mouths and in their tails, or hinder parts of their bodies; for their tails or hinder parts were as serpents which have in them a poisonous or deadly matter; their hinder parts or tails having heads, and with these heads the horses or war engines do mischief. These vision-horses and their riders were not real horses, but powers that were used in war. Among the ancients the word horse when applied to war-engines, was the same as Aries, or battering ram: the prophecy,

therefore, under the representation of horses and their riders, covered instead of breast-plates with fire and blue and brimstone, most suitably foretold the use of gunpowder and great guns, and showed how these would appear in the time of action, and in what manner and by what power these engines performed their work of destruction. The engineers were covered with fire and blue and brimstone: the inflamed gunpowder seemed to be their defensive armour; the mouths of the horses poured out fire and smoke and brimstone, or the burning gunpowder with a roaring as if from the heads of lions deep and terrible. The powers of these engines are declared to be in their mouth, the hinder parts or tails, in the hollow part or bore of these engines, which mouth or bore extends through the whole body to the tail or hinder part, in which hinder part or chamber in the breech is lodged the serpentine or deadly matter, the gunpowder, and in their hinder parts or tails are lodged heads or round balls, and with these do these engines effect their work. All this is surely a most astonishing prediction of gunpowder, gun-cotton, or the other terrible combustibles of war. The invention of powder belongs to the earliest ages, and to China in particular; could it have been suggested by these passages?

3. All the imagery in this place is Oriental not Jewish. The Hindu scriptures are full of allusions to Bhootus, who are beings partly in human shape, though some of them have the faces of horses, others of camels, others of serpents, &c., &c. Some have the bodies of horses and the faces of men. Even in the rabbinical legends such combinations, as are here detailed, are rare. Moses Stuart himself

cannot shut his eyes to the absurdity of supposing this to have been written by a western Jew. This is, he says, the irruption of an overwhelming army of horsemen, under the guidance of evil demons, whose appropriate work is destruction. Not only are the riders engaged in the work of destroying, but the horses themselves are of such an extraordinary nature, that they breathe out slaughter on every side. Fire, and brimstone, and smoke, issue from their mouths, and like the locusts they are formed with tails which annoy with deadly violence. This is the most remote of all the symbols which the author has employed from the real objects of the natural world. Indeed, the taste of the occidental world can with difficulty accommodate itself to the relish of such imagery; so distant is it from the bounds of natural probability. Yet we know well that the *Oriental* world delights in imagery of this nature, as the fictions of Arabia, Persia, and Hindustan, respecting good and evil genii abundantly testify. In making up an æsthetical judgment, then, respecting such a scene as that now before us, we must transport ourselves into the *Eastern* world, and judge from the feelings, views, and tastes, there predominant. Even the number savours of hyperbole, for it is no less than 200,000,000.

4. In a recently discovered portion of the Book of Thoth, or Hermes Trismegistus, the Sixth Messiah of God, there is a passage evidently founded on this part of the Apocalypse; and, as the passage itself was written some thousands of years before the days of Jesus, it will probably satisfy reasonable readers that the Apocalypse was long anterior to both, and that the Apocalyptic trumpets were not Jewish but Adamic.

Let us celebrate the providence and the way of God, the Creator; let us speak of *the trumpets*, and of the lightnings in the Clouds of heaven.

Thus speaks Osiris unto his Messenger. I, even I, it is, who cover with darkness the gleaming garment of the heavenly flood, *when I speak through my trumpets as the Lord*. Meditate well, my son, upon the trumpets, and on Him who illuminates the Clouds of Heaven: and upon the thunders of the heaven also, together with their hallowed summons.

Fall down ye women: and ye, O men, fear ye! fear ye! Behold I speak unto my people who keep my word; who hearken to the might that is in my mouth.

Behold I come—I execute judgment. I walk around calling: Be subject unto me, the Ruler who oversees the lands of the universe. I am a lover of men: I draw unto me the pious of the earth. I have appointed an hour for destruction; and I collect the Clouds of Heaven in their appointed cycle.

I am the Lord of the trumpets and of the heavenly Clouds. Praise me, O my trumpets, and ye O Clouds of Heaven, during all time, as often as I open my mouth to speak. Kneel ye unto me, the Annihilator of Darkness, the Destroyer of the Impious.

I am the Lord of trumpets, and of the heavenly Clouds. Praise ye me, my trumpets, and ye also, O Clouds! when my voice is heard throughout the worlds. Cast yourselves down before me, when the stones of the heavenly houses fall to the glorification of the Thunder God.

I am the Lord of the trumpets, and of the Clouds of Heaven. Bow ye before me, the Radiant, in the House

of Prayer. Fear me also, for I am crowned with the crown of strength.

I am the Lord of trumpets, and of the Clouds: the king in heaven. Praise me, O my trumpets: and ye, O Clouds, uplift your songs of praise, and fear me also, when I, the King, speak through my trumpets out of the Clouds of Heaven: when I go forth to put my strength against the men of shameful deeds.

The leaders of the Clouds of Heaven praise me, the songs of praise of the congregations of men glorify me. I am the Shining Creator of the Powers that be: and all that man doeth—behold it is seen by me the resplendent Father and Lord.

Who seeth all that hath been done? I, even I, the Lord of the Floods.

Who heareth all that hath been spoken? I, even I, the Living Wisdom.

Note, that the Jewish Feast of Trumpets, and of the New Moons, was based the first upon this passage; and the second was in honour of the Holy Spirit.

SECTION XLIX.

The sounding of the Seventh Trumpet.

1. In this section is contained a prophecy that long before the final dissolution the Children of Heaven shall be greatly multiplied on earth. And unto them in vision shall be displayed the living splendid symbol of the Holy Spirit, revealed in the Temple of the Most High himself. This formed the final spectacle of the Greater Mysteries.

There is a curious passage in Faber's *Pagan Idolatry* which illustrates this, although in rather a roundabout manner. The reader will see, however, that the author, without at all knowing it, furnishes additional proof in favour of all my interpretations of ancient theology. Our translation, says Faber, as if the fact were unimportant, simply and imperfectly says that God placed the Cherubim eastward of the Garden; but the force of the original Hebrew is that He placed them *in a Tabernacle*. Now we know that this Tabernacle was a name for the Holy Spirit: and if God placed them there it was that they might emanate in due time from her. Moses tells us, he adds, that with these Paradisiacal Cherubim, which were placed in a Tabernacle, there appeared likewise what our translators render *a flaming sword which turned every way*; but what I apprehend may more properly be understood to mean a bright blaze of bickering fire. By this was indicated the presence of Jehovah; and the name which it usually bears is that of the Shekina, a word of the same origin as that which the Hebrew legislator employs to describe the *tabernacle* (if I may so speak) of the Paradisiacal Cherubim. *Pag. Idol.* i. 423. From this it will be seen that God placed the seed of all Spirits in the Holy Shekina, Kûnt Amûn [see Part I., page 266] or Spirit, and among them the Messengers, who are designated under the Cherubic name. He encircled them by a bright blaze of bickering fire, in order that their purity while there might be preserved immaculate. This fire also occultly signifies God himself, who dwelled in this Virgin Tabernacle, or Sanctuary, and so surrounded the unborn Spirits with splendour and happiness; while the flaming sword of which the passage is

susceptible, indicates that among these beings the Heroic or Cabiric Essences were also to be distinguished. See Part I., 281.

2. The Greeks, says Higgins, considered Delphi (God's mouth) to be the navel of the earth, as the Jews and even the first Christians thought that the true navel was Jerusalem; and the Mahomedans still consider Mecca as the mother and navel or nabhi. All these notions appear to have arisen from the worship of which we have been treating. The Yoni and Nabhi, or navel [see Part I. 455] are both denominated Amba, or Mother; but Wilford says the words Amba, Nabhi, Argha have gradually become synonymous; and as $\alpha\mu\beta\epsilon$ and ambo seem to be derived from *amba*, or the circular argha with a boss like a target, so $\omicron\mu\phi\alpha\lambda\omicron\varsigma$ and *umbilicus* apparently spring from the same root; and even the word navel, though originally Gothic, was the same anciently with Nabhi in Sanscrit, and Naf in Persian. This is also the same with the Nau in Sanscrit for ship, and *Navis* in Latin. A great umbilicus carried in the procession both at Delphi and in Egypt, had the form of a boat or Nau. From this Nau the centre part of our churches was called Nave, and built in their present oblong inconvenient form. As I have before observed, if the Greek [fabulous Ioan] had merely meant *in the first place*, or *in the beginning*, he would have said $\pi\rho\omega\tau\omega\varsigma$, or $\epsilon\nu\ \pi\rho\omega\tau\omicron\iota\varsigma$. The Argha, or Ark of the Apocalypse, is called $\kappa\iota\beta\omega\tau\omicron\varsigma$, Cibotos. Can any one doubt that this was the Argha or $\kappa\iota\beta\omega\tau\omicron\varsigma$ [Tabernacle] of the LXX? This shows that the $\kappa\iota\beta\omega\tau\omicron\varsigma$ could not mean a ship, but, as I have said before, it had the same meaning as Argha, the female generative power, in opposition to the Linga. As a boat was also the em-

blem of the female generative power, the two came at length to be confounded. The same secret mysticism is found everywhere. All things, says the Orphic hymn, celebrating the Holy Spirit under the name of Aphrodite, emanate from thee, and thou dost bind the kosmos in harmony; and thou art ruler over the three divisions [spirit, soul, body] and thou givest generation unto all, as many as be in heaven, and in earth of many fruits, and in the sea, and in the Abyss. *Hymn 54.* And Lucretius, under the same representative name, says, O Venus Alma, delight of gods and men, who beneath the gliding constellations of heaven, fillest with life the ship-bearing sea, and the fruit-producing earth: since by thine influence all that lives is conceived and springing forth, hails the light of the sun. The colossal statue of God which stood at Babylon, was represented between two females, as in the Hindostanee symbol, Part I., page 13. Diodorus Siculus, in true Greek fashion, calls these Jupiter, Rhea, and Juno; though the Chaldæans never heard or knew such names. Practically, however, he was correct, for the three represented God and the Holy Spirit: the latter in her double aspect of Virgin and Mother. See Part I., pp. 13, 326.

3. Synesius tells us that the Egyptian hierophants, when celebrating the Orgies, not only bore in solemn procession certain holy arks, or small boats, but likewise descended into consecrated caverns, where the most recondite part of their worship was performed; and thus the soros, or stone coffin of Osiris, which has so often been mistaken for the literal coffin of some really deceased king, may still be seen deposited in the central chamber, or artificial grotto of the Great Pyramid: it is the para-

dise bed of the Mysteries, changed into a coffin by the Masons.

SECTION L.

Prologue to the dissolution of the Kalpa.

1. In the hands of the Twelfth Messenger is placed a “reed like unto a rod.” This rod indicates that he was a Messiah. It is the word ραβδος used in the heavenly song, Section 7. Hermes always carried a rod. From this rod originated rabdomancy, or divination by the wand or staff, which became a very early mode of magic. See Hosea iv. 12. There are several allusions to this rod in the Old Testament. The Hebrew קנה (*kaneh*), a reed, and אלה (*ala*), God, is deeply mystic: ἐστι γὰρ ονοματα παρ ἑκάστοις θεοσδοτα, δυναμιν ἐν τελεταις ἀρρητον εχοντα; for there are names of divine origin in every nation, says Zaratusht, the Fifth Messenger, which possess an ineffable power in mystic ceremonies, and this is one of them. *Cannlaw* in Welsh signifies a Patron, Counsellor, or Advocate. Davies *Celt. Res.* 128. So also Ahmed is אה, *Om* (God and a people) and אהד, *hed*, a witness. Canuleia was one of the four vestals, first named by Numa, for his Sacred Rites. Was this Ken (the Priest) Ἡλιος, of God and the Sun? See Part II., p. 464. Cynfelin, in Welsh, means Lord Belin, Dominus Sol, as we have seen *ante*, page 674. And the epithet Κυλλήνιος, applied in the Odyssey (lib. 24) to Hermes, has occult relation to this word, Hermes and Ba-Chus being in reality one and the same. See *ante*, 179, 180 (12).

C, or Caph final is 500.

N is equal to 50.

N is equal to 50.

600.

This word therefore means the Six Hundred of God, or the Sun. So the name Eli-Ash was a compound of Eli, the Sun, and Asa or Ash, the Holy Spirit. The Cane-phoroi, who carried sacred baskets in the Mysteries, were so called from this. See Part II., page 464. Neleus, which by the mythologists is identified with Nereus (the Naros) is a cognate of this sacred mystic word. The son of Neleus is Nestor, which means a Flower—the Flower of Issa. See Apocalypse, section 7.

2. The Temple spoken of is not the Temple at Jerusalem, as Dr. Clarke and the biblical commentators absurdly suppose; but the Temple of the True and Faithful in Heaven: mystically also it is the Shekina. And therein the Prophet sees a beautiful White Cloud, golden, shining, and splendid. This is one of the Clouds of Heaven, which we have just seen that Thoth invokes, the same in nature as the Rainbow: hence the Centaur (which anciently was a symbol of the Incarnated Messiah, half human, half horse, that is half sun-like,—the horse having ever been a type of and sacred to the Sun) was said to be begotten on a Cloud. To this passage the Ninth Messenger referred when he said, *They shall see the Son of Man coming in the Clouds of Heaven, with power and great glory; and he shall send his angels with a great sound of a trumpet, and they shall gather his disciples from the four winds, from one end of heaven to the other.* MATT. xxiv. 30. Here the Clouds of Heaven clearly

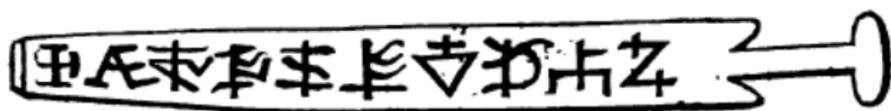
means in the Holy Spirit herself. See Part II., p. 300. The Son of Man is straight beheld, with a sickle, such as was used by the Druids or Boodhist priests clothed in white, when they cut the misletoe with a gold pruning knife, as mentioned in this passage;—*Sacerdos candidâ veste cultus, arborem scandit, falce aureâ demetit.* Plin. *Hist. Nat.* xvii. 44. This is the knife seen in Egyptian sculpture and frescoes.

3. The badge of office, from the beginning of civilization, was a rod, wand or sceptre, such as that which was transmitted from Zeus to Aga-Memnon. It was perhaps an Hermetic caduceus, representing the Serpent twining round the Tree. Moses had also a sceptre of power, which was turned into a Serpent. Not only Moses, but all the Princes of the tribes were armed with rods, and so also was Aaron. Aaron was elected to the hierarchy by the vegetation of his rod, which put forth blossom and fruit. Many of the transactions of the Levitical Church were not new, and of this truth the traditions of the Gentiles afford frequent proof. It is very extraordinary that Achilles, swearing by his sceptre, thinks fit to mention, that it would never bear leaves and branches again. This demonstrates that a tree-branch was not meant.

4. From this allusion, it doubtless was that rods became to be regarded as sacred, and that Staves were sometimes used in the primitive ages as emblems of the Messengers. Part II., pp. 68, 152. Hence the so-called Runic staves, the only European remnants we have of this most ancient custom. Clarke has a curious passage on these, which I cite in a note (12). It is remarkable that the 7th letter, the Hagl, or Holy letter of the Runic

alphabet, is represented in the Stave by the triune or anchor symbol of Egypt, **V** (Part I. 112), which signifies 10, and 7: that 18 is signified by **X**, which is a masonic form of **K**, and which differs little from the Chinese Shi (Part II., 483), and may signify three cycles of the Naros: and that 19 is signified by **⓪**, which, as I have already shewn (Part I., 196) had a mystic meaning, and was a symbol-letter of the Holy Spirit. These Runic staves are thus traced back to the first ages after the epiphany of Adam. See Part I., page 273, 284, where the divining Staff is mentioned.

5. A passage in Dr. Fiott Lee's MS. Journal remarkably illustrates the use of these Runic Staves, which may have been alluded to by Homer, and are evidently the same as the sticks of the Tribes of Israel mentioned before. When Jupiter, says the Doctor, had occasion to dispatch his courier, we are told by Homer that Mercury, *ἔιλετο δε ραβδον τη τ' ανδρων ομματα θελγει,** and probably without this ensign of office, which he took with him, he had no powers at all. His efficacy thence originated. He had no influence in his proper person. And lo! this wand was but a piece of ivory. When I was on the borders of Lapmark, in a peasant's house called Niemesele, on a lake side, I observed hanging up a square-sided stick, about a foot long, with fine gilt work and carving about it; and on one side were cut the following ten characters :



I was much amused with it, and asked them to part with

* Il. xxiv. 343.

it, intending to make them a small present, which in my opinion would be an equivalent, when it turned out that I might as well have asked the Lord Mayor for the City mace; and judge of my surprise on hearing that it was the ensign of office in the village; that he who had it in possession *pro tempore* was the Chief, the Civil Governor of the village, * * * no money therefore could have purchased it. See *Clarke's Travels*, x. 516. Clarke does not mention the age of this mystic rod; it is probably a copy of one very ancient. The ten hieroglyphics signify the names of the Ten Avatars. Lee gives a foolish explication of them. *Not a single one of these letters is Runic.* See Mallet's *Northern Antiquities*, Bohn's ed., 232. They are primeval letters. The **T**, or the triple tau, the Mazonic or Messianic and Apocalyptic sign is seen in each. 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 indicated 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 Zingis or Chenzig 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. See Part I., 187. Note, upon this section, that the passage in the text, *and the wise shall shine as the brightness of the firmament, and the just as the stars of ages*, passed into a proverbial phrase all over the world. We read in Plutarch, of Isis and Osiris, that their bodies were worshipped here on earth, while their souls shone as stars in heaven.

6. I may add that if everything connected with this Messenger were not to some extent supernatural, I should regard with wonder the famous Cymric poem, written more than a thousand years ago, probably indeed two thousand years ago, in which this Mystic Rod and its owner are described. It is entitled Gorchan Kynvelin, or the Talisman of Kin or Ken, or Cohen-Ali, which means Priest of God and Fire of God: see Khinal in the Index, and *ante* 675; and it is translated, though imperfectly, in Davies's *Mythology*, p. 618. It alludes to the Messianic and Cabiric properties combined in this Messenger: mentions his Wand, the wreath of the Sun; adding: amongst the splendid acquisitions of the mystic lore, the most majestic is the Talisman of Kynvelin. It speaks of him also as the Indignant, the lofty leader of wrath, pamperer of the birds of prey—words that remind us of the gigantic picture of the Eleventh Messenger as he proceeds to conquest given in section 33. The poem is too long to be inserted here, but I refer the curious to it, without at all venturing to solve the problem by what mysterious power the knowledge which it undoubtedly puts forth was revealed to its writer. It is a puzzle, like some of the passages in Esdras and Swedenborg.

SECTION LI.

Another Vision of Angels who succeed the Twelfth Messenger.

1. In this section we have an allusion, which in its present form has proved unintelligible to all the commentators. I shall explain it by a most ancient fable. Bacchus, while he was yet a boy, was engaged by the dragon-footed Titans in a variety of sports, with which that period of life is so vehemently allured; and among the rest he was particularly captivated with beholding his image in a mirror, during his admiration of which he was miserably torn in pieces by the Titans, who, not content with this cruelty, first boiled his members in water, and afterwards roasted them by the fire. Jupiter hurled his thunder at the Titans, but committed his members to Apollo, the brother of Bacchus, that they might be properly re-united and interred. And this being performed, Bacchus (whose heart during his laceration was snatched away by Pallas Minerva and preserved), by a new regeneration, again emerged, and being restored to his pristine life and purity, he afterwards was readmitted into heaven. But in the meantime, from the exhalations formed from the ashes of the burning bodies of the Titans, mankind were produced. Bacchus is a heavenly spirit, which in its youthful brightness, tempted by an evil thought, falls in love with self and lapses from Paradise; he is torn in pieces by the Tempter, who is dragon-footed (the Dragon of this Apocalypse). God expels the dragons, and destroys

them, and commits to the care of Apollo (the Messiah) his brother's limbs, while the Spirit of God preserves the noblest part, which is the animating centre. The Messiah carefully tends the limbs, and under the joint operation of him and of the Holy Spirit, Bacchus re-ascends to paradise: the formation of the human body is finely shewn to arise out of the fumes and filth of evil. The tearing in pieces symbolizes the separation from God of this fallen spirit. In the Mysteries, this latter incident was symbolized, as Clemens informs us, by a fleece of wool: and hence Isidorus derives the Latin word *lana*, wool, from *laniando*, as *vellus* from *vellendo*. And the Greek word in the text, *ληνος*, signifies wool and also a wine press. And the pressing of grapes is as evident a symbol of dispersion as the tearing of wool: and this circumstance was doubtless one reason why grapes were consecrated to Bacchus; for a grape previous to its pressure aptly represents that which is collected into one; and when it is pressed into juice, it no less aptly represents the diffusion of that which was before collected and entire. The meaning, therefore, of the text is this: the time is now ripe for collecting together all the scattered and fallen spirits of the Universe; the general conflagration is at hand; the hour of God's judgment is arrived.

2. In the *Mensa Aurea*, which is an alchemical work, Belinus thus speaks of himself as being a Messenger: *My father the Sun gave me power above all power, and clothed me in robes of glory, and all the world seeks after me. I am the most great. I am one and like to my Father, who is One, who gave me that power by his grace. Man seeks in vain from my servants that which may be sought*

from me. I am above the earth, and above my servants, until I humiliate them and draw from them their power and nature, and clothe them in my splendour (*which my Father gave me*) in all their works. For I am excellent, who exalt and depress all things; and none of my servants has power over me except one, because he is contrary to me, and he destroys me, but not my nature. He is Saturn, who separates all my members. Then I go to my mother (the Holy Spirit), who collects all my dismembered limbs. See Part II., 705. Note that there were Grecian festivals, sacred to Bacchus, which were called *Lenæa*, from ληνοϋς, a wine press, and they were instituted to commemorate the scene mentioned in the text. It is said, says Diodorus Siculus, lib. iii, p. 197, that Dionusus went with an army over the face of the whole earth, and taught mankind as he passed along the method of planting the vine, *and how to press out the juice and receive it in proper vessels*—that is, how to extract wisdom from knowledge, and diffuse it through wise and holy ministers of his religion. See Part I., 322; Part II., pp. 40, 603.

3. In the fifth month, which, as the Syrians, the Tsabæans call Ab, they press *new wine* to their gods, and give it several names: this they do the eight first days. They likewise kill or crucify a new-born infant to their gods, which they beat all to pieces: then they take the flesh, and mix it with rye meal, saffron, ears of corn, mace, and little cakes like figs: they bake this in a new oven, and give it to the people of the congregation of Sam-ma-El all the year long: no woman eats of this, nor servant, nor son of a bondwoman. *Mahumed ben Isaac, cited by Hottinger*. This is supposed to operate, like our

Paulite Eucharist, as a blood atonement for all the crimes committed by the people.

SECTION LII.

The Opening of the Fifth Seal.

1. A grand and comforting Vision is now shewn of those who have been bathed in the blood of the Lamb. This blood means Truth, which is the very life-blood of God himself. Those who say that it means the blood of the crucifixion must first prove that garments washed in *blood* are made *white*. Then follows a passage the last verse of which in particular the poet Burns declared that he could never read without shedding tears of gratitude and reverence, so truly does it paint the tender love of the All-Father. God himself, it says, shall wipe away every tear out of their eyes.

SECTION LIII.

The Commandment to the Seven Angels.

1. We now come to the prelude of the final apocastasis in which the Angels of the Vials receive command. The reformed commentators of course refer all these vials and their consequent plagues to the destruction of the Papal power, thus making the Apocalypse repeat itself over and over again. One would have thought they would be content with the utter ruin of their mystic harlot Babylon; but they are not: they must have her ruined again and again. The vials here mentioned prefigure things that

are as yet in the distant future—things that must precede that dissolution of the material globe which we know is periodical, which geology has taught us occurs without fail in long cycles, and which is always preparatory to a newer and higher condition of life upon the earth's surface.

2. Now a mighty solemn Voice is heard; it precedes the time when the earth of man is changed: it proclaims the universal equality and the death of all. These Seven Vial-bearing Angels are alluded to in the Book of Job, xxxviii. 22, 23; and it would be difficult to find a text more conclusively proving that the Apocalypse was anterior in point of time. *Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?* Isaiah, with the Apocalypse and Job before him, wrote as follows, xxx. 30: *And the Lord shall cause his glorious Voice to be heard, and shall shew the lighting down of his arm with the indignation of his anger, and with the flame of a devouring fire, with scattering and tempest and hail-stones;* and he applies the prediction to the destruction of the Assyrian. So also Horace, *od. ii., lib. i.:*

Jam satis terris nivis atque diræ

Grandinis misit Pater.

And Virgil, *Æn. iv. 120:*

His ego nigrantem commistâ *grandine* nimbum

Dum trepidant alæ, saltusque indagine cingunt

Desuper infundam et tonitru cœlum omne ciebo.

Spence, in his *Polymetis*, gives a medal of Jupiter Pluvius, in which he is represented seated on the clouds, holding up his right hand, and pouring *a stream of hail*

and rain from it upon the earth, whilst his thunderbolt is held down in the left: all these images were evidently taken from the Apocalypse.

SECTION LIV.

The Seven Angels pour out their Vials.

1. Now the first Vial is poured out. The ancient Eddaic priests have paraphrased the prediction, as follows: in language apparently known to Jesus—as all the sacred books were, (compare *Mat.* xxiv. 7, 9, 10; *Mark* xiii. 8, 12; *Luke* xxi. 9, 10, 11, 16.) and in words that prove they must have actually copied it from this Apocalypse. There shall come a day, they said, when iniquity shall abound, when brothers shall stain themselves with the blood of brothers, when sons shall be the murderers of their fathers, and fathers of their sons, when incest and adultery shall be common, and when no man shall spare his friend. Immediately shall succeed a desolating winter; the snow shall fall from the four corners of the world, the winds shall blow with fury, the whole earth shall be hard bound with ice. Three such winters shall pass away without being softened by one summer. Then shall succeed astonishing prodigies, then shall the monsters break their chains and escape: the great serpent shall roll himself in the ocean and with his motions the earth shall be overflowed. The earth shall be shaken; the trees shall be torn up by the roots; the rocks shall be dashed against each other. The wolf Fenrir, broke loose from his chains shall open his enormous mouth which reaches from heaven to earth; the

fire shall flash from his eyes and nostrils; he shall devour the sun, and the Great Serpent who follows him shall vomit forth upon the waters and into the air great torrents of venom. In this confusion the stars shall fly from their places, the heavens shall cleave asunder; the fire consumes everything and the flame reaches to the Heavens * * * A new earth springs forth from the bosom of the waters, adorned with green meadows; the fields there bring forth without culture; calamities are there unknown; a palace is there raised, more shining than the sun, all covered with gold. Here the just shall dwell and enjoy delights for evermore. Then the Powerful, the Valiant, He who governs all things, comes forth from his lofty abodes to render divine justice. He pronounces decrees. He establishes the sacred destinies which shall endure for ever!

Then the renowned son
Of Hlodyn cometh,
He of Odin first born,
Midgard's protecting ward
Bravely fights and slays
The serpent-monster:
Then shall all mankind
The earth abandon.
Dimmed is now the sun,
In ocean earth sinks,
From the skies are cast
The sparkling stars;
The fire reek rageth
Around Time's nurse,
And flickering flames
With heaven itself play.—*Edda*.

2. To this sublime description in the Apocalypse must likewise be referred the universal ancient mythos of the destruction of all things by fire. The great vicissitudes and dissolutions of the kosmos sprang from fire and water; and Plato begins with that by Fire, which he thus expresses. That fable which is so common amongst you touching Phaëthon the Son of the Sun, and his burning the kosmos with fire, &c., hath the figure of a fable, but the truth is this; there shall be a great paralaxe (or change) of things in Heaven and Earth, and in a short time a great dissolution of all things upon the earth by reason of much fire. Serranus on this place says; It is the common opinion of the Platonists, that the kosmos shall be destroyed by fire, which they signify by the word *αναπυρωσις* or *purification by fire*. When the time shall come, says Seneca, wherein the world being to be renewed, must extinguish itself, all things shall fall by their own power, and *the stars shall rush upon the stars*, and all matter burning in one fire, whatever now shines in the world shall then burn.

3. In conformity with this is the Brahmin creed. Ruddery, says Lord, shall then summon up all the powers of destruction; the moon shall look red; the sun shall shed his light like flaming brimstone; the lightning shall flash with terror; the sky shall change into all colours, but especially fiery redness shall overspread the face of heaven; the four elements of which the world at first was constituted, shall be at opposition and variance, till by this agency she be turned to her first chaos. Then shall Ruddery carry up the souls of all people to heaven with him to rest in God's bosom; but the bodies shall perish; so that they believe not the resurrection of

the body; for (say they) heaven being a place that is pure, it cannot be capable of such gross substances. *Banian Religion*, 91. See Part I, 163.

4. When the Time of all these things, is full, says Plato, and the Change is needful, and every Kind upon the earth is *exhausted*, each Soul having given out all its generations, and having shed upon the earth as many seeds as were appointed unto it; then doth the Pilot of the Universe, abandoning the rudder of the helm, return to His own Seat of Circumspection, and the Kosmos is turned back by Fate, and its own innate concupiscence. At that time also the gods who act as Topical Colleagues to the Supreme Daimon, being aware of that which is happening, dismiss from their care the several parts of the World. The World itself being turned away and falling into collision, and following inversely the course of Beginning and End, and having a great concussion within itself, makes another destruction of all living things. But in due process of Time, it is freed from tumult and confusion and concussion, and obtaineth a calm, and then being set in order returneth into its pristine course. *Nimrod*, i. 238, citing *Polit.* p. 37. Bipont.

5. Aristocles quoted by Eusebius, says that the whole world is consumed by fire after certain fated and defined intervals; and Numenius in a passage cited by the same author writes; Those who teach the dogma, that all things are to be resolved into fire, in what they call the *Ecpyrosis*, do not properly apply the term *destruction* to the catastrophe which is doomed to happen to the world at certain great intervals of time. Censorinus connects the catastrophe with the period of the *annus magnus* or Great Year, a cycle composed of the revolutions of the sun,

moon, and planets; and which terminates when these bodies return together to the same sign whence they were supposed, at some remote epoch to have set out. Julius Firmicus estimates the length of this period at 300,000 years; after which, he says, the *Apocastasis*, or *Renovation* of things was supposed to happen. Orpheus is said to have assigned it a somewhat shorter duration; but Cassander lengthened it to 360,000 years. All writers, however, connected the catastrophe with the revolution of the *annus magnus*, or great cycle. After the world has been cleared of its inhabitants, says Seneca, the ocean shall be driven back to its own retreats, the ancient order of things shall be recalled, every tribe of animals shall be generated anew, and the earth shall behold men devoid of guilt, and born under better auspices. But the innocence of this race shall only continue while they are new from the hands of Nature. Vice and folly will soon creep in; for virtue is with difficulty attained, and requires a guide and a controlling hand; but vices are learned without the aid of instruction. So far the Greeks. It may be asked whence was all this knowledge derived, if not from the Apocalypse.

6. After this the Sixth Angel pours out his Vials upon an ocean. In the common version this is rendered Euphrates; but in the most ancient known Greek manuscripts the word is ΕΦΡ, as in the text, and this I have already explained. See *ante*, page 686. Every great River was supposed at one time to be a part of Ephr. Pausanias, (*lib.* 2, c. 5, s. 2) says that the Nile actually was the Euphrates, which after discharging itself into a lake or inland sea, reappeared under that name in Upper Ethiopia. The Nile, the *dark blue* river of hell and Eridanus are the

same. But the Ganges bore the same name as the Eridanus of Italy (Ganges qui et *Padus* [or *Buddas*] dicitur) and as the Nile was fabled to be the Euphrates re nascent in Ethiopia, so again it was said that the Euphrates and Tigris did not really rise from their apparent source in Armenia, but were the Ganges Eridanus prolonged. Jerom, alluding to the mighty Waters of which this vast Ocean consisted, says, oddly enough, that Ephr means Mary, as we should say that it sometimes symbolized the Holy Spirit. This allusion would perhaps explain that dark oracle, which has puzzled so many Paulite commentators. *Out of thee, Ephrata* (Ephr-Tau), *shall come forth He that is to be Ruler in Israel.* Mic. v. 2. The word Bethlehem, which might mean House of the Lama, is usually added here.

7. This mighty ocean having been swallowed up, three false and blasphemous pontiffs, who shall deceive, in those far off ages, and mislead multitudes by their blasphemies, are seen. These pontiffs symbolize the resurrection of dead religions. But these deluded hordes shall be collected together in Armagedon. This is an anagram, and means *Rame-Dagon*, the Sun and Sun-Fish: the first signifying God, the second the Holy Spirit united with God, the name of the place where those who are gathered shall be judged. The common interpretation of this, Valley of Megiddo, is inadmissible: there is no such vale known; and if there were, it would not hold all the people of the earth in the body, nor could they be brought there except by a miracle. In fact it is not an earthly locality at all that is mentioned, but a place in which departed spirits are collected preparatory to the Judgment.

SECTION LV.

The opening of the Sixth Seal.

1. And now the Sixth Seal is opened, when a series of Visions passes, all of which was imaged in the Mysteries; wherefore, when certain priests who had been Initiated, professed to cure by magic, Democritus, in his treatise *de Morbo Sacro*, p. 96, thus censures them: For if they profess themselves able to draw down the moon, to obscure the sun, to produce stormy and pleasant weather, as likewise showers of rain and heats, and to render the sea and the earth barren, and to accomplish every thing else of this kind, whether they derive their knowledge from the Mysteries, etc.—conclusively showing that such representations were there exhibited in highly coloured and illuminated images; and furnishing additional evidence that the Mysteries were but panoramic representations of the Apocalypse. Part I., 73.

2. Plutarch makes the Stoic Cleanthes declare that the moon, the stars, and the sun shall perish, and that the celestial æther shall convert all things into its own nature, or assimilate them to itself. This is in accordance with all that we know of the various theologies which were founded on the first Faith. The ancients universally assure us that the Stoic philosophy established the existence of an Eternal Divinity, diffused through and pervading all nature; and being, as it were, the soul and first mover of matter. From this Divinity proceeded, as emanations from His essence, together with the Universe, certain Intelligences, ordained to govern under His direc-

tions, and who were to undergo the same revolutions as the Universe itself, until the day appointed for the General Renovation. The fires concealed in the veins of the earth never cease to dry up the moisture contained therein, and will in the end, say they, set it all in flames. This general destruction was to be preceded by an inundation; and in this respect Zeno and the Stoics follow the Apocalypse. This tremendous scene is followed by a new creation. All this is in entire accordance with the theology of the Orient, which in almost every one of its leading attributes is founded on this Apocalypse. See *ante*, 34. At the end, says Theopompus, as he is quoted by Plutarch (*De Isid. et Osir.*, p. 370), *Hades shall be utterly abolished*; and then mortals shall be perfectly happy, their bodies neither needing food, nor casting any shadow (that is, being spiritualized), that God, who contrived the whole scene of things, resting only for the present a brief season. Can any one doubt that this was suggested by the Apocalypse? But Theopompus lived B.C. 354, according to vulgar chronology; according to more correct chronology, 470. How then came this doctrine into the text? Did the fabulous Ioan transcribe it from Theopompus?

SECTION LVI.

The Vision of the Martyrs for Truth.

1. Now follows a Vision of Thrones. This glorious coronation of the Blessed was imitated in the Mysteries. The fourth part of initiation, says Theo, of Smyrna, is the binding of the head and fixing of the *crowns*, so that

the Initiated may by this means be enabled to communicate to others the sacred rites in which he had been instructed—whether after this he became a torch-bearer (a palm-bearer), or an interpreter of the mysteries, or sustains some other part of the sacerdotal office. It was typified in the fable that in the Ides of August Diana abstained from hunting, and then *crowned her dogs* which had hunted well. For this reason many of the ancients forbore hunting on that day in honour of Diana, crowned their good hunting dogs, and carried about lighted torches, the mark of a great festival. Beger cites several passages that prove this, and Montfaucon publishes the copy of a gem, in which Diana, or the Holy Virgin of Heaven is represented seated under a palm tree; she holds in her right hand a kind of fillet, or ribbon, which falls down on the head of a dog that is by her. Book III. pl. 44, xiii. Another reference to this section also and to the destruction of the Dragon, may be found in Greece. At the feasts of the Pan-Athenæa (God and the Holy Spirit) in Greece, a splendid Vest was carried about, on which was embroidered the figure of the Red Dragon, under the name of the Giant Enceladus, who was slain by Athene, when these sons of sin made war upon the Celestials. This Vest was called the Peplus; and great solemnity was attached to this religious festival. The Prophet now sees the souls, not the bodies of the glorified; disagreeing here with the gross Paulite notion of *bodies* in heaven. “Cut with an axe” must not be taken literally; all who pass through tribulation, or want, or trouble, in the pursuit of Truth, or in the witnessing of God, are in fact cut with an axe. The word used is symbolic of any kind of martyrdom, whether of death, or

the loss of worldly advancement, which is probably a more difficult ordeal than even the scaffold itself. The words, "This is the first ascension" clearly demonstrate the fallacy of those who alledge that it relates to an earthly Millenium. The whole passage is deeply mystical, and must on no account be taken literally; but it must not be explained here. When they have ended their first life, says Plato (*Phædrus*) they are brought to trial; and being sentenced, some go to places of punishment beneath the earth, and there suffer for their sins; but others being borne upward by their sentence *to some region in heaven*. The allusions in this place all tend to shew what I think I have made manifest in the Second Part of these teachings, that this Apocalypse was part of the Ancient Mysteries. Proclus commenting on *Plato's Politics*, says; In the Phædo, he venerates with a becoming silence, the assertion delivered in the *Arcane Discourses*, that men are placed in body as in a certain prison, secured by a guard, and testifies according to the *Mystic Ceremonies*, the different allotments of pure and impure souls in Hades; all which are full of a symbolical theory, and of the poetical descriptions concerning the ascent and descent of souls, of dionysiacal signs, the punishments of the Titans, and of the three ways and the wanderings in the invisible world. A glimpse of this part of the Apocalypse may perhaps be found in the old Gothic mythology. See Part I., 156. I should remark that Magog alluded to in this section refers to the primeval metropolis of Assyria, called Ma-Og, whose origin is lost in the deepest night of antiquity; it was the great centre of Dove worship: and as Mariolatry is a modern form of this superstition, the armies alluded to in the text repre-

sent the Petro-Paulite superstition, which in those later ages, as always, will array itself against the True Creed of God. Upon Gog and Magog the Paulites have indulged in speculations of the wildest frenzy. We have only to compare with such, the sublime glimpses of the future of the spirit which we find in one of the Puranas; and though it is not free from error, nevertheless the most dull, I should hope, can comprehend the grandeur of that conception which unifies with the Supreme Being, the gem-like soul and spirit made free from all impurity; thus enabling it to exclaim, in the words of the Ninth Messenger, *I and my Father are one*. See Part I., 31.

2. Ashwalayana, says the Puran, having prayed to Brahm, thus addressed Him:—O Sovereign! instruct me in the knowledge of God, that most excellent and hidden truth, which is sought for by both good and bad men; and by which sin being destroyed, the enlightened man obtains identification with the most excellent Being. Pitmaha replied:—By faith, piety, meditation, and devout abstraction is immortality obtained; by works, and by ascetic practices. Those whose minds are illumined with divine knowledge, and who have by devout abstraction become acquainted with the real nature of things, are released from liability to death, and become identified with the Immortal Essence of the Supreme Being. To obtain, therefore, this knowledge, let the aspirant remain seated on a properly selected spot, immovable, and in an erect posture, having the complete command of his passions, and being obedient to the instructions of his spiritual teacher, with his heart pure and free from all affections; and thus let him meditate intensely on that Inconceivable, Imperceptible, Eternal,

Happy, Placid, and Immortal Form, the Source of divine knowledge; that Form which is without beginning, or middle, or end; which enjoys eternal blessedness, and is deserving of all admiration. Whether it be considered as Shiva, the supreme, the three-eyed, the black-necked, the destroyer (or as any other of the principal deities), he who meditates upon it will acquire divine knowledge, the dispeller of the illusive darkness in which he is involved; and he will then become convinced that that form is Brahma and Shiva and Indra, Unchangeable and of itself Supreme; that it is Vishnu, and the vital breath, and time, and fire, and the moon; that it is all which was or is or will be until all eternity. He who knows this truth becomes liberated from mortality, and there is no other way. *All that exists is Spirit*, and not until the Soul perceives that there is nothing but *Spirit* will it obtain identification with the Supreme Being. Having, however, made the soul the under piece of wood, and the mystic word OM the upper, by the exercise of their friction* will scepticism be destroyed and replaced by true knowledge. Then will it be known that He causes by his delusion all things to assume a material appearance; and that in this life, as in a dream, man finds delight in eating, drinking, and other enjoyments; but as soon as he awakes they yield no longer pleasure, for the joys and pleasures of this life are as unreal as dreams; and as these occur not in the time of profound repose, so do they disappear to him who by devout abstraction has been enabled to awake from the sleep of illusion. Thus, in the three states of dreaming, profound abstraction, and awakening to the

* This alludes to the friction of two pieces of a particular wood, by which fire for sacred purposes is produced.

full consciousness of its own nature, does the soul sport, until it attain identification with that Blessed, Intelligent, Indivisible, and Universal Essence from which proceeded the vital breath, the mind, the senses, the ether, air, fire, water, and the earth, and all that it contains. When, therefore, awakening from the deceptive dreams of illusion, thou art enlightened by divine knowledge, then wilt thou learn that the Supreme and Eternal Spirit is the sole and universal Shrine [or Tabernacle], and that thou thyself art that Spirit; and thus being convinced, thou wilt be released from the bonds of illusion. Then wilt thou know that I alone am the object of enjoyment, the enjoyer, and the joy; always happy, the primeval Source of Existence; that by me all things were created, are preserved, and shall finally be destroyed; *and that no other God than I exists*: for I am less than the least, and greater than the greatest; Universal and Wonderful; I am the Ancient of Days, the primeval Male, the Supreme Lord, possessed of a refulgent and felicitous form. Without hands or feet, my power is beyond conception; without eyes I see, and without ears I hear. I know the nature of all forms, but nothing exists that knows my real essence, for I am Incomprehensible. I am the Vedas and the divine knowledge which they contain. Virtue and vice affect not me, nor am I subject to life and death, nor for me exist the earth, water, fire, air, and ether. By thus learning the nature of that Spirit which is Supreme, Mysterious, Wonderful, Undivided, A dualistic, Omnipotent, without entity or nonentity, absorbed in bliss, immaculate and omnipotent, divine knowledge, which destroys the sea of illusion, will be acquired, and the advantage which will result from its acquisition will be final beatitude.

SECTION LVII.

The Opening of the Seventh Seal, and the End of the Kalpa.

1. The seventh seal is now broken, and the astonishing spectacles which had been shewn to the Messenger are followed by a solemn silence. In commemoration of this hallowed rest after the seventh seal, the seventh day was set apart as holy by the primeval men. It is a mistake to suppose, with the vulgar, that the Sabbath was first instituted by Amosis. Days of Rest were a marked characteristic of the religions of all the primeval people. As Sabbath days, they were called *Immoveable Feasts*, because they always returned after the same intervals. In addition to these, there were *Moveable Feasts and Holidays*, in which religious exercises formed the chief occupation. This silence appropriately precedes the hallowed appearance of the Supreme for the first time in this majestic Vision. It is in accordance with all the primeval notions. To that God, says one, who is above all things, neither external speech ought to be addressed, nor yet that which is inward when it is defiled by the passion of the soul; but *we should venerate Him in pure silence*, and with the most sacred and hallowed conceptions of His nature. A true Christian, says Origen, prays in every place, closing the eyes of his senses, but opening those of his mind—an observation which, if transposed thus—a Petro-Paulite is one who opens the eyes of his senses, and closes those of his mind—would rightly represent “the faithful” of Europe and her imitators in America and Australia.

2. The silence here alluded to is the Bhoodistic *Nirwana*, or ecstatic blissfulness, which the Children of Heaven derive from a contemplation of the transcendent loveliness of God: wherein all the powers of the spirit are so wrapt in divine beauty that it can only be likened to a Paradise-dream. Major Seeley, a blunt unimaginative, but honest Englishman thus describes an ecstatic Hindu who was under this influence. One of them, he says, an ascetic of high renown had a singularly mild and serene countenance: he was sitting before a flame of fire day and night with a cloth over his mouth, to prevent his inhaling pollution, or destroying any living substance: he was regularly fed with parched grain, and the water for drinking was strained through a cloth. *I addressed him with reverence; he turned up his fine placid countenance and looked at me with eyes that spoke of heaven.* I almost wished at the moment to be a Brahman. This man appeared the image of self-denial; absorbed in contemplating the wonders of God. Doubtless his ideas and actions were purity itself; such was his character; for he had resisted the most tempting offers to reside at the court of the Peishwah, and nothing could withdraw him from the *arched* temple and *circular* altar of Karli. He was too lost in mental abstraction to heed me; he never speaks, but he was evidently in prayer, as I could see by the workings of the muscles of his face. *Wonders of Elora*, p. 73. See *ante*, 582.

3. The Hindu Scriptures deny the prescience of God respecting the actions of free agents, yet the Brahmans maintain that his knowledge *extends to the thoughts of every created being*, and that the moment a thought is

conceived by the soul or spirit, it is sympathetically conveyed to God. It is upon this principle, says Holwell (*Historical Events*, ii, 73), that the adorations, prayers, petitions, and thanksgivings, which the Gentoos prefer to the Deity himself are *offered in solemn silence*: but it is not so with regard to invocations and worship paid to the subordinate celestial beings: for these are addressed in loud prayer, joined to the clang of various musical instruments, which may occultly signify the space of time between the cycles of destruction and renovation. See Part I., 144. This silence is alluded to in 2 Esdras, vii. 30: *And the world shall be turned into the old silence seven days, like as in the former judgments: so that no man shall remain. And after seven days, the world that yet awaketh not, shall be raised up, and that shall die that is corrupt. And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them. And the most High shall appear upon the seat of judgment, and misery shall pass away, and the long-suffering shall have an end. But judgment only shall remain, truth shall stand, and faith shall wax strong. And the work shall follow, and the reward shall be showed, and the good deeds shall be of force, and wicked deeds shall bear no rule.* The reader is referred to Part I., 151, where he will see that these three sections (55, 56, 57) are the basis of much of the Burmese theology; and of the Eddaic and Indian, pp. 157, 163, 188, &c. Calvin says *Silentium sæpe pro morte in Scripturis capitur, at dicuntur in silentium redacti, qui sepulti sunt*: which is:—Silence often stands for Death in Holy Writ; and they who are in the grave are said to be brought into silence.

4. After these things, all becomes void; the Kalpa has come to an end. Whether it is again to be renewed in a *material* form, as the universe now exists, is not declared—that remains inscrutably hidden in the breast of God. Arguing from the analogy of what has already occurred, there will doubtless be a *renewal*, according to the ancient belief (see Part I., 157), and according to the words of God himself: *I am He who lives and dies, yet am I Life unto the ages of ages.* Apocalypse, section 2.

5. The beginning of a new cycle of the world is thus described by Virgil in a poem borrowed from the inmost crypt of pagan cosmogony: *There shall be another Ark, bearing the elect heroes, and steered by another pilot: there shall also be other wars, and the great Achilles shall be again sent to Troy;* that is, the Holy Spirit shall again beam forth, bearing in her bosom the incarnations of Heaven, guided by the pilot God: there shall be Cabiric or Holy Wars, and the Minister of Justice shall again appear before the strongholds of vice. Note that the desolation here predicted is noted by the Jewish priest Zechariah. *I will utterly consume all from off the earth, saith the Lord. I will consume man and beast: I will consume the fowls of heaven and the fishes of the sea.*

SECTION LVIII.

The Majesty of the Lord God is seen.

1. And now appears a spectacle truly glorious. See Part II., p. 300. This was the very Throne of God, now for the first time seen by the Prophet. That this majestic apparition was part of the Mysteries, is proved by Plato's

manifest allusion to it in the Phœdrus. But it was then, he says, lawful to survey *The Most Splendid Beauty*, when we obtained, together with that blessed choir, this happy vision and contemplation. And we indeed enjoyed this blessed spectacle together with the Divine: but others in conjunction with some other divinity, at the same time being Initiated in those Mysteries, which it is lawful to call the most blessed of all Mysteries. And those divine feasts were celebrated by us while we possessed the proper pureness of our nature, and were freed from the molestations of evil which awaited us in a succeeding period of time. Likewise, in consequence of this divine Initiation, we became spectators of entire, simple, immoveable, and *blessed visions, resident in a pure fiery light*: and were ourselves pure and immaculate, and liberated from this surrounding restraint, which we denominate body, and to which we are now bound like an oyster to its shell. From all which, adds Taylor, from whose translation I cite this, it may be inferred that the most sublime part of the contemplation consisted in beholding the gods themselves invested with a resplendent light: and that this was symbolical of those transporting visions which the virtuous soul will constantly enjoy in a future state, and of which it is able to gain some ravishing glimpses even while connected with the cumbrous vestment of body. See Part II., page 599.

2. This Throne is surrounded by Seraphim, שרפים, *Winged Serpents of burning flame*, than which no phrase can more appropriately represent the bright, magnificent, revolving, and splendid glory of those divine beings who hovered like a garland of light above it. The word Seraph, says Faber, signifies *a flying serpent*, which is an

animal of great beauty, shining like burnished gold, and exhibiting the semblance of fire as the rays of the sun strike upon it, while it rapidly wings its way through the liquid air. The Tartar Mah-Alla, or Great God, is represented girdled by a Serpent, which in this emblem means either Eternity or the Holy Spirit. See Part II., 353. A Serpent wound around a hollow Pillar, whose yoni-shaped mouth breathes fire, is an emblem of the Bi-Une, which appears in one of D'Hancarville's medals, engraved Pl. xxii, No. 6. The identity of this word with the word "Serpent" was one of the reasons which undoubtedly led to the Ophite or dragon-worship, which was at one time almost universal. Strabo (*Geog.*, lib. xvi.) tells us that there were in his day African serpents which had a purple splendour of skin, φοινικιοι την χροαν, which made them the object of divine adoration. No peculiar species of serpent was selected universally as the type, but every nation worshipped the most beautiful form of serpent which they themselves knew and were accustomed to see. See Part I., pp. 166, 167.

3. In the Purana prophecies concerning the expected Messiah, it is said that he was the Son, or rather the Incarnation of the Great Serpent; his mother conceived at the age of one year and a half, the Great Serpent gliding over her while she was asleep in the cradle; and she is represented accordingly as saying to the Child once as she brought him to a place full of serpents: Go and play with them—*they are your relations*. Most of the sacred births of the ancients were fabled to be from the embrace of their mothers by Serpents—Alexander the Great, Augustus Cæsar, &c., &c., though the primitive oriental one was the most beautiful of all, namely, that the

Mother of the Messenger conceived by being enveloped in a Rainbow—thus making the Holy Spirit, in place of God, the medium of his generation from a mortal: as if the Holy Spirit, having brought up the Messenger in her own bosom, emanated or breathed him into the bosom of his earthly mother. See Part II., p. 418. And it is related of the mother of the Twelfth Messenger that the Morning Star shone upon her with a supernatural and resplendent brilliancy soon after her nuptials.

4. Of this high order of Celestials are the Daimons and Heroes from whose ranks step forth the Messengers to man. See Part II., pp. 173, 175. They are therefore sometimes imaged as being half-seraph or semi-serpent in their form, like Fohi and others of the Divine Teachers. They are mentioned also in that most ancient Indian book the Geeta, which could have had them only from the Apocalypse. See Part I., 167. Hence ancient Kings, who knew of the Naros and the Incarnation, would fain persuade themselves or their flatterers that they were in some way allied to the Serpent. This explains a good deal that is mystic in ancient legend as well as history. Ægeus, of Athens, according to Androtion, was of the serpent breed;* and the first king of the country is said to have been Δρακων, a Dragon.† Others make Cecrops the first who reigned. He is said to have been διφυης, of a twofold nature;‡ συμφυες εχων σωμα ανδρος και δρακοντος, being formed with the body of a man blended with that of a serpent. Diodorus says that this was a circumstance deemed by the Athenians inexplicable, yet

* Lycophron Scholia, v. 96, απο των οδοντων του δρακοντος.

† Muersius de reg. Athen, l. i., c. 6.

‡ Apollodorus l. iii., p. 191.

he laboured to explain it by representing Cecrops as half a man and half a brute,* because he had been of two different communities. Eustathius likewise tries to solve it upon nearly the same principles, and with the like success. Some had mentioned of Cecrops that he underwent a metamorphosis, *απο οφεως εις ανθρωπον ελθειν*, that he was changed from a serpent to a man. Cecrops, like Cadmus, was sometimes used as a representative name for the Messenger: like all these many-faced symbols, Cecrops two-headed meant AO, or God and the Holy Spirit [see Part II., page 92]: and again, when helmetted, the Cabir and the same Essence. The same idea was conveyed by Cecrops and a Serpent, which latter type was an emblem, as I have said, of the Seraph in his celestial state, and also of his kinship with the Holy Spirit; for, the Serpent being a type of virginity as well as eternity, always signified that Divine Essence. The serpent was always esteemed by the ancients a most salutary emblem: and they made use of it to signify superior skill and knowledge. A beautiful female countenance, surrounded with an assemblage of serpents, was made to denote Divine Wisdom, which they styled Meed and Meet, the *Μητις* of the Greeks. Under this characteristic they represented a heavenly personage, and joined her with Eros, or Divine Love: and by these two they supposed that the present mundane system was produced. Orpheus speaks of this Deity in the masculine gender:

* Diodorus, l. i., p. 25. Cecrops is not by name mentioned in this passage according to the present copies: yet what is said certainly relates to him, as appears by the context, and it is so understood by the learned Marsham. See Chron. Canon, p. 108.

Και Μετις, πρωτος γενετωρ, και Ερωσ πολυτερπησ.
 And Metis, the First Generator, and all-delighting Eros.

5. The words “I have seen the mystery of the Lord Zabaoth” merit attention. It will be remembered that in the beginning the Prophet only saw the Throne of the Spirit of God; but now he finds himself expressly designated, as if by the very presence of the Supreme, to be the first divine prophetic Messenger of Truth. The sublime description of the Eternal in this place probably gave occasion to a very acute writer to remark, From whence could arise the solitary and strange conceit that the Almighty, who had *millions of worlds equally dependent on his protection*, should quit the care of all the rest, and come to die in our world because they say one man and one woman had eaten an apple? Of the starry universe, the number of worlds within range of good telescopes is computed at 100 millions; but to examine every part of the celestial hemisphere with due observance, supposing 100 favourable hours each year, would require 800 years.

SECTION LIX.

The Day of the Great Judgment.

1. The opening of the Books here alluded to, was the origin of a very ancient legend. The Hebrews speak of the eastern gate of one of the Palaces which they suppose to be in Heaven, and which they say is shut all the six days and on the sabbath day is opened; and the governor of this palace has two ministers, one on his right hand and one on his left, and two seals in their hands, the seal of

life and the seal of death; and all the books of the world before them, and some are sealed to life and some to death. They speak also of an angel who presides over the eastern part of the heavens, who receives the prayers of the Israelites, and whose name they call *Gazardia*, and this same angel is said to offer up the prayers of the saints. It is manifest that these traditions have been founded on the text. In Pegu, the capital of the Birman empire, in the noble temple of Shoo-ma-Doo, or the Golden Supreme, this very scene is represented. Thasiamee, or God, the Recorder of mortal merits or misdeeds, is represented with a book before him and a pen in his hands; opposite is a female figure, Mahu-som-dara (or the Holy Spirit) the Protectress of the Universe so long as the Universe is destined to last: she is represented kneeling, as if she supplicated for forgiveness for erring man. Nothing can exceed the beauty, benignity, and divinely pure expression of her features, while she thus mediates with God. See Part II., p. 82. This scene is not, of course, to be taken literally, any more than the other grand symbols of the Apocalypse: and I am sorry to see a learned and candid thinker like Inman, suppose that it is to be so regarded. *Ancient Faiths* i. 256.

2. And now these awful Books are brought forth; the Books of Life are the Twelve Sacred Books of Heaven, which contain all the precepts that, when followed, will ensure everlasting life with God; the Books of Death are used in a double sense, 1. the false Scriptures, by which all religious sects at present are governed, and 2. those dreadful volumes which contain the record of all that mortal men have done on earth, whether it be good or whether it be evil; these therefore are appropriately

called Books of Death, or Books of the Dead; for all falsehood is death and corruption, and all living men are in reality dead—there being no true life but in truth and in the life in heaven. By a comparison, therefore, of what is contained in these Books all mortals shall be judged, and not by *faith*; for if faith alone were enough, why produce and consult the Books? Of what vast and terrible importance is it therefore that those who have hitherto shaped their belief by the false, corrupted, and contradictory Scriptures, should turn away from them now, even at the eleventh hour, and seek their God only in those that are like this, divinely true, inspired and holy. The extent of these corruptions may be surmised from this fact that in the Hebrew manuscripts of the Old Testament alone, there are no less than 800,000 various readings. *Stuart on the Old Testament*, page 192.

3. And here appropriately is introduced again a remarkable repetition of the law of God, that it is by *a man's own works* he shall be judged in the final day; let no man, therefore, rely upon anything else, for if he should, he must assuredly perish in the Lake of Fire. The Hebrew writers, in this respect, have shewn more wisdom and knowledge of the Laws of God than the Paulites, the mediators, and the atonement doctors. Rabbi Jonathan taught that if a man performs one righteous action in this life, *it goes before him* into the world to come; but if a man commit one crime, *it cleaves to him*, and drags him to the Day of Judgment. Again; if any man, he says, observe a precept, that work ascends to God, and says *such a one performed me*; but if a man transgresses the Law, that sin ascends to the holy, blessed God, and says, I came from such a one, *who*

has performed me. The following elegant parable occurs in one of their books. A certain man had three friends, *two* of whom he loved, but the *third* he did not highly esteem. On a time the king commanded him to be called before him, and, being alarmed, he sought to find an advocate. He went to that *friend* whom he loved most, but he utterly refused to go with him. The *second* offered to go with him as far as the door of the king's palace, but refused to speak a word in his behalf. The *third*, whom he loved least, not only went with him, but pleaded his cause so well before the king, that he was cleared from all blame. In like manner every man has three friends when he is cited by death to appear before God. The first friend, whom he loved most, viz., his body, or his money, cannot accompany him at all. His second, viz., his relations and neighbours, accompanied him only to the grave, and then returned, but could not deliver him from the Judge. The third friend, whom he held in but little esteem, viz., the law and his good works, *went with him* to the King, and delivered him from judgment. Yet, notwithstanding all this, so wedded is Dr. Clarke to the principles and articles in which he had been brought up, and so strongly had mischievous error corrupted his mind, that in the "Principles" which he appended to his learned edition of the Bible, he says he thinks it unequivocally revealed there, that no human being since the fall either has or can have merit or worthiness of or by himself, and therefore has nothing to claim from God, but in the way of his mercy through Christ; therefore pardon and every other blessing promised in the gospel, have been purchased by his sacrificial death, and are given to men, *not on account of anything they*

have done or suffered, or can do or suffer, but for his sake or through his merit alone; and that these blessings are received by *faith*, not because of *works* nor of sufferings;—than which a doctrine more utterly subversive of all incentives to be good or pious, was ever invented even in hell.

4. The reader has noticed in this section the words “second death.” Upon this he should be taught that there are two deaths; the first is when the spirit leaves the Paradise of God, and lapses into lower spheres. Thus, every spirit who is not with God, and actually before him in his Paradise of light, is said to be dead. This is the first death. The second is when the spirit, having passed through every conceivable phase of existence, has grown more or more impure, until it is utterly unworthy to re-ascend; it then sinks into the fearful darkness of the Abyss. A glimmer of this truth exists in Greenland. Departed Spirits, says Krantz, do not make a joyful and immediate entrance into these Elysian Fields, but must first slide for the space of five days, or, according to others, for a still longer period, down a rough rock, which the Greenlanders, by a strange contradiction, represent to be quite bloody. Whether this invention has its foundation in any notion of the purging of souls, or is only according to the adage, *per aspera ad astra* cannot be determined. They always lament the fate of those poor souls who have to undertake their journey in cold stormy weather, during which they may easily perish. This is called *the second death*, from which there is no recovery. Krantz, *Greenland*, i. 186. Does not this last phrase indicate a traditionary knowledge of the Apocalyptic doctrine contained in this section?

5. The Sacred Book of the Sixth Messenger also contains a passage suggested by this. Thus speaks Horus, the Son of Isis, the offspring of the Benefactor Osiris. Grant thou an abode of rest, O Lord, most holy, O King, most heavenly and exalted; and open thou thy Gates of Splendour unto the spirit of thy righteous servant, that he may come to Thee, the Lord and Judge of the Universe, the Holy One of the worlds, the Monarch of the lives of men. Then doth the dead say: I look on Thee, O King, who didst create me, and on thy might; and I contemplate thee in thy majesty of fire. Praise be unto Thee, O thou most holy; praise to Thee, the Heavenly Ruler, the Opener of the Gates of Glory unto the spirit of thy servant. Then doth the Splendid among the shining ones say; even He who preacheth justice in the assembly of the pure, who hath revealed the Book of Holy Writ, the Prince of men, by whom the heavens were laid open to those who are of elevated soul: His spirit shineth like a star; it shines resplendent in the balance. *Judge thou him unto the second life.* Then doth Horus, the Son of Isis, the powerful offspring of Blessed Osiris, lead the Dead unto the royal throne—the high uplifted in the spheres. Grant thou, O Lord of Heaven—grant thou, O great, exalted One, that these the doors of the shining house of Ammon may be opened wide unto the spirit of this thy servant. As we read these august words, and remember that they formed a portion of the daily religion of the Egyptians 3,600 years ago, we may well be ashamed of our own prayer book and its wretched theology.

6. It appears too from Pindar (*Od Olymp ii.*) that the soul was thought to be doomed to make its circuit at least

thrice, before it escaped from the lower world, and became worthy to obtain entrance into the regions of blessed spirits.

But they who in true virtue strong,
 The third purgation can endure,
 And keep their minds from fearful wrong
 And guilt's contagion pure:

They, through the starry paths of Jove
 To Saturn's blissful seat remove;
 Where fragrant breezes, vernal airs
 Sweet children of the main,
 Purge the blest island from corroding cares
 And fan the bosom of each verdant plain,
 Whose fertile soil immortal fruitage bears;
 Trees from whose flaming branches flow
 Arrayed in golden bloom, refulgent beams;
 And flowers of golden hue, that blow
 On the fresh borders of the parent streams.
 These, by the blest in solemn triumph worn,
 Their unpolluted hands and clustering locks adorn.

Such is the righteous will, the high behest
 Of Rhadamanthus, Ruler of the Blest.

7. According to the Sastras there are four kinds of happiness after death. 1. That which is enjoyed in the heavens of the gods. 2. The honours and joys of deification. 3. The privilege of dwelling in the presence of the gods. 4. Absorption. From the three first the soul descends to a subsequent birth. The last is a state of everlasting reunion with the Divine. The first three *are obtained by works*—the last by wisdom.

8. The reader has not failed to notice the description of the Ancient of Days, whose hair was as pure wool. The Greeks

to signify his antiquity represented him without hair. Hence Pan so frequently appears in ancient cameos and medals, as entirely bald, to signify the Ancient of Days. In the beautiful sardonyx engraved in D'Hancarville, Plate xviii, Pan wears a tau-formed girdle, and embraces while he supports Bacchus the Messenger, who bears in his right hand a pine-crowned staff, and in his left a torch of flame, while round him is a Veil which signifies the concealment that ever wraps the Messiah of God. D'Hancarville says that this Veil symbolized Night or Neit: but this we know was the Holy Spirit, who may thus have been represented as enveloping the heaven sent Interpreter of Truth. This will accord with that which according to Herodotus, was the Egyptian name for Pan, the All—the Omnipresent. By the Egyptians, he says, Pan is esteemed the Most Ancient; even of the eight gods who are denominated the first. But these eight consisted of Pan, and the Seven Spirits before the Throne, who from the prominent place which they held in the Apocalypse were regarded as first in dignity, and the chief ministers of the Supreme Pan. Phurnutus on the Nature of the Gods, says, Pan is the same as the Universe, that is, He is the Infinite: and Damascius cites a phrase from Orpheus, in which He is designated Διατακτορα όλου του Κοσμου—the Regulator of the whole Kosmos. See Part I. 283.

SECTION LX.

The day of transmigrations into various life.

1. This does not seem to require any particular obser-

vation. It may have been the germ of the Druidical doctrine, which teaches that Sam-On or the Saviour, in whose honour they instituted the *Genit-Samhna* or Feast of Saints, called before him all departed Souls, and passed them to the mansions of the blessed, or sent them again into a sphere of existence for which their peculiar nature rendered them fitted. In Arabic Shâms, and in Shanscreeet Hâm-Sa, means the Sun. This tenet was derived by the Druids from their parent East; for we read in some of the Purans, that Judgment on the dead is pronounced by Yama, who summons as witnesses at his tribunal, Surya the Sun; Chandra the Moon; Pavana, Wind; Agni, Fire; Akasa, Æther; Prit'hivi, Earth; and Varuna, Water: Seven Spirits before the Throne. Homer, *Il.* 3, 276, records this mythological idea. O Zeus, ruling in Ida, most glorious, greatest! and thou Sun, who seest and hearest all things! you Rivers! and thou Earth! and ye who punish in the realms below those who violate the sanctity of oaths! I call you to witness and maintain our faithful league. Both tenets it will be seen are in unison with this section. See Part II., 254. It is another curious proof how much of Indian lore is to be found in Homer.

SECTION LXI.

The renovation into new beauty.

1. In this section, we have a Vision of that new Heaven, and new Earth, to which so many great thinkers have looked forward with enthusiasm and delight—spheres devoid of corruption, and radiant with beauty. In allu-

sion to the comparison in the text, the Greek Holy Spirit, Juno, [El-Issa-Beth, God's House], was called Γαμηλια, or the Bride. See Part II, p. 126. The reader is requested to observe the words, *Behold I make all things new*, which are curiously illustrated by a Mexican tradition, evidently founded on the Apocalypse. Torquemada citing the authority of Mendieta, says; It was likewise found that in some provinces of New Spain, as in Totonaca they expected the coming of the Son of the great God *who was the Sun*, into the world, and they said that he was to come and *renew all things*, although they did not believe or interpret this in a spiritual, but in a temporal and earthly sense. They thought for example that on his coming the grain would be of a purer and more substantial quality: that their fruit would be better flavoured and more excellent in its kind: that the lives of men would be considerably prolonged and that everything else would become better in a corresponding degree. We find the same tradition among the Greenlanders. They say, says Krantz, that after the death of the whole human race, the solid mass of the earth will be shattered into small fragments, which will be cleared by a mighty deluge: a tempest will then unite the purified particles, and give them a more beautiful form. The new world will not be a wilderness of barren rocks, but a plain clothed with everlasting verdure, and covered with a superfluity of animals. As for the men, Pirksoma (He that is above), *will breathe upon* them. *Hist. of Greenland*, i. 190. Note that *Nefoedd*, the Welsh word for Heaven, means renovation. See Part I, pp. 173, 175. Part II. p. 197.

2. The Burmah writings do not conceive one world, like those of the Paulites, but an infinite number, one constantly succeeding another; so that when one is destroyed another arises according to a general law: which was the first world and which will be the last, they do not pretend to declare; nay they even say that Godama [Adam] did not obtain this knowledge. Many of the Burmah doctors declare that the successive destructions and reproductions of the Universe resemble a Great Wheel (the Druidic Arian-rod) in which we can point out neither beginning, nor end. *As. Res.* vi. 180.

3. But by whom is this renovation made? Evidently by God and the Spirit: the Sitter on the Throne, the Bi-Une AO. These are the eternal and everlasting Makers and Renewers. This cosmogony, (or the creation and renovation of all beings by Bi-Une AO), says D'Hancarville, so entirely different from that which the Greeks assigned as the Beginning, belongs as it is easy to see, to a system of religion unlike their own, and which system for this very reason, could not be made public, nor could it find its way into their books; but the original ideas that belonged to it, have been perpetuated in monuments constructed for certain personages; and made by Artists who were in the secret. One of the most remarkable of these monuments is to be found at Roehampton; it is the property of Lord Besborough. It is a marble statue of a Bi-Une, in which however the Male predominates over the Female: the figure is recumbent, and appears as if it breathed; round it are many winged children, one of which clings to the bosom as if it sought nourishment. The head is crowned with flowers in a bandelette. It appears to convey the idea that God the Father, had

given birth to a certain Being, which in turn produced the various existences that were there seen; and that this Bi-Une was the Great Mother. No poet, no mythologist, no ancient author has given us any reason to surmise that a Bi-Une was the mother of the Loves. Venus, according to the mythologists, gave birth to but one Love; these therefore could not be Loves [but the race of Spirits] who under the form of winged children, are placed on a dolphin beside the Venus de Medici, and in front of another beautiful statue of this Goddess which belongs to Mr. Wedel. *lib. i, chap. 3, page 383.* See *ante* 26. Immediately after he adds: Berosus who wrote about the time of Alexander the Great, was born at Babylon, and saw there the paintings in the Temple of Belus: as he was a Priest we cannot doubt that he has expressed the opinion of his own order. He assures us that the figures represented in these pictures, were two-sexed: and that they imaged those Essences which existed before the Universe had received from God the harmonic form and regularity which it still preserves. This race having disappeared, a new order of beings [mortals] succeeded. Such was the cosmogony of the Chaldæans. The same system, he says, prevailed in Persia, in remotest Thulé, and among the Scandinavian Celts: it is to be found in China as well as in Greece and Rome. This Bi-Une Power, which is sometimes called a Goddess, *who held the keys of all things*, was the Breath, the Spirit which brought into existence the All that is; and was the Universal Parent of plants and beings. These ideas so entirely different from those of common mythology are expressed in a vast number of ancient monuments which remain among us: they furnish us with a reason

for all those figures of double sexed Genii which we find represented in so large a number of gems, paintings, and bas-reliefs; and of which neither Poets nor Mythologists speak a single word. So the Buddhist tract in Genesis speaks of three different creations, like this mentioned in D'Hancarville: one beginning Gen. i. verse 26, and ending Gen. ii. verse 3: the other commencing at verse 4, Gen. ii. and ending verse 20; the third is the creation of Eve or the Female.

4. In Moor's Hindu Pantheon, there is a most beautiful symbolic picture of the Bi-Une; it is there called Siva and Parvatti; it is in reality God and the Holy Spirit. The Male half is on the right; it holds in one of the four hands a beautifully ornamented trident to which a cylinder is attached. The Female half occupies the left; it holds in the left hand which corresponds to the extended hand of the Male, an hour glass which signifies Time, over which the Holy Spirit presides; as it is from the generation of things through her that Time is counted. The two fore hands are united in the form of prayer; that of the Female more splendidly adorned with rings and bracelets than that of the Male—which last however wears the episcopal ring; the figure is enveloped in an elaborate robe. On the head is a smaller head, the Holy Spirit, encircled by the Serpent of Eternity, which crowns, guards, and gives her life; while the generation of things from the Immaculate Mother is typified by the Stream of Waters discharged from the mouth, and which flowing down over the Mountain Throne, on which the Bi-Une is seated, falls in a mighty torrent over the Universe. Over the head is a splendid Aureole or Rainbow of

Light and splendours—the ever-recurring Rainbow round the Throne of the Apocalypse. But the symbolism within symbolism which distinguishes all ancient religion, does not end here; for this double figure represents also the Cabiric and Messianic Messengers who are sometimes combined, as Amosis became Jesus, and Chengiz Khan became the Twelfth Messenger. The figure on the right like that also in the Elephanta cavern (*ante* page 404) represents the Cabir, and bears a chaplet of skulls, while underneath is the Tiger or spotted Leopard, that in Hindu mythology symbolizes the Cabir, veiled round by the starry firmament; and whose neck is circled by a bandelet of lotos flowers, which signify that his mission though apparently fierce, is nevertheless a message of love to erring mortals. The figure on the other half of the Bi-Une, symbolizes the Minerval Messenger, whose message of beauty is typified by the chaplet of lotos leaves, and by the Cow, the emblem of civilization, agriculture, gentleness, and the solar Naros. The chief figure AO, is seated cross legged on an expanded lotos, which if it be the *blue* water lily, as I think, aptly coincides with *the splendour of a sapphire stone*, as described in the 5th section of the Apocalypse. The plate here described occupies the lower half of Plate 7, and it is there called Ardhanari.

5. In the profoundly learned Inman's volume, there is another of these Bi-Une images copied from Moor, (Vol. ii. 645); there is also a beautiful figure of AO in the act of creation. *Ancient Faiths*, ii. plate 2. Note that in the Hindu Mythology, Vishnu, the mild, the beautiful symbol of the Messianic or Minerval Messenger, is said to have visited the earth *nine times*—a covert way of conveying

that the Messengers of Peace, like the Muses, were to be nine.

6. Major Seeley mentions an emblem, similar to this of the Leopard encircled by flowers. It appears in a temple dedicated to Adnaut—the God Ad or Id—who may be either Adon or Adonis, God himself, or Adama, or merely a Messianic name. Attached, he says, to this temple and connected with it by a rude aperture in the hall, is a temple sacred to Adnaut, as the preceeding one is to Jagnaut; it stands at the left hand side of the entrance of the latter excavation. The height of the rock is twenty-eight feet. It is a beautiful little temple of nine feet six inches in height. The lowness of the ceiling is better proportioned to its size than in some of the larger temples, and it is altogether a fine little excavation. The ceiling is supported by four quadrangular pillars, and on each side of the square, nearly in the centre of the shaft, is tastefully carved, in high relief, *a tiger's head, with the mouth extended, having a scroll of flowers passing through it, and waving gracefully from the lips of the animal.* *Wonders of Elora*, 226. It is evident that this symbol has precisely the same signification as that just mentioned. The official dress of the Egyptian high priests was a panther's skin, worn over their ordinary attire. The Welsh, in allusion to the Egyptian cat and panther symbols, called the Incarnation Gath Vraith, the Spotted Cat. They also designated one who had been fully Initiated, a Spotted Adder.

SECTION LXII.

Vision of the Holy Spirit.

1. This section does not appear to me particularly to need comment. We find in it that allusion to the Water of Life, which became a Chinese tradition from the foundation of their empire, and has continued so to the present moment. Can any doubt that it was founded on the Apocalypse? Can any question that it means the Holy Spirit, who will give herself, or whom God will give to him who is worthy? Has she not been symbolized by Waters since the beginning of the world? Has she not been just mentioned as the Sitter on the Throne, and AO? Fly in thought from here to the farthest East, and you will find this very section of the Apocalypse there embodied. In one of the great Temples sacred, in Japan, to the Supreme Creator, the centre of the chapel is occupied by an immense patera or *font filled with pure water*. This symbolizes the Holy Spirit of the Universe, the Water of Life. In the centre of this font a tortoise of bronze typifying the solidity of the Universe, and the slow yet patient march of Time, is placed; on his back he sustains a Tree of the same metal, on whose summit is seen an entirely black form, resembling that of God, who is enveloped in triple night. This is called the Tree of Life, and it is embraced by the Serpent of Eternity. The Symbolism of the whole represents the Bi-Une and yet Indivisible Nature of the Ancient of Days. See Part I., 96; Part II., p. 435, 700. The Pateras (or Ptrs), says Wilford, called Patra in Sanscrit,

or cups (chalices) used in sacrifices, are often made of a large leaf folded up, and kept together with four wooden pins: and utensils made of leaves are still used by the Hindus at their meals; and the Greek word Petalon is obviously derived from it. *As. Res.* vi. 499. These leaves had reference to the Holy Spirit as the Tree, as well as the Water of Life.

SECTION LXIII.

The Messengers claim their followers from God.

1. In this is shewn the heavenly form of the Messenger—that is the symbolic Hermes, or Messiah, used to represent any one of the Ten, or all collectively—after his ascension from earth to heaven. And he leads his followers into that sphere of starry brightness to which their nature assimilates them. This is the real secret of the enigmatical words of Philo-Judæus: Those who place their faith in God, shall obtain for the crown of their victory that Being (the Messiah) who is compounded of the mortal and the immortal; who is neither the same as, nor different from the person who obtains him. I have already shewn that Augustus Cæsar had knowledge of the Apocalypse. Part I. 316. It was in allusion to the splendid form of the Messenger here described, that he, who affected at one period to be an Incarnation himself, had a *statue* of himself made of *pure amber*, at Olympia. *Pausanias*. Note that the word Ancient of Days here mentioned, and also in section 59, is in accordance with all the most distant images and traditions of the old

Past. Aleim, says Locke, is of singular signification. 1 Sam. xxviii. 13, 14. I saw *Aleim*. What form is he of? An OLD MAN cometh up; and he is covered with a mantle. Amber derives its name from God the Creator. See *ante*, 443.

SECTION LXIV.

The promises of the Holy Spirit to the Good.

1. Here occurs that very remarkable passage to which I have already alluded: *I will give to him a white stone*. Probably in the whole of this Apocalypse, there is not a line which more clearly proves the remote antiquity of the work, or one more positively indicating that it *could* not by any possibility have been written in the period usually assigned to it, or by the person whose name it bears. For it points to a custom never known in the Western world, but peculiarly belonging to Tibet, the cradle of man, and to China, and, indeed, to those regions only. In the primeval land, when the Lama, or the king, wished to honour any one, he presented him with a white stone; and this custom, which was founded, no doubt, on this Apocalypse, was never known or practiced elsewhere, as far as history informs us, and it continues down to the present day. It was impossible, therefore, that a person in the position of the fabulous John could have known anything about it; or that any one of his expected readers could ever understand it. In the *Asiatic Journal* for 1829 (p. 234) the following passage is to be found, containing the very words of the text: and I have

the strongest reason to believe that there is a library in Tibet at this moment, in which I could lay my hand on this very Apocalypse, from which the line is taken, written in a language which the priests themselves are unable to decypher, and which I entertain no doubt is the primeval language of the earth. Accounts from Peking, it says, state that the captive rebel, Chang-kih-urh, who first raised the rebellion in Western Tartary, had been forwarded to the celestial capital in a cage, and that his imperial majesty was busily engaged in rewarding his officers who had been most active in bringing the war to a conclusion. On Changling, the chief in command, his majesty had conferred the following honours: "Changling is hereby created 'the majestic and valiant duke,' to be hereditary without end. I bestow upon him the right to wear a precious stone upon the vertex of his cap, and a round (instead of a square) dragon badge on his breast and back, and restore him to the rank of great statesman in the imperial presence. I confer upon him the right to use a purple bridle; to wear a double-eyed peacock's feather; and I loosen from my own girdle two purses and bestow them upon him, and an archer's white gem ring from my own thumb. The precious stone knob, the double-eyed feather, the round dragon badges, which he is allowed to wear, I herewith bestow, and also give a white gem double-joy feather tube for his cap. *I give him a white stone*, symbol of felicity and prosperity, for his sash, and a pair of yellow bordered coral studded purses to hang at it, together with four small purses." I need scarcely add here that the attempts to explain this passage by the Biblical commentators are entirely childish. From this institution arose another custom,

peculiar also to those countries, which may be mentioned, and which was a badge of friendship or hospitality. A small oblong square piece of wood, bone, stone, or ivory, was taken and divided into two equal parts, on each of which the parties wrote his own name and then interchanged it with the other. This was carefully preserved, and handed down even to posterity in the same family: and by producing this when they travelled, it gave a mutual claim to the bearers of kind reception and hospitable entertainment at each other's houses. The custom still exists. So the faqueers, in the interior of India, during prayer, hang small *white stones* round their necks. See Part II., p. 127. See also, *ante*, 105, 111, 116. And there is an extreme probability that the Chinese seals mentioned *ante*, pp. 278, 463, were memorials of this kind, used either as Masonic symbols among the Initiated, or given as amicable tokens to departing friends.

2. Whether this passage in the Apocalypse originated stone worship, or whether it was introduced into the Vision in accommodation with a belief then almost universal, it is not possible to say. Certain it is that in the most early ages, as I have before shewn, the respect paid to stones amounted almost to adoration. The Roman authors, who in their ignorance assigned everything to Egypt, said that stone worship had its origin in that land; but it, in fact, existed before Egypt had a name. In the primitive language, בתולה, *betulah*, means a Virgin: it would seem to indicate also the dwelling of the Holy Spirit. From this primitive were named the meteoric or heaven-descended stones called *Bætylia*, which ancient devotees wore as amulets around their necks, in

the same way as the collar of S. S., which conveyed the same religious meaning. Uranus, or Heaven, or Jupiter L'Apis, was said to have been the first inventor of this custom. See Part II., 431.

3. In some parts of India they still swear on a stone. Their mode of swearing at Ghozegong is very solemn: the oath is taken upon a stone, which they first salute; then, with their hands joined and uplifted, their eyes stedfastly fixed to the hills, they call on Maha Deva in the most solemn manner, telling him to witness what they declare, and that he knows whether they speak true or false. They then again touch the stone, with all the appearance of the utmost fear, and bow their heads to it, calling upon Maha Deva. They also, during their relation, look stedfastly to the hills, and keep their right hand on the stone. When the first person swore before me, the awe and reverence with which the man swore forcibly struck me: my Moherrir could hardly write, so much was he affected by the solemnity. *As. Res.* iii. 30. This is a remnant of the once universal worship of Jupiter L'Apis. An English coronation would hardly be complete if the oaths administered to the Sovereign were not sworn above the Stone preserved in the Abbey. This oath by Maha-Deva, in my judgment, means an oath in the name of the Holy Spirit. See *ante*, 105; also Part II., 612.

4. From Pliny we learn that Mitres, an Egyptian King, called by Isidore, Mesphres, was the first person who erected obelisks or pyramidal stones. Tacitus tells us that in the temple of Venus, at Cyprus, the image of the Goddess is not of human shape, but a circular figure, tapering gradually from a broad base to a point, the

reason of which is unknown. *Hist.*, lib. ii. The Apollo, according to Suidas, was nothing more with the early Greeks than a column ending in a point. Pausanias informs us that Jupiter Meilichius, and Diana Patroa were represented in nearly the same manner; and that in the ancient gymnasium of Megara there was a stone in the shape of a pyramid of no great magnitude, called Apollo Carynus. lib. i., c. 44; lib. 2, c. 9. The idol in the celebrated temple of Jaggernaut is an irregular pyramidal black stone. In the temple of Som-Naut (Sun-God) there was an idol composed of one entire stone, fifty cubits in height, forty seven of which were buried in the ground; and on that spot, according to the Brahmins, he had been worshipped between four and five thousand years. On the coast of Canara several thousands of people, as we are told by Captain Hamilton, assemble in the middle of a grove, around a shapeless block of 300 or 400 lb. weight, offering their vows and burning incense before it. *Voy. to E. Indies*, i. 274. In the same manner the Arabians of Petræa worshipped a black square stone, pillar-shaped, but without any figure or representation. This they called Theus. Note that the Black Stone symbolized God: the White Stone typified the Holy Spirit.

5. Pausanias relates that at Orchomenos, in Bœotia, the three Graces were symbolized by *three white stones*. But as the Three Graces were a symbolic name and sign for the Holy Spirit, it follows from this that *a white stone* was a type of that Beautiful Essence: and on what else could it be founded than on this most curious part of the Apocalypse? In an account of the Pagoda at Perwuttum, given by Captain Mackenzie, we read of a very antique

symbol of the Holy Spirit. I was conducted, he says, to the smaller and more ancient temple of Malech Arji [King of Fire, or Lion King, probably also Sovereign of the Arg], where He is adored under the figure of a rude stone [unhewn], which I could just distinguish through the dark vista of the front building on pillars. Behind this building an immense Fig Tree covers with its shade the devotees and attendants, who repose on seats placed round its trunk and carpeted. * * The Brahmins [next day] came to request that as I was the first European who had ever come so far to visit Mallecarjee, and had been prevented from seeing the object of their worship, by yesterday not being a lucky day, I would remain with them that day, assuring me that the doors would be opened at ten o'clock. I agreed to wait till that hour, being particularly desirous of seeing by what means the light was reflected into the temple, which the unskilfulness of my interpreter could not explain intelligibly to my comprehension. Notice being at last given, at about half-past eight, that the sun was high enough, the doors on the east side the gilt Pagoda were thrown open, and a Mirror, or reflecting speculum, was brought from the Rajpoot Amuldar's house. It was round, about two feet in diameter, and fixed to a brass handle, ornamented with figures of cows; the polished side was convex, but so foul that it could not reflect the sunbeams; another was therefore brought, rather smaller and concave, surrounded by a narrow rim and without a handle. Directly opposite to the gate of the Pagoda is a stone building, raised on pillars, enclosing a well, and ending in a point; and, being at the distance of twelve or fourteen feet, darkens the gateway by its shadow, until the sun rises above it:

this, no doubt, has been contrived on purpose to raise the expectation of the people, and by rendering the sight of the idol more rare, to favour the imposition of the Brahmins. The moment being come, I was permitted to stand on the steps in front of the threshold without, (having put off my shoes, to please the directors of the ceremony, though it would not have been insisted on), while a crowd surrounded me, impatient to obtain a glimpse of the awful figure within. A boy, being placed near the doorway, waved and played the concave mirror, in such a manner as to throw gleams of light into the Pagoda, in the deepest recess whereof was discovered, by means of these coruscations, a small, oblong, roundish *white stone*, with dark rings, fixed in a silver case. I was permitted to go no farther. *As. Res.*, v. 306.

6. As Three Doves, or Three Graces, symbolized the Holy Spirit, so also was She mystically signified by Three Virgins, or Three Goddesses. Near Acacesium, in Arkadia (Arg-Ad-Ia) was a remarkable group exemplifying this. Ceres, with her torch (light); Despoina, with an arg (the Universe) upon her knees; Diana, clothed in a stag's hide, that is, mantled with the sun, of which the stag was a symbol: in one hand she held a lamp (the light of the world), and in the other two dragons. A dog, or a Messiah, was by her side. These Three Females represented the Holy Spirit. Beside them stood Anytus, being the statue of an armed Titan (God in his solar aspect). The Arkadians, says Pausanias, bring into this Temple the fruit of all mild trees, except the pomegranate (or emblem of fecundity). On departing from the Temple, there is a *Mirror* fitted into the wall. Whoever looks into this Mirror will at first either perceive himself very

obscurely, or behold nothing at all, but he will very clearly behold the statues of the Goddesses and the Throne. Ascending a little, you will perceive on the right hand that which is called the Megaron, or the Magnificent Abode. They celebrate the Mysteries here. *Arcadics*, cap. xxxvii. This Mirror brings to mind the Mirror in the Japanese Temple, mentioned *ante* 284, while the remark which Pausanias makes, "I am afraid of disclosing the name of Despoina (the Mistress) to the uninitiated," shows that She represented the Holy Spirit. Note that, the Initiated into the Greater Mysteries were from this symbol called Magicians of the Steel Mirror. See Part I., 272. This mirror is connected with the Holy Spirit by the Platonist Apuleius. Part II., pp. 308, 310. We find it again in Greece. In the Temple of Neptune, says Pausanias, they let down a Mirror which is suspended by a slender rope, and balanced in such a manner that it may not be merged in the fountain with its anterior part, but so that the water may lightly touch its circumference. After this, having prayed to the God, and made a fumigation, they look into the Mirror. Neptune here means the Holy Spirit, the Spirit of Waters: Poseidon or the Power of On. In the citadel of Phlissia, there was a Temple dedicated to Ceres, Proserpine, and Artemis—Three in One—the Holy Spirit. This was Diana Triformis, crowned with a diadem of six rays, and with a tongue of fire on the head, wearing the long robe, and bearing in one of the six hands the key, in another the torch, and in a third the cornucopia of the Messiah; in another hand the sword of the Cabir. So a beautiful female with six hands in Greece, and the three female figures which play so prominent a part in Hindu theology,

symbolize one and the same ancient idea. See Part II., 433. Note that Succoth Benoth means Tents of the Virgins, meaning the Three Virgin images under which the Holy Spirit was worshipped.

7. In Robertson's *Tour through the Isle of Man*, he speaks of very noble pillars of *white shining spar*, placed in a circular form, which undoubtedly are the vestiges of a Druidical temple. These have long since disappeared. They were symbols of the Messengers: those Stones or Pillars in the glorious Temple of God as mentioned in this section.

8. In Japan, Cami or the Sun, borne on the back of a Cow, symbolizes their idea of the Bi-Une. Those who have made a pilgrimage, and confessed their sins, receive from the chief priest a box called Ofaray, inscribed with the words Taiju, which means Messenger of the Gods. This box is worn as an amulet on the forehead, and the bearer is thenceforth honoured like the Mahommedan Hadj. The reader will see in this present a faint resemblance of the various gifts promised to the Faithful in this section.

9. The reader is requested to note the words of this section. *I will make of him a Pillar in the glorious Temple of my God.* This alludes prophetically to the Tenth Messenger, Ahmed, whose name signified a Pillar, as I have before shewn, *ante*, 288, 580. See also in the Index, under the words Obelisk and Pillar. Omid, in the Cymric, signifies a Covenant; it was probably derived from the Aramaic. Mr. Rowland (p. 51) asks: How should our columns and pillar-stones come to be generally placed near our heaps, as those described by Moses were, if it was not that both that custom there, and this here,

proceeded from one origin, the Patriarchal practice? Allusion to this part of the Apocalypse may be seen in the Juyastambhas, or Pillars of Victory, which are to be found in Hindustan, and which are mentioned by their most ancient poets. On a copper-plate preserved in the Great Pagoda of Congeveram, in the Devanari language, and the Devanagari character, and which in 1791 only persons at the place could read or expound, occurs the following paragraph: Thus blessing mankind, and well knowing the general obstacles to an ascent in the Car of the Sun, towards the Mansion of the Gods, he distributed in all regions of the world those obelisks which confer celebrity, and on which encomiastic verses are engraved by the Goddess of Abundance [the Holy Spirit] herself. *As. Res.*, iii. 46. This is a clear allusion to this portion of the Apocalypse. Note that on a literal interpretation of the word *dogs* in this section was founded a curious custom in Pellene. They celebrate a festival to Ceres there, says Pausanias, which lasts seven days. On the third day of the festival all the men depart from the temple, and the women who are left within it perform in the night those ceremonies which are established by law. Nor are the men alone excluded on this occasion, but all *dogs* of the male kind. *Achaics*, xxvii. See Part I., p. 107. See also on the Bride mentioned in this section, Part II., p. 172.

10. The promise of the Morning Star, contained in this section, gave birth to the primeval creed, of whose truth I have had actual vision, that celestial spirits were encrowned with stellar radiance, the direct gift of the Supreme, and that this stellar radiance lasted only while the spirit remained pure. This, they said, was granted in a form

of a seal, bright and splendid as a star, which was affixed on the front of the divine, and which was an outward, visible, and unmistakable symbol from each to each of their continuance in lustrous virtue. This stellar seal bore them upward from zone to zone, through fire and golden light, and over seas of glittering flame, where they would have been instantly destroyed, if the paradise impress of God did not ensure their safety: but the slightest aberration from innocence dimmed the beam of this celestial star, and their lapse from purity became known to all, nor could they any longer soar to spheres in which they had been before accustomed to roam at will. This is the seal here alluded to; and it still forms a part of the Oriental belief. And in addition to this, we read, *I will write upon him the name of my God*; this indicates the communication of one of the mystic names of God, which the spirit was bound never to reveal, and which when murmured by anyone had the talismanic effect of transporting him whithersoever he pleased, and in whatever angel-form he desired to appear; but if he erred or sinned he lost all memory of this sacred name, and with his memory, celestial power. Faint traces of this belief are still found among the Orientals; it is distinctly mentioned in this part of the Apocalypse; but these two beautiful features of primeval religion have wholly disappeared from the West; and Europeans are utterly unable to say how it is that spirits mingle in the million spheres of life, or how they are made manifest to each other.

SECTION LXV.

The Vision of the New Paradise.

1. The Prophet is now uplifted into a mountain. He is conducted to it by one of the Angels who had been engaged in the destruction of the old earth; and who is therefore selected to shew him the new. He leads him to the golden-sided mountain Meru—the Greek Olympus and the Iranian, Alborj. The Jews who as I have shewn, Part II. p. 265, were a tribe of Brahmins from Aoudhya in India (corrupted into Judea; whence also came their patriarch-pontiff, A-Bram.) called it Mount Moriah. 2. *Chron.* iii. 1. אבירם *Abhiyram*, Father of loftiness, the exalted Father, אברם, *Abram*, Father of elevation, and אברהם *Abraham*, father of a multitude, are all in reality the same; *Brahm*, the Mighty and Exalted God of the Brahmins. This priest took his name, when he led forth his colony from Pali-stan, which the Jews subsequently called the country they had acquired. Palistan may mean either the Ancient land, from *παλαιος*; or Balistan, the country of Bal, the Sun, and so of God; stan means country, as Hindostan, the land of Hind. The Jews commemorated their origin by the name; for Palestine or Palistan is the land of Bali. In the same way *Da-Oud*, דוד, meant the Beloved; that is Oude, their chief city; for the Hebrews always remembered their Indian birth place; and they seem to have called all their cities by Indian and Iranian names. This Brahmin priest, Abram, is regarded by many great nations as their first pontiff. The Arabs

and the Magi, the Tsabæans and the Indians as well as the Jews claimed him as their patriarch, and pretended to shew his books. The Magi have even asserted that he was the same as Zaratusht (the Fifth Messenger) and claim for him the authorship of their spurious *Zanda Vesta*. The Jews have a rabbinical book called *Jetzira*, or the Creation, which they ascribe to him: Origen notices an apocryphal book said to be written by him, in which two angels, one good, the other evil, disputed long concerning his damnation or salvation. They all, says Calmet pretend that their religion is the same as that which Abraham professed, and by his reformation established among them; and to restore this reformation was all that Zoroaster, Mahommed, and the author of the Tsabæan sect pretended to. This it will be seen supports the fact of his being but a preacher of the primeval religion; and having established it in various countries, the people of those countries, in time confounded his brahminical character with his name and so said that Abraham was their head and father. Thus the true Hebrew religion was identical with that of India and Persia; and therefore it was that Cyrus and Darius restored the temples of Jerusalem and Gerizim, while they destroyed the temples in which idols were adored. Was Abaris, Abram? We know that both were Druids. From various passages in the O. T. we learn that the patriarchs were Druids. Abram dwelled under the oak trees of Mamre. See also *Gen.* xxx. 4. *Josh.* xxiv. 26. *Judg.* vi. 11. ix. 6. *1 Kings* xiii, 4. *1 Chron.* x, 12. The story which Josephus relates of Alexander the Great and the high priest Jaddus, is improbable in the extreme; but assuming it to be founded on fact, an incident

mentioned by Josephus Ben Gorion, shews that the priests of those days were just as eager for money, as their successors. Alexander having entered the temple, the high priest shewed him the courts, the treasures, and all the beauties of that holy place, and even the holy of holies itself, the most sacred and innermost part. Alexander having admired these things and blessed the Lord for them, said, I have a mind to leave here, a monument of my devotion and respect to the God whom you adore: I will give therefore to the artificers a great quantity of gold, that they may make a statue of me as large as the life; but the high priest replied, "he might make a better use of the sum he intended to devote to God, *by giving it to support the priests, &c.* Upon the Bride in this section, see Part II, p. 274.

2. In this section occurs the first mention of *the builder's line and measuring rod*, which furnish such powerful internal evidence of the age of the Apocalypse. One of the wondrous mystic questions which was put to the Initiated; *Who carried the measuring line of the Lord of Causes?* refers to this. Davies, *Brit. Druids*, p. 50. Does not this clearly come from the passage of the Apocalypse? See Part II. p. 648.

SECTION LXVI.

The same Vision continued.

1. And now the City of God is seen. Note that Ba-Bel-On, or Bab (the Gate) El (the Sun) On (God), whose streets were every one fifteen miles in length, was

modelled after this type. The description in the text (“four square”) need not be taken literally, but as symbolical of proportion and beauty. The area of the City of Ba-Bel-On was 225 square miles as compared with that of London which is but 114 square miles; its superior grandeur therefore may be surmised. It was intersected in all quarters with the most gorgeous squares, and the most lovely gardens. This probably was the origin of the sacredness attributed to the *square*, since the most ancient times; (see Part II., p. 448,) and as this Holy City was supposed to be peculiarly the City of the Bride, the Sacred Virgin Spirit, hence it is that we so often find a *square represented in a circle* on old coins and medals. This square sometimes contains the figure of a lyre, the emblem of virginity and of heavenly melody; that is Bona Dea, or the Holy Spirit herself; sometimes we see in it an Owl, her Egyptian symbol: and the Tree of Life in a Triangular bunch, as shewn Part II, p. 203; sometimes the Bull or God; a Crab, or the Holy Spirit; sometimes the City as a Cross in the centre of the square. See Part II. p. 32, 35, and *ante* 278. The magnificent Temple at Tadmor was 660 feet square.

2. The light of this Holy City, so gloriously beautiful, shining with the splendour of God himself, may be imaged to the human fancy by the appearance of a City, as the sun is setting, when the reflection of its beams from thousands of panes of glass, gives it the appearance of burnished gold. The foundations are indeed gorgeous; all of jewels the most magnificent that were then known; they are of course only symbolic of transcendent splendours. Founded on this was the Mosaic institution, of the Ephod and breast plate of the

Jewish Pontifex; *And thou shalt set in settings of stone, even four rows of stones; the first row shall be a sardine, a topaz and a carbuncle; this shall be the first row: and the second row shall be an emerald, a sapphire, and a diamond: and the third row a ligure, an agate, and an amethyst; and the fourth row a beryl, and an onyx and a jasper: they shall be set in gold in their enclosings.* *Exod. xxviii, 20.* *Diamond* is a stone whose fiery many-coloured brilliancy need not be described. *Sapphire* is of a beautiful azure or sky-blue colour, almost as transparent and glittering as a diamond. *Chalcedony* was a species of lustrous onyx: bluish-white and semi pellucid. *Emerald* was of a vivid green, and next to the ruby in hardness. *Sardonyx* is a mixture of chalcedony and cornelian, the last being of a pink colour. *Sardius* is diamond of the purest lustre. *Chrysolite* is of a pellucid gold-colour. *Beryl* is seal-green, and glowing with dewy light; the *topaz* also was a bright transparent green, like a star. *Chrysopras* was a pale yellow and green blended like a rainbow. *Hyacinth* was either deep red or violet like the dark blue heaven. *Amethyst* was a brilliant blue-purple. The splendour and magnificence of these gems baffles all imagination. They are like a thousand glowing rainbows perpetually interfused and shifting. The sapphire foundation here mentioned was an emblem of the Holy Spirit (or Second) as the diamond was of God, the First. Zaratusht, to commemorate it made a sphere of solid gold, in the centre of which was a large sapphire, and the sphere itself was made to revolve by means of a bull-hide thong; it was inscribed with sacred characters, and was called the Hecatine sphere, Hecate being a mystic name for the Holy Spirit, as the jewel represented her in the

very central embrace of God, the golden Circle. He also said that in her right hand she held the Fountain of Souls, and in her left the Fountain of the Virtues. The entire imagery of the text is purely oriental, and has no parallel in the writings of any Christian writer. It furnishes conclusive internal evidence of its origin. We seem when reading it to be immersed in an Arab dream, or in a gorgeous vision from Hindostan. The Holy City revealed is indeed the Hindu heaven as described in the Mahabarut. It is called Vaikoontha, and is of entire gold; it is eighty thousand miles in circumference. All its edifices are composed of jewels: the pillars, gates, and ornaments, are all of precious stones. The crystal waters of a sacred river fall from the higher spheres of happiness; and there are lakes overspread with red, white, and blue water lilies, the flowers of some of which contain hundreds and even thousands of petals. On a throne as glorious as the meridian sun is seated God encircled by water lilies, and on his right hand is the divinely beautiful Lakshmee (the Holy Spirit): from whose body the fragrance of the lotus extends for 800 miles, while she herself shines like a continued blaze of lightnings. The whole region is illuminated by her splendours. Innumerable myriads of the pure celestials celebrate their happiness in divine and lovely hymns. There, says the beautiful Indian ashlogue, as if re-echoing the very words of the text;—there the Sun shines not, nor the Moon and Stars. Lightnings flash not in that land—how should even fire blaze there? God himself irradiates all this bright substance and by His effulgence the Universe is enlightened. *As. Res.* i, 349. Note that the dwelling place of Vishnu in this Holy

City, is called Cham. *As. Res.* xi, 103. Does this mean the Sun, or Am, אִם, the Mother?

3. The heaven of Siv is similarly described. It is made of pearls, gold and coral; the flowers of every season bloom there continually: cool, odoriferous and gentle winds always blow on these flowers, and diffuse their fragrance all over the mountain. The shade produced by the Parijata Tree is ecstatic beyond all description. The six seasons are uninterruptedly enjoyed, and the golden thrones on which the rulers sit are adorned with jewels of the rarest splendour. The Kalpoo-taroo Trees also grow there, from which every kind of fruit is always attainable.

4. In the heaven of Indra we have features like those in the text. It is 800 miles in circumference and 40 miles high: its pillars are composed of diamonds; all its elevated seats, beds, &c., are of pure gold: its palaces are also of gold. It is so ornamented with all kinds of precious stones, jasper, chrysolite, sapphire, emeralds, &c., that it exceeds in splendour the brightness of twelve suns united. It is surrounded with gardens and forests, containing among other trees, the Parijata, the fragrance of the flowers of which extends 800 miles. In the pleasure grounds are pools of water, warm in winter and cold in summer, abounding with fish, water-fowl, and water-lilies; and whose landing places are pure gold. All kinds of trees and flowering herbs abound in these gardens: the winds are refreshing and never boisterous; gods, sages, devotees, and other celestial spirits abide there. Sickness or sorrow are not found there, nor are its inhabitants affected with hunger or thirst.

5. Chrishna's heavenly city is thus painted in the

Bhagavhat, the antiquity of which is anterior to the supposed date of the Johannian figment of the Apocalypse by many centuries. One day in Dwaraka, it says, which is a second Vaikuntha, Chrishna was enjoying himself with his relations and sons, and grand children, and his sixteen thousand wives and all his wealth: his elephants, his horses, his carriages out of number were arranged in order. In the midst of his golden castle extended his apartments *on all the four sides*. His gardens were of golden earth, wherein were trees of paradise full of variegated fruits. Peacocks and Cocelas (Indian nightingales) and other birds were sporting therein. Chrishna on that day was surrounded with his sixteen thousand wives as lightning with a cloud, and they gathered innumerable flowers as offerings to Chrishna, like the Devatas presenting flowers to Eendra; and in all the license of joy they and Chrishna were sporting together and throwing the flowers at each other. In the garden was a river whose banks were all gold and jewels, the water of which from the reflection of rubies appeared red though perfectly white; it was the Water of Life, and thousands of lotoses floated on its surface, among which innumerable bees were humming and seeking their food. This is a Poet's picture of a Messianic paradise; but it is hardly Hindu; the grand and distinguishing feature of whose sacred literature is perfect Sublimity. It has been remarked, says Maurice, that wheresoever we direct our attention to Hindu literature, the notion of INFINITY presents itself. I am of opinion that the same remark may with still greater propriety be applied to their Theology. *Oriental Trinities*, 33.

6. We were conducted, says Lucian, to the City of the

Island of the Blessed, to assist at their feasts; at our entrance we were ravished to behold a City of Gold encompassed by walls of emerald, whilst its pavement was inlaid with ebony and ivory. The temples were of rubies and diamonds, having large altars raised upon one single precious stone, on which hecatombs were seen to smoke. Its seven gates were all of cinnamon, surrounded by a moat of sweet-scented lustral water an hundred yards broad, and as deep as it was necessary to bathe at one's ease. The public baths are of admirable artifice, which are heated by nothing but faggots of cinnamon. The edifice itself is of crystal, the basons, or lavacra, are all large vessels of porcelain filled with dew. The blessed ones are incorporeal and impalpable; they never grow old, but enjoy perpetual youth and vigour. Of all the seasons they know none but the spring, and feel no other wind but the zephyr. The earth is covered with flowers and fruits all the year round, which are gathered every month. There are three hundred and sixty five fountains of fresh water, as many of honey, and four hundred, but smaller than the others, of sweet unguents with several rivers of milk and wine. They keep their feasts without the city in the Elysian Fields, under the shade of a wood which surrounds it, sitting upon beds of flowers, and have their refectations brought by the winds. They are at no pains to make garlands, for the little birds which hop round them singing, scatter flowers upon them, cropt from the neighbouring meadows. They never cease singing during the banquet, and rehearsing the most pleasing verses. Their dances are performed by boys and virgins, and their musicians are Eunomus, Arion, Anacreon, and Stesichorus. When they have finished their songs a second

choir of musicians appears, composed of swans and nightingales, which with the zephyrs make up a delightful concert. But what contributes most to the felicity of the blessed is that there are two springs, one of laughter, and the other of joy, of which each person drinking before he sits down, is filled with hilarity for the rest of the day.

7. In an account of the Religion and Literature of Burmah, given in the *Asiatic Researches*, but not very much to be relied upon, we read of Mienmo, or the Mountain of Vision, which has some features indicating a faint image of some of the marks of this Holy City. Thus we read that it is supported on three feet, which are three carbuncles. The eastern face is silver, the western crystal, the northern gold, and the southern face is pale coloured carbuncle. Hence we see it is four sided. Seven chains of hills surround it; and in the intervals of these chains there are seven rivers called S'Ida [Saviour Id]; their white waters are limpid like crystal, and unable from their lightness and purity to support even the smallest feather. vi. 175. The great celestial city, Maha Sudasana is also of a square form. The pavements, streets, and ways are entirely covered with silver or gold. *The golden wall which entirely surrounds the City is a perfect square.* The gates are covered with gold and silver, and adorned with precious stones. Seven ditches surround the walls of the city; beyond the last ditch is a row of marble pillars, adorned with gold and studded with jewels. Farther on are seven rows of palm trees, loaded with pearls, gems, gold, and silver. Everywhere are to be found lakes of the most limpid water, where are kept gold and silver boats, into which the Nâts, entering with musical instruments, and pursuing one another through

these delightful lakes, now dance, then sing, sometimes pluck the odorous flowers from the trees which hang over them, and sometimes admire the beauty of the birds which frequent the trees and lakes. Twenty juzana to the north of this City is a Garden named Nanda, 100 juzana in length, and as many in breadth. In its centre is a Lake of the same name, and equally pleasant with those already described. In this Garden chiefly grows that celebrated Flower which is as large as a chariot wheel. The Garden is named Nanda, which signifies a crowd, because the Nât frequent it in multitudes, in order to pull the Flower, and wear it in their hair. To the east of the City is another garden, equally large and pleasant as the former. It is named Zeital-Alata, and in it grows that renowned twining plant which every thousand years produces a most exquisite fruit. In order to get this fruit the Nât assemble here in crowds for a hundred years before it ripens, and for one whole year sing and dance accompanied by musical instruments. Having tasted of this fruit, they remain absorbed in ecstasy for four entire months. To the south and west of this City are also two other Gardens of the same size, and ornamented with lakes and beautiful trees. The garden to the south is named Parasu, that to the west Missata. To the north-east of the City is a very large Palace, extending every way 300 juzana. In circumference it is 900 juzana, and in height 450. From its roof hang golden bells; and its stairs, walls, and pillars everywhere shine with gold and silver, intermixed with precious stones. The pavement is of crystal, and each row of pillars contains 100 columns. The road which leads to this Palace is planted with trees, abounding with all kinds of

fruit and flowers. When the Great King wants to go into this Palace, winds arise which blow off all the leaves and flowers from the trees, and fresh ones immediately succeed. With these flowers the Nât presiding over the winds adorn the whole road to the Palace, and the flowers are so abundant that they reach up to the knees of the passengers. In the middle of this Palace stands the great imperial throne, whose plane extends a juzana, and over it is the white umbrella [the Cloud or the Rainbow]. No throne shines like this with gold, pearls, and jewels. It is surrounded by the thirty-two thrones of the lesser princes, and behind these sit the other celestial Spirits, each in its proper place. In this grand convention are also present the four Chiefs of the Nât Zadum-Harit. At the time in which the Nât thus crowd around the Great King, they touch their musical instruments and sing melodiously. The four Zadum-Harit princes then call the Nât under their jurisdiction, and send them forth, commanding them to inquire if the peoples of the earths observe the Laws, and exercise charity; or if, on the contrary, they violate the Laws and neglect their duty. At this command, quicker than the winds, the Nât pass through all parts of the world, and having carefully noted in a *Golden Book* the good and bad actions of men, they immediately return to the Palace, and deliver their writing into the hands of the four Zadum Harit Princes, who pass it onward to the Great King. If the Nât hear that there are many men who observe the Law, practise good works, and bestow alms, they exclaim: Now will the lower spheres be empty, and our abode shall be filled with the virtuous. If, on the contrary, there have been found few good men, they cry out; O unhappy men and

fools, who, feasting for a short life on account of a body four cubits in length, and a belly not larger than a span, have heaped on themselves sin, whereby they shall bring misery on themselves for ages of ages. Then the Great King, that he may induce all to live virtuously, charitably, and justly, speaks thus: Amen, I say that if men had fulfilled the Law, they might be such as I am. After this, with all his train, to the number of thirty-six millions of shining Spirits of Light, he returns to his own City, in the midst of music. In the centre of this glorious City is built the Palace of the Great King, of which the height is 500 juzana; but who can describe its beauty, ornaments, treasures, or the abundance of gold, silver gems, and precious stones with which it shines? The Nât of this habitation, like those of the higher kinds, *do not require the light of the sun or moon*, the light of their own bodies being sufficient, for they shine like so many suns or stars.

8. That many of the Jewish notions of a future state were founded upon the text is apparent. The Rabbins declare that there is no night in paradise, but a light which is never eclipsed or obscured. That those angels who, being worthy to cleave to the Holy, Blessed God, are suffered to ascend or descend, abide there; and when they walk about in Paradise, that they communicate to the righteous of the lustre of their wisdom, which God has given them in great abundance. That when one of the holy arrives there, the ministering Spirits clothe him in garments of the Clouds of Glory, put upon his head two crowns, and in his hand eight myrrh plants, and conduct him to fountains of waters, from which flow rivers of milk, wine, balsam, and honey. That the

righteous dwell under magnificent canopies, sit at tables of pearls and precious stones, eat honey with joy, drink the wine preserved from the creation, and hear the angels sing with harmonious voices. That they rejoice, run about, praise the Holy, Blessed God, and pray for the living. That in each corner of the Paradise are eighty times ten thousand trees, and in the middle the Tree of Life. That there are also roses, myrrh plants, and herbs of great fragrance and medicinal virtues. They also make mention of the size of hell, of the force and vehemence with which it burneth; the angels who execute judgment on the wicked, according to their various deeds; of the abyss of destruction, and the state and punishment of the damned. They tell us that Sheol is half fire and half hail, and that the wicked are tossed from the fire into the hail, and from the hail into the fire; that the cold is more intolerable than the fire; that all the darkness which was before the creation of the world is there collected together; that there are caverns, scorpions, barrels of gall, and rivers of rank poison, which when a man toucheth, he bursteth; that the wicked are scourged every moment by the destroying angels, and that their voices are heard as far as the firmament of heaven, crying out, Woe! Woe! and that there is none to pity them.

9. We read in the Edda:—Thou tellest me many wonderful things of heaven, said Gangler, but what other homesteads are to be seen there? There are many other fair homesteads there, replied Har; one of them is named Elf-home (Alf-heim) wherein dwell the beings called the Spirits of Light; but the Spirits of darkness live under the earth, and differ from the others still more in their

actions than in their appearance. The Spirits of Light are fairer than the sun; but the Spirits of darkness blacker than pitch. There is also a mansion called Breidablik, which is not inferior to any other in beauty; and another named Glitnir, the walls, columns, and beams of which are of ruddy gold, and the roof of silver. There is also the stead called Himinbjörg, that stands on the borders where Bifröst touches heaven, and the stately mansion belonging to Odin, called Valaskjalf, which was built by the gods, and roofed with pure silver, and in which is the throne called Hlidskjalf. When All-Father is seated on this throne, he can see over the whole world. On the southern edge of heaven is the most beautiful homestead of all, brighter than the sun itself. It is called Gimli, and shall stand when both heaven and earth have passed away, and good and righteous men shall dwell therein for everlasting ages. It is thus spoken of in the Voluspá:—

A hall sees she standing
 Than the sun fairer,
 With its glittering gold roof
 Aloft in Gimli.
 All men of worth
 Shall there abide,
 And bliss enjoy
 Through countless ages.—EDDA.

10. The words in this section, "He is its Temple," convey a thought that never would have occurred to a Jew or a Paulite, with whom temple-worship ever has been an important element of religion: it is of a purely primeval type. The first generation of men had neither temples nor statues for their gods, but worshipped towards

heaven in the open air. The Persians, even in ages when temples were common in all other countries, not thinking the gods to be of human shape as did the Greeks, (Herodotus, *Euterpe*), had no temples, which was the reason, as some think, why Xerxes burned and demolished the temples of Greece. For the early races thought it absurd to confine God within walls, whose house and temple was this whole Universe. In those days they worshipped God on the tops of high mountains. The text, therefore, in speaking of the Bridal City, where the holy are to dwell, notices that there will be no Temple there, for God himself will be its Temple. "The Phœnicians," says Philo-Biblius, "draw God as a Dragon or a Serpent, but put on Him a hawk's head. Concerning him, Epeis, called by them the greatest Hierophant and Scribe, saith, The first most Divine Being is a Serpent having a Hawk's head, beautiful to look on, who, if he opens his eyes, *fills the Universe with light* in his first-born region: if he winks, all is darkness."

11. Into this Holy Fane come the kings of the earth, that is, the Messiahs. They who follow them on earth shall be with them in Heaven. Everything there, says Plato, with an evident allusion to the words "there is no night there," and to those that follow, was beautiful, harmonious, and transparent. Fruits of an exquisite taste grew there naturally, and it was watered with rivers of nectar. They breathed there the light as here we breathe the air, and they drank waters that were purer than air itself. On sweet and fragrant herbs they feed, says Pindar, amid verdant and grassy pastures, and drink ambrosial dew, divine potations, *all resplendent alike in coeval youth*: a placid serenity for ever smiles on

their brows and lightens in their eyes, the consequence of a just temperament of mind and disposition, both in the parents and in the sons, inclining them to do what is great and to speak what is wise. Neither disease nor wasting old age infest this holy people, but without labour, without dissension, they continue to live happy, and to escape the vengeance of the cruel Nemesis. Note that the word which Christians use to designate the place of happiness, Pardes, פֶּרְדֵּס, a Garden, is a primitive word. Hence, probably to convey the idea of the perfect fruit of Paradise (the celestial spirits), the primitive word Pheri, פֶּרִי, or Fruit, became an oriental name for the beautiful Peris, of whom all eastern mythology is full. In the Elysian Fields, says Champollion (*Egypte*, 131), the Souls gather the fruits from the Celestial Trees of this Paradise.

SECTION LXVII.

The River and the Tree of Life.

1. The Messenger now beholds a Celestial River. This, in the Persian, is *Ab-Zendeghian*, the Fountain of Immortal Life and Youth. In the Hindu Scripture it is the holy river, *Giam-bu-Nada*, whose sands are of the brightest gold, and whose waters are the Amreeta waters of immortality. In the sacred Scripture of Fohi it is thus described:

And the River of Heaven, fair and splendid as the Moon,
 Rolling onward with her masses of waters,
 Flowing calmly in thousands of lines of waves
 Through the Regions of the Sun and shining Stars;

From whose essence the rapidly flowing Oceans
Draw the mighty dews that feed them.

A ceremony in the Mysteries was in imitation of this. Arnobius tells us that Cyceon was the drink of the Mysteries, and that each of those who were about to be Initiated said: *Jejunavi, atque ebibi Cyceonem*; I have fasted, and drank cyceon. This word means *Light of the Sun*: knowledge of the Apocalypse. Virgil's mythology of dictamnus united in the cauldron of Venus with ambrosia and panacea strongly indicates that the Mysteries, in which he had been initiated, took cognizance of an Elixir of Life. Next is seen a Tree. This is the celestial *Parijata* Tree, the delight of the nymphal-angels of Paradise, and which perfumes the world with its blossoms. The blooming fruits are the twelve Messiahs. In the Gnostic or Boodhistic theology it is called *Zamboo Barakhà*. By the Arabs it is called *Sidrat Almuntaha*, which bears as many leaves, inscribed with names, as there are beings in the world: at each new birth there is a new leaf, and as each leaf withers, dies, and drops off, its representative on earth dies also. Fohi thus describes it. In the middle of the Paradise of God on high, there stands the Tree of Life, which giveth immortality to all who taste it, and lifts them to the Golden Spheres. This divine banquet is thus painted by Plato in a passage that exceeds in splendour aught in Homer. The Great God, he says, urging on his winged chariot, marches first, followed by all the Divine who are of the lesser order; thus they traverse the Heavens, admiring the infinite wonders thereof. But when they go to the great banquet, they raise themselves to the top of Heaven, and mount above the spheres. None of our poets ever yet sung, or

can sing, that supra-celestial Paradise. Their Souls, with the eyes of the mind, contemplate the truly existing Essence, which has neither colour, nor figure, nor is the object of any sense, but is purely intelligible. There they see Virtue, Truth, and Justice, not as they are here below, but as they exist in Him who is Being itself. There they are delighted with that sight, till they are no longer able to bear the Glory of it, and then they return back to Heaven, where they feed again on nectar and ambrosia. Such is the life of the Divine. It should be added that the Twelve blooming Fruits symbolize the Twelve Incarnations, whose “leaves are for the healing of nations.” Pæan, or the *Healer*, was a name of Apollo.

2. In Egypt, says Stiefelhagen, the golden age bloomed under Osiris and Isis. Their Paradise is an island *surrounded by the Holy Stream*, Tri-t-On. Fountains with the sweetest water pour themselves out to all regions of the world. In the Chinese Paradise Yang and In live in complete harmony—these are Male and Female Spirits. According to the Persian account of Paradise, four great rivers come from Mount-Al-borg [God’s Mountain]: two are in the north, and two go towards the south. The river Arduisir nourishes the *Tree of Immortality*—the holy Hom. See Part II., pp. 35, 471, 483.

3. This Tree makes a conspicuous figure in all ancient religion. According to the Hindus, it flourishes in the midst of the Paradise of Indra: the Burmas divide the world into four great islands, answering to the four principal leaves of the mundane lotos; and in each island they place its own consecrated Tree, while in the centre of them rises their Mienmo or Meru. Sometimes they

place their Holy Tree Zaba in the centre of Mount Mienmo, which their Buddhist brethren of Tibet decorate with the heads of four animals, and describe as the lofty region whence four rivers are seen to flow to the four quarters of the world. The tree of Hindostan, Siam, and Tibet is clearly the Sacred Ash of Gothic mythology, which is planted in the midst of the Idéan city of the hero gods, which overshadows both the city and the whole world with its widely-spreading branches, and under which the deities assemble every day to administer justice. It is the same also as the Tree of Knowledge which the ancient Celts associated with their Ogham or Macusan, and from which they believed every science to emanate. In fact, adds Faber, the two ideas of life and knowledge were blended together in this Central Tree, which held so eminent a place in the Sacred Gardens of the Gentiles; and it was doubtless in reference to it that the ancients, as we learn from Pliny, used groves for temples; and that even in his days the most conspicuous tree of the holy inclosure was peculiarly dedicated to the deity of the place. (*Nat. Hist.*, xii. 1.) Such also was the Tree which the Hebrew describes as being in the midst of the consecrated garden. *Isaiah* lxvi. 17. It may be asked here where did the Jews, where the Siamese and Tibetans, get the archetype of this Tree if not from the passage in the Apocalypse? See Part II., 471.

SECTION LXVIII.

The Glorification of the Holy City.

1. The Messenger, having thus obtained a first glance

at the Virgin City, next beholds it in its most transcendent glory. The Cherubim, with their starry wheels, rose above and illuminated it; the Glory of God or the Holy Spirit herself bathed it in a flood of spirit-dazzling splendours; and a LIGHT proceeding from God himself emanated from the Centre of the City, and, resting on a Mountain, poured from its summit the most wondrous blaze of lustre that ever yet gleamed on mortal eye.

SECTION LXIX.

The Ambrosial Waters and the Trees of Heaven.

1. But the Messenger was still carried onward and onward into the Paradise Waters, flowing down from the Æther. The ancients, who were far better chemists than we are, knew that there were only three primary elements, Fire, Air, and Earth, for water and air are one, water being air condensed, air being water evaporated. They were accustomed therefore to compare the earth and all the other habitable spheres to islands floating in water. Our missionaries to the East ridicule the people of that region for their absurd ignorance; but they only shew their own. The Hebrews, says Calmet, were (and the generality of the Eastern people at this day are) of opinion that the Abyss, the Sea, and Waters encompassed the whole earth: that the earth floated upon the Abyss, almost, say they, like a water-melon swimming on and in the water. They believe that the earth was founded upon the waters (*Ps.* xxiv. 28; xxxiii. 6, 7; xxxv. 6), or at least that it had its foundation on the abyss. Calmet alludes to this as if it were folly, whereas it is, in fact,

truth and wisdom. When, therefore, in the text, waters are said to flow down from the æther, what we understand by water is not intended, but a bright, golden, fragrant air, in which the happy spirits of God breathe and live. From this enchanted region Adam goes towards the Water of Liberation, which he crosses. See Part II., pp. 85, 303. It may be added that those despised ancients knew, what few moderns know, that the earth on which we live is but a solar emanation: hence they called it *Asteria* (the star-island), the daughter of the Sun. See Part I., 88. By astronomical calculations found in the Great Pyramid of Gizeh, it is shewn to have been built 4,950 years before the Christian æra; so that it was erected in the year of mortals 2250, many centuries before the birth of Adam.

2. Zaratusht, the fifth Messiah, describes the crossing of these Waters over the Mystic Bridge *Chinavad*. Mohammed, the tenth Messiah, calls the bridge *Al-Sirat*. The impure cannot pass. It is the tremulous Rainbow-bridge *Bifrost* of the Eddas, which were Brahmin scriptures adapted to a northern climate. There is a recondite meaning in this. By a rainbow we pass into heaven; but the Spirit of God is the divine medium by whom we are taught heavenly knowledge: therefore she is the Rainbow. In the Sacred Book of Thoth (the Sixth Messenger), which is now before me, these waters are thus alluded to. There is a Fountain of purest water flowing from the Throne of God, beautiful to all the pure, but fatal to any who is impure. On certain days all Spirits are commanded to pass through this Fountain: those who disobey are deprived of their divinity, and exiled for a hundred years. There is deep meaning and

beauty in this. He now contemplates the Trees of Heaven. These are the *Kalpa-Taroo*, or Trees of Paradise, which in the Boodhistic theology yield all that is required: its fruit was called by the ancients *The banquet of the gods*. In the Korân they are called the *Tuba*, which sends celestial branches of beauty into every part of Heaven. They are alluded to also by Enoch. In the Eddaic theology they produce apples which the divine beings taste when they grow old, and which restore them instantly to splendid youth. They are guarded by Heimdall, one of the names for the Odinic Incarnation. They are the golden apples of the Hesperian Gardens, watched by a Serpent (Wisdom). "*Deus animam educit in Paradisum, eique gustandum præbet arborem vitæ,*" says Jalkut Rubeni. *They shall have the Tree of Life,* says 2 Esdras ii. 12, *for an ointment of sweet savour; they shall neither labour nor be weary; after whose counsel I have sanctified and prepared for thee Twelve Trees laden with divers fruits, and as many fountains flowing with milk and honey, and seven mighty mountains whereupon there grow lilies and roses, whereby I will fill thy children with joy.* It may be explained that the River flows through the whole City; then through the streets parallel to it on each side; and then on the banks of the River, between the water and the street, the whole stream is lined on each side with two rows of Trees of Life. The fruit, the very leaves, are ambrosial: they rise up and constitute those delightful bowers which God has made for his holy servants. And with this transcendent Vision of delight and loveliness, this Commentary on the Apocalypse of Adam, the First Messenger, fitly closes.

SECTION LXX.

The Great and Final Commandment.

1. This final section sums up the whole of Religious Truth. Shun idolatry; that is, the pursuit of any merely carnal thing. **WORSHIP ONLY GOD**; that is, be His in heart, in soul, and spirit.

O Holy One of Light, ever may we keep these laws.

READER.

If thou wouldest study **THE BOOK OF GOD** aright.

Take it with thee into thy private room;

Read it with deep seriousness;

Pause over it in earnest prayer;

Do not read too much at a time;

Meditate on what you have read;

Read regularly through in order;

Read calmly;

Ascertain for thyself, if thou hast time, the truths that it makes known.

So may the Holy Spirit of the Heavens guide thee, as with a lamp, unto a perfect knowledge of this most perfect Volume of Truth.

Amen! Amen!

ANCIENT MYSTICAL NAMES OF THE
APOCALYPSE.

- Abiedhurma, ii. 454.
 Ambres, iii. 443.
 Ancile, i. 249; ii. 652.
 Arcas, ii. 149.
 Awen, i. 76, 284.
 Awen a Gwybodeu, iii. 394.
 Book of the Ancient Kiranids, i. 258.
 Book of Phre Suphis, i. 265.
 Cadeiriath, Saïdi, iii. 374.
 Chodesh, ii. 624.
 Cyceon, iii. 772.
 Divine Traditions, i. 253.
 Eden Apples, iii. 475.
 Hasearab (Issa-Ar-Ab, or Issa, the Lion and the
 Father), i. 250.
 Kio, or Kao, iii. 500.
 Kirani, i. 257.
 Kurbeia, iii. 167.
 Menu-Kharid, iii. 443.
 Ophion, i. 111.
 Orion, i. 256; Ari-On, ii. 484.
 Pazend, i. 245.
 Pren-Puraur, iii. 376.
 Sleipner, iii. 500.
 Sofhi, i. 245.
 Soma-dit-ya-Sooro Achariya, i. 266.
 Tam-Tam, i. 250.

- Tao Amoxtli, i. 308.
Waters of Awen, or Inspiration, iii. 394.
Waters of Immortality, i. 249.
The Abyss, ii. 121.
The Alphabet of the Messengers, ii. 121.
The Altar of the Sun, ii. 149.
The Ancient Creed, i. 255.
The Ark of the Covenant, i. 281.
The Arrows of Hercules, i. 249; iii. 431.
The Bones of the Cumæan Sibyl, ii. 149.
The Book of Adam, i. 243.
The Book of Hermes, i. 250.
The Book of the Lord, i. 286.
The Book of Might, i. 312.
The Book of Perfection, i. 233.
The Book of Pheryllt, ii. 217.
The Book of Revelation, i. 243.
The Book of the Right Road, i. 280.
The Book of Thammuz, i. 250.
The Branch of Fire, i. 275, 325.
The Cloak of Stars, i. 297.
The Code of God, ii. 615.
The Golden Apples, ii. 120.
The Golden Apple Tree, i. 248.
The Golden Apples of the Hesperids, iii. 475.
The Goblet of the Holy Table, i. 323.
The Golden Ancile, i. 249; ii. 652.
The Golden Bowl, i. 249.
The Golden Column, i. 313.
The Golden Epitome, i. 258.
The Golden Fleece, i. 249.
The Golden Napkin of Ceres, i. 249; ii. 468; iii. 431.

The Golden Napkin or Cloth, i. 249; iii. 431.

The Holy Tradition, i. 253.

The Horses of Pelops, iii. 499.

The Horses of Rhesus, i. 249, 499.

The Incantations of Medea, iii. 472.

The Ineffable Book, i. 253; iii. 539.

The Labyrinth, iii. 36.

The Lamb with Two Tongues, i. 256.

The Language of the Chair, iii. 374.

The Lion's Skin, i. 297.

The Mystic Song, ii. 111.

The Mythos of the Phoenix, iii. 485.

The Oak of Dodona, ii. 483.

The Olive Branch, ii. 472.

Oracles of the Dragon, iii. 548.

The Pillar of Ach-Icarus, i. 257.

The Pillars of Atlas, i. 312.

The Pillars of Heaven, i. 297.

The Pillars of Hercules, i. 297.

The Prophecy of Cham, i. 255; ii. 353.

The Ring of Solomon, iii. 791.

The Rock, i. 297.

The Sacred Discourse, i. 253.

The Sacred Writing, i. 254.

The Sapphire Girdle, iii. 520.

The Sceptre, i. 276.

The Secret of Menu-Taur, iii. 37, 460.

The Secret Ritual, iii. 358.

The Shield of Salvation, ii. 710.

The Sibylline Book, i. 277.

The Silver Wheel, i. 170.

The Spear, i. 276.

- The Sphinx, iii. 532.
The Staff, i. 273; ii. 472.
The Statue of Minerva, ii. 478.
The Starry Song, iii. 435.
The Sun of the Night, ii. 658.
The Table, i. 249.
The Table of Emerald, i. 297.
The Tablet of the Sun, i. 249.
The Talisman, i. 253, 307; iii. 529.
The Testament, i. 253; iii. 529.
The Theogony, i. 255.
The Tree, i. 247.
The Tree of Frankincense, i. 248.
The Tree of Life, ii. 483.
Tree of Pure Gold, iii. 376.
The Tripod of Pelops, i. 256.
The Two-Headed Lamb, i. 256.
The Writings of the Angels, iii. 610.
The Writing of the Gods, iii. 167.
The Writings of Prydain, i. 281.
The Writings of the Sun, i. 282.

SYMBOLS.

IO, The Pillar (God) and Circle (Holy Spirit), the perfect number. Part i. 10.

M, Symbol of Waters. i. 12.

V, Symbol of the Triune. i. 112; ii. 433; iii. 495.

P, Cross of Osiris. i. 178; ii. 68.

O, Crux ansata. i. 179; iii. 423, 522, 671.

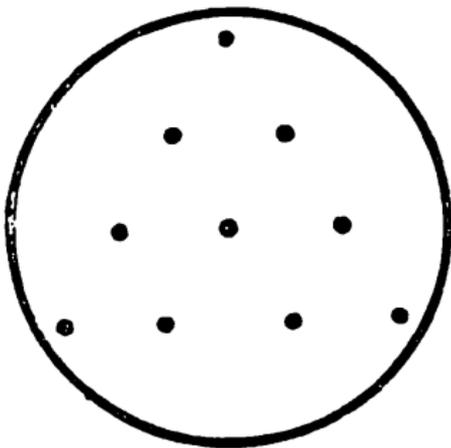
⊙, i. 196.

Y, Symbol of the Triune. i. 463.

0, Symbol of the Holy Spirit. i. 463.

T, Symbol of the Triune. i. 535.

卐 Ancient Buddhic and Japanese symbols, of which the first has been found sculptured in Scotland; they are frequent in the old caves of India.



AO. ii. 202; iii. 11.

•• The bunch of grapes. ii. 203.

••• The pyramid. ii. 203.

△ The Fountain, ii. 203.

◇ The Holy Spirit, Cal, or Light, כאל, *i.e.* as God, ii. 203.

◇ God in the Shekinah. The Holy Spirit embosoming the Universe. ii. 203.

⊥ The Level. The symbol of Creation, the universal level, or equality, on which all living Essences originally were. ii. 326.

☆ The Infinity of God: the act of creation. ii. 352, 443. The Seal of Solomon iii. 289.

⊐ The trilithon, or mystic door. ii. 382; iii. 452.

⊕ A monogram of the Divine: the Serpent of Eternity, enfolded by the Great Circle, or Holy Spirit. Also the emanation of the Serpent Messenger out of the Sacred Centre. ii. 428.

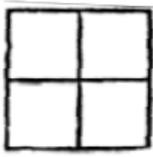
⊕ Lux, or Light: also the Chinese Shi, or IO, the symbol of perfection. ii. 68, 456.

⊕ A monogram of AO and the intermediate XP, Chrestos, Christ, or Anointed Messenger, who is the Son of the Celestials. ii. 477.

☾ The crescent, or Holy Spirit symbol. ii. 478. ☾ a boat: the ship Ani: the Shekinah. ☾ the bosom.

✳ Shi, a Tree: the perfect number: part of the word Shi-loh. A cross and the mystical triangle. ii. 456, 483; iii. 672.

 Tsu—the symbol of knowledge. ii. 483.

 The Buddhist Mystic Square. iii. 278.

 Hieralpa, or sacred A, the symbol of Adam: and AO. iii. 287.

 Triple Tau. iii. 288.

 Papal symbol. iii. 288, 398.

 Triune symbol. iii. 288.

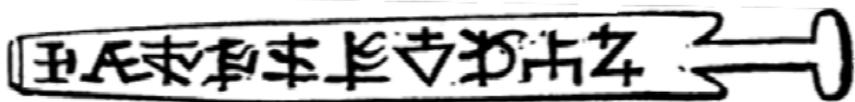
 The Silver Wheel. iii. 288.

 AO. iii. 289.

 Mirror symbol. iii. 304, 526.

 Gilgil. iii. 328. The chariot wheel of the Sun.

 Sistrum. iii. 423.



The mystical Rod given to the First Messenger. iii. 698.

SECTIONS OF THE APOCALYPSE REFERRED
TO IN PARTS I., II., AND III.

Sect. 1, ii. 33.	Sect. 34, i. 156; ii. 49, 176, 324, 352, 700.
” 2, i. 171, 243; ii. 295, 304, 326, 540, 649; iii. 50, 74, 79, 138.	” 36, ii. 304, 326.
” 3, ii. 127.	” 40, ii. 55.
” 4, i. 271.	” 43, i. 190; ii. 121; iii. 50.
” 5, iii. 137.	” 44, ii. 641.
” 6, ii. 85, 119, 348, 353, 439, 564, 587; iii. 137.	” 46, ii. 55, 326.
” 7, ii. 147, 177, 304, 536, 545, 561, 573, 653; iii. 51, 78, 83, 181.	” 47, ii. 55.
” 8, i. 187, 272; ii. 112, 536, 537, 552, 569, 576, 629, 634, 650, 682, 683; iii. 74, 123, 167, 180.	” 48, i. 155; ii. 325.
” 9, ii. 24; iii. 51, 132, 177.	” 49, ii. 62.
” 11, ii. 590.	” 50, ii. 39, 127, 300, 602, 603, 619, 627; iii. 50, 82.
” 12, ii. 557; iii. 50, 82, 135.	” 51, ii. 40, 602, 603, 627; iii. 142.
” 13, ii. 573; iii. 135.	” 52, ii. 326.
” 14, iii. 135.	” 53, iii. 76.
” 15, iii. 70.	” 54, ii. 189.
” 17, i. 302.	” 55, i. 191; ii. 189.
” 18, ii. 627; iii. 70.	” 56, i. 156, 191.
” 20, ii. 171, 325, 557.	” 57, i. 144, 157, 191; ii. 188, 189, 326.
” 21, iii. 136.	” 58, ii. 300, 418, 592.
” 22, ii. 547, 575, 590; iii. 72, 271.	” 59, ii. 189, 698.
” 23, ii. 602; iii. 147.	” 61, ii. 183, 188, 189, 197, 251.
” 24, ii. 602; iii. 241.	” 63, iii. 268.
” 27, i. 305.	” 64, i. 107; ii. 126, 127, 304, 326; iii. 111, 119, 144.
” 28, i. 312; ii. 11, 179, 593, 602, 631; iii. 79.	” 65, ii. 32, 35, 126, 127, 170, 180, 189, 294, 304, 547, 592.
” 29, ii. 127, 326, 403, 603, 709; iii. 221.	” 66, ii. 32, 35, 127, 170, 660; iii. 40.
” 31, ii. 180, 701.	” 67, ii. 35, 471, 483.
” 32, ii. 55.	” 69, ii. 85, 189, 193, 303, 559, 621.
” 33, i. 281, 299; ii. 40, 155, 180, 247, 589, 631, 708; iii. 67, 110, 137.	” 70, ii. 55.

The pagination of the various Sections illustrated in this Commentary is, of course, not referred to.

NOTES TO BOOK III.

Note 1 (page 351).—When Adam and Eve, says Faber, were expelled from the Garden, God is said to have placed on the eastern side of it a guard of Cherubim* with a flaming sword which spontaneously turned itself in every direction. The particular form of these Cherubim is not specified by Moses: but we learn from other parts of scripture, that it was compounded of a Man, an Eagle, a Bull, and a Lion, and that it was likewise furnished with wings that wafted the mysterious Living Creature from one part of heaven to the other. Now it is remarkable that at the entrance of the mountainous eastern passes which lead to the supposed site of the Cashmerian Paradise, the Hindus place a destroying Angel, whose shape is thought to be precisely that of what may be called an imperfect Cherub. He is represented as a young Man with the countenance, wings, and talons of an Eagle; and his peculiar office in their mythology is to act as the vehicle or flying car of their god Vishnu, exactly as in the inspired language of holy writ, Jehovah is said to ride upon the wings of Cherubim. His name is Garuda, which probably may itself be a corruption of the word Cherubim! and as he is feigned peculiarly to haunt the eastern passes of Cashmir, so in exact conformity with the hypothesis which supposes the literal Meru to coincide with Cashmir and Bokhara, he is also conspicuously introduced into the synod of the hero gods assembled on the sum-

* Upon the cover of the ark, says Josephus, (*Antiq.* iii. 6), were two images which the Hebrews call *Cherubim*: they are flying creatures, but their form is not like to that of any of the creatures which men have seen, *though Moses said he had seen such beings near the Throne of God*. No such statement now appears in any of the writings of Moses which we now have. In truth he copied from the Apocalypse; and Josephus was mistaken.

mit of the Paradisiacal Meru. This being is evidently the fabled griffin-guard of the Arimaspians and old Scythians, who journeyed westwards from their original settlements in the Indian Caucasus, and who thence brought into Europe many legends of their forefathers. He is likewise the Simorgh or *Phœnix* of Persian romance, who peculiarly appears at the commencement of each new world, and who carries the oriental heroes from one extremity of the globe to the other. We may recognize him also as the manifest prototype of the thunder-bearing eagle of the classical Jupiter, whose seat is on the top either of Ida or Olympus, each equally a transcript of Ida-Vratta or Ilapu, or Meru. * * Nor are the other two cherubic forms wanting in the Paradise of the Hindus, though they have been severed from those of the Eagle and the Man, which are united in the compound figure of Garuda. Two of the sacred rivers are supposed to pour their streams through the mouths of a rocky lion and heifer; and the four animal heads are placed *towards the four quarters of the world*, in a manner that bears considerable resemblance to the arrangement which has been made by some, both in ancient and modern times, of the four cherubic heads. The Buddhists of Tibet entertain much the same sentiments respecting Meru as the Brahminists of Hindostan. They place the sacred garden at the foot of Mount Meru towards the south-west, and at the source of the Ganges. The four holy rivers, for they equally believe them to be four in number, are the Ganges, the Indus, the Sampa, and the Sita Ganga, by which last they understand the Sir ror Jaxartes, denominated Sita Ganga in the Puranas. They have also the same number of heads of animals, which are disposed in the same manner; and both their divines and those of India, consider the four animals as the original guardians of the four quarters of the world. The Tree likewise of Knowledge, or (rather according to their theology) the Tree of Life, which however is equally mentioned by Moses as growing in the Garden, is conspicuously introduced into their terrestrial paradise. They call it Zambu, which is nothing more than a variation of the Hindu Jambri, (or Amba) and they believe it to be a Celestial Tree, bearing the Amrita, or fruit of immortality (by the Greeks named Ambrosia) and adjoining to four vast rocks, from which flow the same number of sacred rivers. *Pagan Idol.* i., 324. It is wonderful how Faber could see all these coincidences, and not come to the logical conclusion that Moses brought them from Indian sources, instead of supposing that the vast East drew them from little Palestine.

Note 2 (page 390).—Referring to the mystic womb, mentioned and commented on in section 20, and to the same symbol, designated the Ark of the Covenant, mentioned in section 49, we meet with a passage in a most learned and original writer and thinker, which may be appropriately cited here: and I shall supplement it with one from another inquirer, who looked at things from an entirely opposite point of view. Yet, singularly enough, both agree; and neither, of course, had any prescience of what I have come to teach. Nimrod says: It is to me a matter of grave suspicion whether the woman, his (Constantine's) mother, was really, and by her true name, Helena; or whether her name was not purely fictitious, as her parentage from *Coil*, or Uranus, King of Britannia. In the church legend, when she dug and found the true cross, *she also found a statue of Venus* [the Holy Spirit]: a most suspicious legend. Venus was daughter of Coilus (*how*, I need not say), and Helena was Venus. The conduct of the first Christian Emperor, Constantine, says Higgins, was very singular. He was both Christian and Pagan. He affected to be descended from Helen, *the female generative principle* [the Holy Spirit]. He kept the heathen festivals after he turned Christian, and when he built his new city he placed it on seven hills, *making it as near as possible a second Ilium*, or new Rome, and dedicated its church to the Holy Sophia. I have little doubt that if we could get to the bottom of the subject, we should find proof that *he affected to be a Renewed Incarnation, the Paraclete promised by Jesus; the tenth Avatar, and the renewer of the empire of ancient Rome in the last cycle*. But it must be recollected that we are here in the very centre of the era of frauds of every kind, and that he, that is, his Church, was able to destroy, *and did destroy, everything which it did not approve. It could corrupt what it pleased; and we scarcely possess a single writing which it ordered to be destroyed, which is a sufficient proof of its power to effect its wicked designs*. Constantine was, in fact, both Pagan and Christian; and his Church was more an union of the two than a substitution of one for the other. *Anacalypsis*, ii. 51. See Part I., 249. Note that it was in mystical commemoration of the Adamic Apocalypse having been addressed to and accepted by the Seven Churches, as well as on account of the sacred sevens so often mentioned in it, that the most ancient seats of theocratic empire were founded on or near Seven Hills. Constantine claimed, as we have seen, to be the son of Helen, because Helen was the Holy Spirit, and Constantine affected to be an Incarnation. The fabled Helen possessed the gift of perpetual youth and beauty: she was the cotemporary in point of birth of King Priam; and yet, ten years after his death, she

dazzled and delighted all. *Odys.* xv. 123. I suppose I need not add that, having already proved that Helene and Selene were merely names for the Holy Spirit, it is useless further to enlarge upon it. See Part I., pp. 9, 467; Part II., pp. 22, 123, 424, 425, 468, 552. See also in the Index, *sub voce*, Moon. This explains a curious notion, which is still playfully used in some of our counties most remote from modern civilization, and which I have often as a child heard expressed. It is a familiar phrase that children are found in a bed of parsley. This is descended from a play on words, which comes to us from Greece; for as Selene in that land meant the Moon, so Selinon meant parsley. The bed of parsley, therefore, from which all mortals proceed is the Holy Spirit, the Mother of existences, whose symbol is the Moon. This may seem trifling: but of such trifles ancient religion, in its days of decay, was full. The foregoing passages shew that we cannot accept in their *literal* sense what the priests relate of Constantine, and that he pretended to be a Son of the Holy Spirit, and consequently a Messenger of God. But where did he find this idea if not in the APOCALYPTIC teachings, or at all events in Hindostan? I believe that he found it in the true APOCALYPSE as I have given it, but that he did not know the secret of the Naros, or Cycle of Six Hundred; or that, if he did, he calculated on the ignorance of the many, and so sought to pass himself off as one of the promised Menus of Heaven. I believe also that in this he was but the instrument of the Papal Church: that he bribed them to assist him in his project; and that the fact itself is one proof that the true APOCALYPSE in its true form has always been preserved at Rome, and used by them whenever it seemed likely to suit their purposes.

Note 3 (page 395).—The Arcadians, who mystically derived their origin from Arca, the Ark of the Covenant, mentioned in section 49, called themselves Proselenes, that is, more ancient than the Moon. But what their wise pontiffs intended to convey to the Initiated was the doctrine of the pre-existence of the spirit in heaven; and, as I have already shewn (Part I., 30), this was long anterior to the formation of the visible Kosmos, the Arcadians were strictly correct in their assertion. One of our English poets thus alludes to pre-existence:

“Our birth is but a sleep and a forgetting
 The soul that rises with us, our life’s star,
 Hath had elsewhere its setting,
 And cometh from afar;
 Not in entire forgetfulness,
 And not in utter nakedness,

But trailing clouds of glory do we come
From God who is our home.”

This sublime doctrine of pre-existence is so common a tenet in the Hindu theology, that even in a public document it is described thus;—When he had completed his conquests, he released all the rebellious Princes he had made captive; and each returning to his own country laden with presents, reflected upon this generous deed, and longed to see him again, as mortals remembering a pre-existence wish to return to the Realms of Light. *Translation of a Royal Indian Grant. As. Res. i. 124.* See Part I., p. 281, where it is shewn that this mystic name Arca was given to the APOCALYPSE; Part II., pp. 40, 149. I believe also that the Ring of Solomon, which conveyed to its owner all knowledge of things celestial and earthly, was a name for the APOCALYPSE. This Ring is seen in all the most ancient carvings. *Ante*, 206. So also it was designated Cuceon: after which one of the libations in the Mysteries was designated.

Note 4 (page 400).—On the word יהוה, Ieue, Iloh, or Jehovah, Mr. Parkhurst, p. 155, has the following observations, which confirm what Beausobre has said upon it. His authority will not be disputed. That this divine name יהוה Ieue, or Ho-Hi, or whatever it is, was well known to the heathen there can be no doubt. Diodorus Siculus, lib. 1, speaking of those who attributed the framing of their laws to the Gods, says, *Παρα τοις Ιουδαιοις Μωσην ισορουσι τον ΙΑΩ επικαλουμενον Θεον. Among the Jews they report that Moses did this to the God called Iao.* Varro, cited by St. Austin, says, *Deum Judaiorum esse Jovem*, that Jove was the God of the Jews; and from יהוה, the Etruscans seem plainly to have had their Juve or Jove, or Jov and the Romans their Jovis or Jovis Pater, that is Father Jove, afterwards corrupted into Jupiter. And that the idolators of several nations, Phœnicians, Greeks, Etruscans, Latins, and Romans, gave the incommunicable name יהוה with some dialectical variation, to their Gods, may be seen in a note to the Ancient Universal history. It is rather whimsical that Mr. Parkhurst should state this name of God to be incommunicable when in the same sentence he informs us that it was common to almost all nations. Mr. Parkhurst, in his Hebrew Lexicon, proves from the authority of Diodorus Siculus, Varro, Augustin, etc., that the Iao, Jehovah, or יהוה, Ieue, or יה, Je of the Jews, was the Jove of the Latins and Etruscans. In the next page, and in page 160, under the word, Ell, הלל, he allows that this ה, Ie, was the name of Apollo over the door of the Temple of Delphi. We find the

word rendered *Jehovah* in English for several words which are differently spelt in the Chaldaic Hebrew. In most places it is spelt יהוה, *Jeue* particularly Exod. iv. 3, where God says, *I appeared unto Abraham, unto Isaac, and unto Jacob by the name of Al Shadai, אל שדי, but by my name of יהוה, Ieue was I not known unto them.* But in other places it was spelt יהיה, *Jeie*. Whether it were meant, as at present written, for one word or two cannot be known; in the old manuscripts there no divisions between the words. יה, *Ie*, is often translated by the word Jach [Bacchus] or Jah. *My strength and my song is Jah. Praise him by his name Jach, or Jah.* Ps. lxxviii. 4. This יה, in the Syriac dialect was י; and was the Androgynous *Io* or *Ao*, whom the Bull Jupiter ran away with. Parkhurst has very properly observed, that from one of those divine names, the Greeks had their Ιη Ιη in their invocations of the Gods, particularly of Apollo. And hence ΙΙ (written after the oriental manner from right to left); afterwards ΙΕ was inscribed over the great door of the Temple of Apollo, at Delphi. No doubt what Parkhurst says is true; and from this source came also the Greek *Io triumphe* of Bacchus. The reason why the word ΙΙ was written to be read from right to left was, because it had been adopted in a very early time when the Greek language was read βουστροφηδον, or from right to left and back again: resembling furrows traced by the oxen ploughing. The Devotees of India sing out in transport in honour of Crishna the words, *Jeye, Jeye!* Here we have the identical name of Jehovah, ΙΕΥΕ, יהוה, ΙΙΙΙ, or ΙΕΙΕ. The Rev. Dr. Barrett says of the woman of the Revelation, clothed with the sun, and having on her head a crown of 12 stars, brings forth a child which is עולל, *oull or Christ*; this is Yule, Julius, or Julus. In honour of this child on the 25th of December we have the Yule log and the Christmas gambols, and on this day, in the morning, the old women go about with a child begging from door to door, singing *to us a child is born*, etc. From this came, if it be not itself the Huli festival, to celebrate the vernal equinox, or the new year with the Hindus and Persians. Now what at last is the meaning of the Yule or annual games—whence comes the Julius, or the Genius of the Saeculum or Cycle? I believe that it comes from the Hebrew עולם, *oulim, saeculum*. Abraham invoked God in the name of Ieue, the Aleim of the Saeculum. And Cyrus was called Pater futuri saeculi. Thus Julius means saecular or saeculum—αιωντων αιωνων. The letter I is prefixed to the עולל, *oull*, making Iulius, for the same reason that it is prefixed in the

word $\text{I}\lambda\theta\epsilon\upsilon\varsigma$, in the Sibylline acrostic. Part I. pp. 326, 327. Upon this name, Fürst says, The very ancient name of God, Yaho, which is preserved only in proper names as an enclitic, written in the Greek Iao, appears, apart from its derivation, to have been an old mystic name of the Supreme Deity of the Shemites. In an old religion of the Chaldæans, whose remains are to be found among the New Platonists, the highest Divinity enthroned above the seven heavens, representing the spiritual light Principle, and also conceived of as Demiurge, was called Iao, $\text{I}\alpha\omega$ (Lydus de Mens. iv. 38, 74, 98. Cedrenus i., p. 296), who was like the Hebrew Yaho mysterious and unmentionable (Proclus in Tim. p. 11) and whose name was communicated only to the Initiated (Julian Orat. in Mat. Deor., p. 172). The Phœnicians had a supreme God whose name was trilateral and secret, invented (Sanchon. p. 40 ed. Orelli) as is alleged by the hierophant Istris, the brother of Chna (that is, since the origin of the Phœnician people) and he was Iao.

Note 5 (page 421).—In a Chinese Account of India, we read as follows: A tradition of this time relates that the Emperor Ming-Te (A. J. C. 58) having dreamed that he saw a Man of Gold, very large, whose head and neck shone with prodigious brightness interrogated his ministers on the subject. One of them told him that in the Western region was a Spirit (*shin*) whose name was Fuh, that his statue was *six* feet high and his colour that of gold. The emperor upon this despatched ambassadors to India to learn the laws and doctrine of Fuh, and to bring to China his portrait painted as well as some of his statues. *As. Soc. of Bengal*, vi. 64. This Man of Gold is, I suppose, the same symbol, as suggested to Augustus Cæsar the amber statue mentioned *ante*, page 743. But the tradition above related is erroneous; as the religion of Fo-Hi had prevailed in China thousands of years before the date above mentioned. The tradition relates in all probability to some story connected with the First Messenger. Note that the Chinese keep in a sacred ark certain books of divination (probably the Apocalypse) as the Jews kept the stone tables of Moses. *Mart. Hist. Sin.* lib. iv. p. 105.

Note 6 (page 485).—The following passage from the Analysis of Ancient Mythology may be cited here. The palm was also styled Phoinix $\text{F}\phi\omicron\iota\nu\iota\varsigma$; and the ancients always speak of it as a stately and noble tree. It was esteemed an emblem of honour; and made use of as a reward of victory. *Plurimarum palmarum homo*, was a proverbial expression among the Romans for a soldier of merit. Pliny speaks of the various species of palms; and of

the great repute in which they were held by the Babylonians. He says that the noblest of them were styled the royal palms, and supposes that they were so called from their being set apart for the king's use. But they were very early an emblem of royalty, and it is a circumstance included in their original name. We find from Apuleius, that Mercury the Hermes of Egypt *was represented with a palm branch in his hand*: and his priests at Hermopolis used to have them stuck in their sandals on the outside. The Goddess Isis was thus represented: and we may infer that Hermes had the like ornaments; which the Greeks mistook for feathers, and have in consequence of it added wings to his feet. The Jews used to carry boughs of the same tree at some of their festivals; and it was thought to have an influence at the birth. Euripides alludes to this in his *Ion*; where he makes Latona recline herself against a Palm Tree when she is going to produce Apollo and Diana. In how great estimation this tree was held of old we may learn from many passages in the sacred writings. Solomon says to his espoused; *How fair and how pleasant art thou, O Love, for delights; thy stature is like a palm tree*. And the Psalmist for an encouragement to holiness says; *that the righteous shall flourish like the Palm tree*: for the Palm was supposed to rise under a weight; and to thrive in proportion to its being depressed. There is possibly a farther allusion in this, than may at first appear. The ancients had an opinion that the Palm was immortal: at least, if it did die, it recovered again, and obtained a second life by renewal. Hence the story of the bird styled the Phoenix is thought to have been borrowed from this tree. Hence we find it to have been an emblem of immortality among all nations sacred and profane. See Part I. p. 302. Bryant, ii. 3—5. Why should the Palm have been universally revered, had it not been treated as holy in some *universal* Book of authority? And what Book could that be, if not the APOCALYPSE?

Note 7 (page 566).—Nimrod says that Helene, Antiope, Hilda, Medea, are one and the same: Eustathius says she is Hecate. The former writer adds: "Helena was the Heavenly Bride," i. 219. That is she was the Holy Spirit. Strange that this learned priest should have advanced so far, and yet not seen the sacred Truth. The letter L is added, as in Jupiter L'Apis to AO-Medon, or AO, the Wise Counsellor, which is a masculine form for Medea, a Holy Spirit title. The divine termination On (God and the Sun) is significant. In another place, he says; The Whore of Jericho, though "justified by works," (James ii., 25) and a progene-trix of the Christ (Matt. i. 5.) bears the most minute and nice

resemblance to Helen, i. 336, the Whore of Troy. In Part II, 468, I have given a derivation of Helen. Faber gives another, which conveys the same idea: El-Ain the Fountain from God, a common symbol as we know of the Holy Spirit. See Part I. p. 136.

Note 8 (page 603).—The followers of Iao יהוה *Ieue*, constantly sung the word Hallelujah in his praise. This they did in the temple of Solomon, in the temple of Delphi, and they still continue the same Hallelujahs in the temple at Rome. Dr. Parkhurst says, חלולום *elulim praises*, ללויה (*ellulie*) Praise ye Iah, properly signifies *ascribe the irradiation* [or birth of Light] *to the Essence Iah*; for חלל *ell* signifies to shine, as light does every way; to irradiate; which irradiation of light is the proper and scriptural emblem of God. Now the word Ιη in the Greek it is manifest comes from the Hebrew יה *Je* or *Jah*—and πατηον from πατω to strike, dart, or emit; and is immediately applicable to the rays sent forth from the Sun. This interpretation of Io Pæan gives us the very idea of Hallelu Jah—emit thy darts or rays, Io: shine forth irradiate, O Jah: It is worth observing that the EI mentioned above over the door of the temple of Apollo in the Greek, is nearly of the same import with יה in the Hebrew, EI being thou art, and יה also the Uncreated Essence, the name of Him who alone could be said to *Be*. As the true pronunciation of this name, says Inman, is lost, we can but determine the question approximately. Amongst the Greeks we find the word Ιω which corresponds clearly to the Ju in Jupiter and the Ia in Iacchus. The name Iao is explained in many ancient passages to be the equivalent of Helics, Aides, Zeus, Dionysos, Adonis, Attis, Iacchus, and Bacchus. It is equivalent of the Greek Apollo, and the Phœnician Eshmun. It is very probable that Bacchus was at the first spelled with the letter which is equivalent to the Hebrew ו, v: this would be read by some as *i*, and by others as *b*, which in the Phœnician has the sound of *v* as well as that of *b*. *Ancient Faiths*, i. 611. Adair tells us that the Indians in their circuiting dances, frequently sing on a bass key, *Alué, Alué, Aluhé, Aluhé*, and *Aluwàh* which is the Hebrew אללוה. They likewise sing *Shilù-Yo, Shilu-Hè, Shilu-Hè, Shilu-Wáh, Shilu-Wah, and Shilu-hah, Shilu-hah*. They transpose them also several ways, but with the very same notes. The three terminations make up in their order, the four-lettered divine name. *Hah* is a note of gladness—the word preceding it *Shilu* seems to express the predicted human and divine שילוה *Shiloh*,

who was to be purifier and peace maker. *American Indians*: 98. Shiloh being a Chinese word, signifying the Sun, and being peculiar to that language, was first used in the scripture of Fo-Hi, the Third Messenger, and thus it spread through so many peoples. Father Lobo tells us that the Galles, a people of Abyssinia call their God, Oul—a corruption I suppose of Ol or El. *Voyage to Abyssinia*. See *ante*, 675, Khan Oul; a cognate of Khinal. Note that the Arabic Alla for God, the ignorant Greeks changed into Hulè or mud, the primary source as they said of existing things. The utter foolishness of these writers when speculating upon theology and metaphysics, is confessed by all, yet the biblicals always cite them as exemplars of ancient superstition, when they were in fact the most absurd and illiterate of mankind in all that related to true knowledge. They perverted all the philosophy of the East into the merest babble. Hal-Hella-Ouia, signifies in the Abyssinian, *the delightful land of God*. In Ethiopia, the women on occasions of public rejoicing are accustomed to repeat the sounds *ellelèll-ellelèll*, whence to *make ellell*, is to rejoice. Isenberg, *Amar Lex*, p. 112. Gesen *Lex*. s. v. ללל.

Note 9 (page 619).—The Petro-Paulites have drawn all their cruel and exterminating notions, it may be supposed from the Old Testament teachings; the religion of the common Jew having ever been the creed of hate and cruelty. The tenets which they taught our Christian zealots were brought to bear upon themselves by their pupils, and the Jews now continue to reciprocate the same. See Part I., pp. 360, 409. The Jews, says Buxtorf, from the first take the greatest care not to hold any commerce with Christians, so that they will not allow them to play with their children, nor will they eat or drink, or hold any communication, or at all associate with them. For their parents paint the contamination of intercourse with Christians in such horrible and abominable colours, that they conceive, even from their cradles, an inexpressible and ineradicable loathing of the believers in Christ. *Synagog. Judaic.*, cap. vii., page 136. So rancorous is this hatred, that in the Talmud they are expressly ordered not to permit a woman of any other faith to act as midwife to a daughter of Israel, *for they are all capable of murder!* Rabbi Meir declared that they cannot be allowed even to be present among bystanders, for they press their hand upon the forehead or the crown of the new-born babe, in the place where it is soft, and thus destroy its life, but in such a way that they are not seen, nor even suspected. *Synagog. Judaic.*, cap. iv., page 86. Whosoever, says the Talmud, laughs to scorn the sayings of the wise, shall be flung into hell

like smoking excrement, which punishment, says Buxtorf (I shudder to relate it) they blasphemously declare has been given in Gehenna to our Saviour Jesus Christ, whose name be blessed for ever; because, as they say, he did not follow the traditions, statutes, laws, and precepts, of his fathers, but rejected and despised them. *Synag. Jadaic.*, cap. 3, page 75. It was in the spirit of the most diabolical hate of this Holy Messenger that the peculiar mode in which Jesus was put to death was chosen by those accursed Jews, for they read in their Law, *He that is hanged on a tree is accursed of God.* Deut. xxi. 22, 23. And Paul, who was probably one of his executioners, writes: *Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree.* Galat. iii. 13. Of the Jews it may truly be said, *Qualis ab inepto.* We do not know much of the manners and customs of the first Hebrews, says the outspoken Inman, but an episode in Sodom tells us of an affair both of vileness and violence, in the midst of which “*just and righteous Lot*” sees no horror in offering his daughters for prostitution in order that his guests may escape sodomy: nor do his children subsequently scruple to adopt their father in the place of their lost husbands, and to name their children after him as being his offspring. We see no evidence that Abraham was astonished at having to sacrifice his son, any more than was a king of Moab in after times; and to the same patriarch God reveals himself as a Fire, and a Lamp, while turtle doves are used in the ceremonial. *Ancient Faiths*, i. 128.

Note 10 (page 656).—In *Prehistoric Notions*, by J. D. Baldwin, London, 1869, the writer has amassed an enormous amount of evidence to show the vast antiquity of civilization generally, and to demonstrate *the existence of a cultivated race in Hindostan long before the conquest of that peninsula by the Aryan races.* Its author, says Dr. Inman, clearly demonstrates that a very ancient civilization existed at a period which the majority of students describe as one of utter barbarism. I have not seen the work myself; but I have no doubt, from Dr. Inman’s general accuracy, that he has truly described it.

Note 11 (page 672).—On an ancient medal found in Cyprus, which from the style of workmanship, is certainly anterior to the Macedonian conquest, 300 years before Christ, the cross appears with the chaplet or rosary, such as is now used in the Romish churches, the beads of which were used anciently to reckon time. These being placed in a circle marked its progressive continuity, while their separation from each other marked the divisions by which

it is made to return on itself, and thus produce years, months, and days. The symbol of the Creative power is placed upon them, because those divisions were particularly under his influence and protection; the sun being his visible image and the centre of his power, from which his Emanations extended through the Universe. Hence the Egyptians, in their sacred hymns, called upon Osiris *as the Being who dwelt concealed in the embraces of the [female] Sun.* (*Plut. de Is. et Os.*) This **T** surrounded by a Rosary, indicates God and the Shekinah, or Rose and Lotus symbol. They all had double and triple meanings. The Bagavhat Geeta makes the same allusion, when it speaks of the Creator sitting upon his Lotos throne—this flower being symbolic of the female principle. The figures of Isis upon the Isiac table held the stem of this plant, surmounted by the seed vessel, in one hand, and the *cross* in the other—thus signifying the universal power, both active and passive, attributed to that Goddess. Long before the time of Jesus the cross **T** was in common use among the Gentiles; it was sacred with the Egyptians. The Ibis, or Naronic Messiah, was represented with human hands and feet, holding the staff of Isis in one hand and a globe and cross in the other. It is on most of the Egyptian obelisks, and was used as an amulet. Saturn's monogram or symbol was a cross and a ram's horn. Jupiter also bore a cross with a horn: Venus a circle with a cross. Justin says that Plato, in his *Timæus*, philosophizing about the Son of God, reports that he was expressed upon the universe in the form of the letter **X**. Again, that the Second Power of the Supreme God was figured on the Universe in the shape of a cross. . . . The following are the monograms of Osiris, **P P** **X T**. They are also the monograms of Jupiter Ammon. This character is to be seen on one of the coins of Decius the great persecutor of the Christians, with this word upon it BAPATO, or AO the Creator, Bra. This word in the same manner is found on the staffs of Isis and Osiris. There is also a medal of Ptolemy, King of Cyrene having an eagle carrying a thunderbolt and the cross. On a Phœnician medal, found in the ruins of Citium and engraved in Dr. Clark's travels, also proved by him to be Phœnician, are inscribed the Cross, the Rosary, and the Lamb. The following is also another form of the same monogram  and XH, signifying the numbers 608. All these are  now used as monograms of Jesus, and are to be met  with in great numbers in almost every church in Italy: but they were originally monograms for the Messenger in his generic character. The famous *crux ansata* is

to be seen on all the buildings and in the mummy coffins of Egypt. The cross is as common in India and Central America as in Egypt and Europe. The Rev. Mr. Maurice says; Let not the piety of Catholic Christians be offended at the assertion, that the cross was one of the most usual symbols among the hieroglyphics of Egypt and India. Equally honoured in the Gentile and Christian world, *this emblem of universal nature*, of that world to whose four quarters its diverging radii pointed, decorated the hands of most of the sculptured images in the former country, and in the latter stamped its form upon the most majestic of the shrines of their deities. In the cave at Elephanta in India, over the head of the principal figure the cross is seen. The sign of the Cross has been used from time immemorial to seal the jars of holy water taken from the Ganges and the Nile. The learned Schedius, speaking of the Druids, confirms all that I have said on this head. He writes; They, (the Druids) seek studiously for an oak tree, large and handsome growing up with two principal arms in form of a Cross, beside the main stem upright. If the two horizontal arms are not sufficiently adapted to the figure, they fasten a cross beam to it. This tree they consecrate in this manner. Upon the right branch they cut in the bark, in fair characters the word HESUS: upon the middle or upright stem the word TARAMIS: upon the left branch BELENUS: over this, above the going off of arms, they cut the name of God TAU;—under all the same repeated **T** TAU. This tree so inscribed, they make their *Kebla* in the grove cathedral, or summer church, toward which they direct their faces in the offices of religion, as to the ambrestone or the cave in the temples of Abury; like as the Christians do to any symbol or picture at the altar. We have seen that the cross was in China, where also it was a Druidic Tree, with extended arms. See Part II., page 483. Spizel, on *Chinese Literature*, writes as follows: *Sæpissime inter characteres Sinicos signum crucis, quod non secus apud Ægyptos, numerum denarium significat, est perfectionis symbolum* (De Literat. Chinen., p. 18), which is: Very frequently among the Chinese characters *the sign of the cross*, **T**, is the symbol of perfection, as among the Egyptians it signifies the number ten. But this Ten was **IO**, or as pointed out, *ante*, page 526. The monogram of the Scandinavian Mercury, who was Teutates, or Tuisco, was represented by a Cross. The monogram of the Egyptian Taut is formed by three Crosses  united at the feet, and forms to this day the jewel of  the *royal arch* among Freemasons. Speaking of the stones of Classerniss, plate

23, Dr. Macculloch says: It seems unquestionable that the figure of a Cross was known to the Gothic nations, and also used by them before they were converted to Christianity. Near Palenque, in Mexico, there are many examples of the Cross amongst the hieroglyphics on the buildings; but one is very remarkable. On the top of it is placed an idol in the likeness of a *hen*, the hen of Ceres, to which a devotee is making an offer of an infant. This is the Druidic Hen, Ceridwen, mentioned in Part II., 219. Peter Martyr, in the 8th chapter of the 4th decade, addressed to Leo X., describing the manners of the inhabitants of New Spain, says: They report also another thing worth the noting which will be very pleasing to your Holiness. The priests seem to baptize children, both males and females, of a year old, with holy ceremonies in their temples, pouring water crosswise out of a cruet upon their heads, &c. See Part II. for some observations on this subject. While these pages are passing through the press, my attention has been called to a most remarkable cross at Biddulph, in Staffordshire; it is probably between four and five thousand years old. The face bears the double or quadruple Tau † in a Circle; underneath is the mystic V (alluded to, Part I., 112, 327; Part II., 433, *ante* 495), and V under this is an Anchor. The back has the double Tau, like the face, but under it is a figure representing a three-fold symbol: 1. the Tail of the Fish; 2. the Veil of Isis; 3. *Mons Veneris*, or the Yoni, being the exact shape of the Templar's shield, or of the Argha in Moor's *Hindu Pantheon*, plate 86, which I think is that of a lotos leaf, and which undoubtedly represents the *Concha Veneris*, or female symbol. See *ante* 743. Beneath this is an Anchor, or Balic emblem. This cross (which arises out of a base exactly resembling the Hindu Ling) typifies the Bi-Une. See Inman's *Ancient Faiths*, *passim*. Mr. Bateman, the owner of this property, deserves to be praised for having preserved this wonderful memorial of our Indian progenitors. In his park, close by, is a cromlech, on which the superincumbent stone, weighing between 20 and 30 tons, presents the outline of a beautifully chiselled Indian face (far finer than Sphinx); and when the sun shines from one quarter, the Ethiopian head appears guarded by the primeval Arab cap. There are probably no two antiquities in England more wonderful. I wish I were rich enough to illustrate these volumes with engravings of these and other reliques, which would throw light upon the text, in the manner of Inman; but this, among other things, has been denied to me. I have sent forth this and the preceding Parts, not without some inconvenience; but anything must be risked rather than that their publi-

cation should be deferred. The manuscripts of NEWTON, CUDWORTH, and BRYANT are rotting away in chests, and the world is deprived of the knowledge which they contain, while the writers are robbed of the renown which their labours deserve. And it is not without an indescribable regret that I look upon my shelves and see the labours of a quarter of a century lying unproductive, and with but little present prospect of publication.

Note 12 (page 697).—He told us that he was a student of the University of Upsal, adding: You will not complain of the time you were detained among a set of jolly Swedes in Helsingland if I now shew you some of the antiquities of our country, which I collected during my rambles in Medelpad. He then produced several ancient Runic Staves, such as are known in Sweden under the name of Runic Almanacs or Runic Calendars. They were all of wood, about three feet and a half long, shaped like the straight swords represented in churches upon the brazen sepulchre plates of our ancestors. The blades were on each side engraved with Runic characters and signs like hieroglyphics, extending their whole length. The signs were explained to us as those of the months, and the characters denoted the weeks and days. As we had long wished to see some of these Runic Staves, we no longer regretted the interruption we had experienced. Soon afterwards our waggon arrived, and we were allowed to take leave of this eccentric party: the plants, the Runic Staves, and whatsoever else they could find which they believed might be useful or amusing to us upon our journey, were delivered into the custody of our servants, and, shaking hands heartily with us, they bade us farewell. The Runic Staves which had been given to us were afterwards exhibited at Norvanna, and in the different places through which we passed, in the hope of procuring more. We afterwards saw others, but they were always rare, and considered more as curious antiquities than things in actual use, although the inhabitants were all well acquainted with them, and were often able to explain the meaning of the characters upon them and the purpose for which these instruments were made, especially in this part of Sweden. [This I very much doubt.] They are also called Rymstockes and Primstaffs. The words *rym*, a number, and *prym*, a new moon, which are still in use among the Icelanders, shew the origin of these names, the final syllables, stocke and staff, requiring no explanation. Generally, but not always, they have the form of a sword of state, which is long enough to be used as a walking staff. We saw one of more elaborate workmanship, where the Runic characters had been very elegantly engraved upon a stick like a physician's cane; but this last seemed to be of a more modern

date. *But the custom of thus preserving written records upon rods or sticks is of the highest antiquity.* There is an allusion to this custom in the Book of Ezekiel, where mention is made of something very similar to the Runic staff in the following passage. *Moreover, thou son of man, take thee one stick and write upon it, for Judah and for the children of Israel, his companions; then take another stick and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel, his companions; and join them one to another into one stick, and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? say unto them, Thus saith the Lord God: Behold I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel, his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks wherein thou writest shall be in thine hand before thine eyes.* Few of our English commentators upon the Bible would have expected to find in the forests of Scandinavia an illustration of the text of a Prophet who wrote upon the banks of the river Chebar, in Mesopotamia; and it may serve to shew the utility of an attention to antiquities in the examination of the Scriptures. That the written sticks mentioned by Ezekiel were similar to the Runic Staves will appear more evident in the meaning of the word Rune, which, according to Wormius, signifies either Ryn, a furrow, or Ren, a channel, *because the Runic characters were cut in channels upon wood or stone, and thus inscribed or written.* But the allusion to such written staves in Ezekiel is not the most ancient document which refers to this practice. *Nearly nine centuries before the age of Ezekiel's prophecy Moses was commanded to take of every one of the children of Israel a rod according to the house of their fathers, twelve rods, and to write every man's name upon his rod, and Aaron's name upon the rod of Levi: and it is added that one rod shall be for the head of the house of their fathers.* We may now see how satisfactorily the use to which these written rods were in after ages applied is illustrated by the Runic staves, which have generally the form of a sword or sceptre, being the ensigns of office and dignity borne in the hands by the priests, the elders, and princes of the people. The recurved rods of the priests among the Greeks and the crozier of a modern bishop had the same origin. The written memorials upon these rods among the Eastern nations were principally perpetual almanacks, the use of which, in recording astronomical observations, religious fasts and festivals, lucky or unlucky days, &c.,

&c., may be traced from the simple Runic staff, and the more elaborate Almanacks of the Turks and Arabs to the cylindrical terra-cotta Calendars of the Babylonians, the written sticks of Ezekiel, and the rods of the Israelites in the time of Moses. *Travels*, x. 122. But are the inscriptions Runic? are they not Chinese? or may they not belong to the first language? We have seen that those inscribed on the Rod, in page 699, are not Runic, though alleged to be so.

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LONDON:
S. & J. BRAWN, 13, PRINCES STREET, LITTLE QUEEN STREET,
HIGH HOLBORN, W.C.